

General Education Assessment Report

For

Historical Knowledge

Administered Spring 2016 Semester

HIS*H101 Western Civilization I
HIS* H201 U.S. History I

HIS*H102 Western Civilization II
HIS*H202 U.S. History II

Prepared by

Karla Ekquist-Lechner, Ph.D. Assoc. Professor of History

Submitted to General Education Committee: October 13, 2016

I. Introduction

- **Identify the General Education outcomes that were chosen for assessment.**

Three of the six BOR learning outcomes for Historical Knowledge were chosen for this assessment:

Outcome 1: Identify and differentiate types of historical sources including popular, academic, primary and secondary.

Outcome 2: Recognize ever changing interpretations of history.

Outcome 3 (outcome 4 on the BOR list) : Explain the influence and agency of social circumstances, which may include race class, gender and others on historical events.

- **Explain how these outcomes align with course outcomes.**

Outcome 1: Each of the course outcomes for HIST. 101, 102, 201 and 202 requires students to have an understanding of the type of documents they are working with over the course of the semester and their uses and importance within the academic discipline of History.

- **Hist. 101:** Explain the definition of primary vs secondary sources and their role(s) in the field of history / historical research.
- Compare and contrast the types of information and events traditionally considered important by historians versus the types of information modern historians view as significant when producing / researching histories.
- **Hist. 102:** Within the context of this course, compare and contrast the types of information and events traditionally considered important by historians versus the types of information modern historians view as significant when producing / researching histories.
- Be able to identify and define primary vs secondary sources, within the context of this course, and their role(s) in the field of history/historical research.
- **Hist. 201:** Explain the definition of primary vs secondary sources and their role(s) in the field of history / historical research.
- **Hist. 202:** Explain the definition of primary vs secondary sources and their role(s) in the field of history / historical research.

Outcome 2: Each of the course outcomes for HIST. 101, 102, 201 and 202 require that students' become familiar with the concept of historiography and be capable of explaining, within the context of their course, the manner in which historical interpretations have changed over time.

- **Hist. 101:** Compare and contrast the types of information and events traditionally considered important by historians versus the types of information modern historians view as significant when producing / researching histories.

- Explain why Rome rose to become the most powerful states in the world and one of the largest empires in human history and how interpretations of Roman influence have changed over time.
- **Hist. 102:** Explain the events leading to World War II.
- Analyze the period between the World Wars and relate it to current international relations.
- Analyze the Cold war and its relationship to the following: the nuclear standoff between East and West, Lethal “Proxy Wars”, the Cuban Missile Crisis and the Vietnam War.
- Analyze U.S. foreign policy toward terrorist groups and the countries that support them.
- **Hist. 201:** Compare and contrast the types of information and events considered important by historians traditionally versus the types of information modern historians view as significant when producing histories.
- Be able to identify changing theories about how humans came to populate the Americas.
- Explain how the concept of “freedom” meant/means different things to different groups of people (Native Americans, Puritan settlers, Quaker settlers, Founding Fathers, African Slaves etc...) and how and why ideas about freedom have changed over time.
- **Hist. 202:** Compare and contrast the types of information and events traditionally considered important by historians versus the types of information modern historians view as significant when researching and producing histories.
- Discuss how the study of the history of non-white peoples has changed over time.

Outcome 3 (4 on BOR): Each of the course outcomes for HIST. 101, 102, 201 and 202 require students to work throughout the semester with concepts concerning “the influence and agency of social circumstances” which encompasses not only elements such as race, class and gender but others such as religion and ethnicity.

- **Hist. 101** Compare and contrast the ancient civilizations of Mesopotamia and Egypt in terms of their geography, achievements in science, philosophy, religion, government, economics and social stratification.
- Deliberate the reasons for the rise and downfall of the two ancient civilizations of Greece and Rome, particularly why Greek civilization self-destructed in such a short period of time and why Roman civilization lasted for two thousand years.
- Analyze the causes and the consequences of the Protestant Reformation and the 100 years of religious wars in Europe culminating in the international Peace Treaty at Westphalia.
- **Hist. 102:** Identify specific features, people and consequences of the Renaissance, Reformation and Enlightenment.
- Discuss the significance of the philosophies, people and events of the Industrial Revolution.(Malthus, Smith, Ricardo & Marx)
- Discuss two major legacies of World War II: The Holocaust and the Introduction of nuclear weapons into warfare.

- Debate the kind of world we want for the 21st century.
- Analyze U.S. foreign policy toward terrorist groups and the countries that support them.
- **Hist. 201:** Discuss Native America cultures and life prior to Columbus and analyze how the differences between Native and European cultures lead to conflict.
- Compare and contrast the political, cultural and economic similarities and differences between the colonial experience in the Northern colonies, Middle Colonies and Chesapeake region.
- Explain the origins of the United States' Constitution.
- Discuss the rise and fall of the ideology of Jeffersonian and Jacksonian Democracy and their impact on the formation of the U.S. political system.
- Explain the Culture of Reform and its significance.
- Identify the causes and impact of Western expansion / Manifest Destiny and industrialization / the Industrial Revolution both domestically and abroad.
- Analyze the reasons for the rise of African slavery and the abolition movement.
- Explain how the concept of "freedom" meant/means different things to different groups of people (Native Americans, Puritan settlers, Quaker settlers, Founding Fathers, African Slaves etc...) and how and why ideas about freedom have changed over time.
- **Hist. 202:** Describe the complexity of the issues surrounding race relations, ethnicity and immigration throughout the time period covered by this course.
- Identify the important political, economic and cultural events associated with the time period covered by this course.
- Evaluate the contributions of non-white peoples to the development of the United States.
- Explain the causes and impact of American industrialization, including the urbanization of the United States and the environmental implications of industrialization.
- Discuss the causes of and resistance to changes in American society, culture, politics and economics over the course of late 19th and 20th centuries.
- Explain the reasons for and the impact of the various reform movements in the United States in the mid-20th century to the early 21st century.
- **Describe your assessment tool (i.e. rubric) and provide a copy of it in your appendix. Explain how the tool was developed**

The Historical Knowledge Assessment committee agreed to utilize the assessment rubric as developed by the BOR.

This rubric charts student performance on the assessed assignments on a descending scale from 4 to 1: Highly Competent, Competent, Minimally Competent and Not Competent

- **If an assessment has been conducted in the past, provide a brief overview and explain any adjustments that were made for this assessment.**
This is the first time this type of assessment has been conducted.

- **Describe any professional development offered to faculty in response to previous assessment data.**

N/A

- **Identify assessment committee members.**

Karla Ekquist-Lechner, Ph.D. –Chair;

Mary Kate Conroy

Douglas Goodrich

Joann Kokorus

Katherine Smith

Mark Wrenn

II. Assessment Methodology

- **Describe your assessment method.**

For each course a series of primary and secondary document readings were chosen, placed in packages and questions were constructed, based upon the documents, to correspond to the given outcomes. Each student was to receive the package of documents that corresponded with the course in which they were enrolled. The readings and associated questions (particularly as some of the course sections were online) could be used as a take-home / home-work assignment.

- **What instructions were given to faculty?**

Instructors were told to be certain students understood this was an individual (not group) assignment, which they must complete on their own. Students could complete the assignment as homework and turn it in to their instructors who were to grade it as counting toward students' final grades. Copies all assessments were then to be brought to the Historical Knowledge Committee with all identification removed (student and instructor names) with the exception of the course name.

- **How and when were instructions conveyed?**

Committee members discussed and agreed upon the rules in meeting and via email. Other participants were notified at the beginning of the Spring 2016 semester.

- **How were student artifacts collected?**

Student assignments were collected first by their instructors in class and then were either hand delivered or mailed to the Chair of the committee. In one case, an online course, the instructor emailed the assignments to the Chair.

- **What percentage of course sections and instructors participated?**

77 % of course sections / instructors participated. (10 out of 13)

III. Assessment Data

- **Describe your sample size and sampling method.**

The committee members each scored 7 assignments for a total of 42. While an effort was made to ensure that all four courses were represented in the sample, the papers were randomly selected from stacks on a table. .

- **How many student artifacts did you collect?**

A total of 191 assignments were collected.

- **How did you ensure that scored artifacts were representative of typical student demographics in the assessed course? (i.e. Were artifacts scored for all students enrolled in the course or was a random sample taken?)**

Because student papers were anonymous, collecting data on demographics was not possible.

- **How and when was scoring conducted?**

After distributing the randomly selected assignments to committee members, they took them home to score them.

Scores and papers were returned by the end of the Spring 2016 semester to the Committee Chair.

- **How did you ensure inter-rater reliability? (i.e. What training, if necessary, did you provide scorers?)**

Committee members attended a norming session where samples of the student assignments were used along with the Historical Knowledge Rubric to ensure reliability. Scorers discussed the rubric and came to consensus about how each outcome would be defined and scored. The sample papers were used to practice to ensure committee members were consistently scoring using the same expectations.

- **If scorers included faculty not on the assessment committee, identify names and titles.**

N/A

- **What constraints or limitations did you encounter in your methodology?**

- Because student papers were submitted anonymously, data could not be collected concerning student demographics.
- Inter-rater reliability could have been increased by not only norming together, but performing the scoring session together as well. This way each paper could have been scored by two raters instead of one to ensure consistency in the scoring.

IV. Findings

- Provide a spreadsheet of raw data in an appendix.
- Highlight significant data (i.e. mean, median, and mode scores).

	<u>Outcome 1</u>	<u>Outcome 2</u>	<u>Outcome 3</u>
<u>Mean</u>	2.4	2.9	3.3
<u>Median</u>	2	3	3.3
<u>Mode</u>	2	3	3

- Explain how data relate to student performance on course and General Education outcomes.

While there is room for improvement, students performed competently in Outcomes 2 and 3. The assessment indicated that, within the context of their specific courses, they were able to recognize changing interpretations of history and could discuss the influence and agency of social circumstances on historical events.

Student performance on Outcome 1 was minimally competent and in need of improvement. Student ability to both identify and differentiate various types of historical sources was weak.

- If a previous assessment has been conducted, compare data sets.

N/A

V. Conclusion

- **Relate student performance on outcomes to course level pedagogy.**

Course instructors use a variety of pedagogical methods in their courses which assist in enhancing student achievement of outcomes. Discussions, group-work, films and lectures enhance the ability of students to comprehend the influence and agency of social circumstances on historical events as well as highlighting how interpretations of history have changed over time.

The evident weakness shown by students relating to the first outcome may be attributed to the need for greater emphasis on actual student interaction with and use of a variety of historical sources. While this is already done to some extent, greater emphasis in these courses needs to be placed on developing some of the historical skills, including the identification and differentiation of historical sources.

- **Indicate areas where professional development is needed to order to increase student learning in areas where assessment data shows weakness.**

The weakest area indicated by the findings is in the instruction of Outcome 1, focusing on the identification and differentiation of primary vs secondary and academic vs popular sources.

- **Indicate any possible need for changes to assessment tools or course outcomes.**

The course outcomes appear to be adequate, but some of the results would indicate a more universal agreement among instructors as to how they should be integrated in the classroom is necessary.

The assessment tools were also adequate, but will require some adjust for future assessments. Student papers need to be identified to make tracking of demographics possible and inter-rater reliability needs to be improved by having 2 raters score each paper.

Appendix 1

Historical Knowledge and Assessment Rubric: Spring 2016

Outcome / Scale	4 Highly Competent	3 Competent	2 Minimally Competent	1 Competent	Comments
Identify and differentiate types of historical sources including popular, academic, primary and secondary.	Identifies and differentiates many types of historical sources, and assesses the reliability of specific sources.	Identifies and differentiates some types of historical sources, and attempts to assess the reliability of specific sources.	May identify and differentiate types of historical sources, but cannot assess specific sources or their reliability.	Cannot differentiate types of historical sources.	
Recognize ever- changing interpretations of history.	Recognizes changes in the interpretation of a specific period, event, or circumstance. Explores reasons for changes.	Recognizes changes in the interpretations of a specific period, event, or circumstance. Attempts to explore reasons for change, but may do so only partially.	Recognizes changes in the interpretation of specific period, event, or circumstance but does not explore factors that lead to changes.	Does not recognize changes in historical interpretation.	
Explain the influence and agency of social circumstances, which may include race, class, gender, and others, on historical events.	Explains the influence of social circumstances on specific historical events and fully explains specifics of the connections.	Explains the influence of social circumstances on specific historical events and explains some specifics of the connections.	Explains the influence of social circumstances on specific historical events, but cannot explain the specifics of the connections.	Makes no attempt to explain the influence of social circumstances on historical events.	

Appendix 2

History 101: Western Civilization I Assessment Questions and Documents

Please answer the following questions based on the attached readings:

o Aristotle: On a Good Wife, from Oikonomikos, c.330BCE
o Medieval Sourcebook: Nicolo Machiavelli: The Prince {excerpts}, 1513
o Moya K. Mason: Ancient Roman Women: A Look at Their Lives

1. For the above mentioned readings, please identify them as either primary or secondary sources.
2. Would you consider Aristotle's view as valid for his time period? If so, would they be applicable to women in today's society? Why or why not?
3. The interpretations of women and gender have changed over time. How would you compare the view that Aristotle has over women to those described in Moya's article within the Roman Empire? Do you think that the Greek and Roman civilizations treated women in the same manner despite the time gaps between both civilizations? Explain your thoughts.
4. According to Machiavelli, is it better to be loved than feared or feared than loved? How does this apply to those who intend to rule? Can these ideas be applicable to today's society and today's rulers? Explain.

1 of 2



Search Sourcebook

[Home](#) | [Ancient History Sourcebook](#) | [Medieval sourcebook](#) | [Modern History Sourcebook](#) | [Byzantine Studies Page](#)
Other History sourcebooks: [African](#) | [East Asian](#) | [Global](#) | [Indian](#) | [Islamic](#) | [Jewish](#) | [Lesbian and Gay E Science](#) | [Women's](#)

Ancient History Ancient History Sourcebook:

Full Texts
Aristotle: On a Good Wife,
from Oikonomikos, c. 330 BCE

Legal Texts

Additions

Search

A good wife should be the mistress of her home, having under her care all that is within it, according to the rules we have laid down. She should allow none to enter without her husband's knowledge, dreading above all things the gossip of gadding women, which tends to poison the soul. She alone should have knowledge of what happens within. She must exercise control of the

Studying History money spent on such festivities as her husband has approved—keeping, moreover, within the limit set by law upon expenditure, dress, and ornament—and remembering that beauty depends not on

Human Origins costliness of raiment, Nor does abundance of gold so conduce to the praise of a woman as self" Mesopotamia control in all that she does. This, then, is the province over which a woman should be minded to

Egypt bear an orderly rule; for it seems not fitting that a man should know B//that passes within the house. But in all other matters, let it be her aim to obey her husband; giving no heed to public

Israel affairs, nor having any part in arranging the marriages of her children. Rather, when [the time shall come to give or receive in marriage sons or daughters, let her then hearken to her husband in all Greece respects, and agreeing with him obey his wishes, It is fitting that a woman of a well-ordered life

Hellenistic World should consider that her husband's wishes are as laws appointed for her by divine will, along with Rome the marriage state and the fortune she shares. If she endures them with patience and gentleness,

Late Antiquity she will rule her home with ease; otherwise, not so easily. Therefore not only when her husband is origins in prosperity and good report must she be in agreement with him, and to render him the service

Cristian . he wilts, but also in times of adversity. If, through sickness or fault of judgement, his good fortune

falls, then must she show her quality encouraging him ever with words of cheer and yielding him IHSP Credits obedience in all fitting ways—only let her do nothing base or unworthy. Let her refrain from all complaint, nor charge him with the wrong, but rather attribute everything of this kind to sickness or ignorance or accidental errors. Therefore, she will serve him more assiduously than if she had been a slave bought and taken home. For he has indeed bought her with a great price—with partnership in his life and in the procreation of children....Let her bethink herself how Atcestis would never have attained such renown nor Penelope have deserved all the high praises bestowed on her had not their husbands known adversity. To find partners in prosperity is easy enough; but only the best women are ready to share in adversity. Such then is the pattern of the rules and ways of living which a good wife will observe. And the rules which a good husband will follow in treatment of his wife will be similar; seeing that she has entered his home like a suppliant from without, and is pledged to be the partner of his life and parenthood; and that the offspring she leaves behind her will bear the names of their parents, her name as well as his. And what could be more divine than this, or more desired by a man of sound mind, than to beget by a noble and honored wife children who shall be the most loyal supporters and discreet guardians of their parents in old age, and the preservers of the whole house? Rightly reared by father and mother, children will grow up virtuous, as those who have treated them piously and righteously deserve that they should; but parents who observe not these precepts will be losers thereby. For unless parents have given their children an example how to live, the children in their turn will be able to offer a fair and specious excuse for undutifulness. Such parents will risk being rejected by their offspring for their evil lives, and thus bring destruction upon their own heads. Therefore his wife's training should be the object of a man's unstinting care; that so far as is possible their children may spring from the noblest of stock. For it is only by this means that each mortal, successively produced, participates in immortality; and that petitions and prayers continue to be offered to ancestral gods. So that he who thinks lightly of this would seem also to be slighting the gods. For their sake then, in whose presence he offered sacrifice and led his wife home promising to honor her far above all others saving his parents, a man must have care for wife and children. Now a virtuous wife is best honored when she sees that her husband is faithful to her, and has no preference for another woman; but before all others loves and trusts her and holds her as his own.

<http://legacy.fordham.edu/halsall/ancient/greek-wives.asp>

2 of 2

And so much the more will the woman seek to be what he accounts her, if she perceives that her husband's affection for her is faithful and righteous, she too will be faithful and righteous towards him. Therefore it befits not a man of sound mind to bestow his person promiscuously, or have random intercourse with women; for otherwise the base-born will share in the rights of his lawful children, and his wife will be robbed of her honor due, and shame be attached to his sons, and it is fitting that he should approach his wife in honor, full of self-restraint and awe; and in his conversation with her, should use only the words of a right-minded man, suggesting only such acts as are themselves lawful and honorable. And if through ignorance she has done wrong, he should advise her of it in a courteous and modest manner. For of fear there are two kinds. The fear which virtuous and honorable sons feel towards their fathers, and loyal citizens towards right-minded rulers, has for its companions reverence and modesty; but the other kind, felt by slaves for masters and by subjects for despots who treat them with injustice and wrong, is associated with hostility and hatred. By choosing the better of all these alternatives a husband should secure the

agreement, loyalty, and devotion of his wife, so that whether he himself is present or not, there may be no difference in her attitude towards him, since she realizes that they are alike guardians of the common interests; and so when he is away she may feel that to her no man is kinder or more virtuous or more truly hers than her own husband. And if the husband learns first to master himself, he will thereby become his wife's best guide in all the affairs of life, and will teach her to follow his example,

Source:

from Aristotle, *The Politics & Economics of Aristotle*, Edward English Walford & John Gillies, trans., (London: G. Bell & Sons, 1908). Scanned by: J. S. Arkenberg, Dept. of History, Cal. State Fullerton. Prof. Arkenberg has modernized the text.

This text is part of the Internet Ancient History Sourcebook. The Sourcebook is a collection of public domain and copy-permitted texts related to medieval and Byzantine history.

Unless otherwise indicated the specific electronic form of the document is copyright. Permission is granted for electronic copying, distribution in print form for educational purposes and personal use. No representation is made about texts which are linked off-site, although in most cases these are also public domain. If you do reduplicate the document, indicate the source. No permission is granted for commercial use.

@ Paul Halsall, August 1998
halsall@murray.fordham.edu

<http://legacy.fordham.edu/halsall/ancient/greek-wives.asp>

Project

1 of 2



IHSP Medieval Sourcebook:

Niccolo Machiavelli: The Prince

[excerpts],

Main
Ancient
Medieval
Modern

1513

Nicco/o Machiavelli, a diplomat in the pay of the Republic of Florence, wrote The Prince in 1513 after the overthrow of the Republic forced him into exile. It is widely regarded as one of the basic texts of Western political science, and represents a basic change in the attitude and image of government.

Subsidiary
Sourcebooks

African

Eastern Asian

Global

Indian

Jewish

Islamic

Lesbian/Gay

science

Women

That Which concerns a Prince on the Subject of the Art of War

The Prince ought to have no other aim or thought, nor select anything else for his study, than war and its rules and discipline; for till is the sole art that belongs to him who rules, and it is of such force that it not only upholds those who are born princes, but it often enables men to rise from a private station to that rank. And on the contrary, it is seen that when princes have thought more of ease than of arms they have lost their states. And the first cause of your losing it is to neglect this art; and what enables you to acquire a state is to be master of the art. Francesco Sforza, though being martial, from a private person became Duke of Milan; and the sons, through avoiding the hardships and troubles of arms, from dukes became private persons. For among other evils which being unarmed brings you, it causes you to be despised, and this is one of those ignominies against which a prince ought to guard himself, as is shown later on.

Concerning Things for Which Men, and Especially Princes, are Blamed

It remains now to see what ought to be the rules of conduct for a prince toward subject and friends. And as I know that many have written on this point, I expect I shall be considered presumptuous in mentioning it again, especially as in discussing it I shall depart from the methods of other people. But it being my intention to write a thing which shall be useful to him to apprehend it, it appears to me more appropriate to follow up the real truth of a matter than the imagination of it; for many have pictured republics and principalities which in fact have never been known or seen, because how one lives is so far distant from how one ought: to five, that he who neglects what is done for what ought to be done, sooner effects his ruin than his preservation; for a man who wishes to act entirely up to his professions of virtue soon meets with what destroys him among so much that is evil,

Special Resources

Byzantium

Medieval Web

Medieval NYC

Medieval Mustc. Saints'

l-ives

Ancient Law

Medieval Law

Film: Ancient

Film: Medieval

Film: Modern

81m: Saints

Hence, it is necessary for a prince wishing to hold his own to know how to do wrong, and to make use of it or not according to necessity. Therefore, putting on one side imaginary things concerning a prince, and discussing those which are real, I say that all men when they are spoken of, and chiefly princes for being more highly placed, are remarkable for some of those qualities which bring them either blame or praise; and thus is that one is reputed liberal, another miserly...; one is reputed generous, one rapacious; one cruel one compassionate; one fatthess, another faithful.... And I know that every one will confess that it would be most praiseworthy in a prince to exhibit all the above qualities that are considered good; but because they can neither be entirely possessed nor observed, for human conditions do not permit it, it is necessary for him to be sufficiently prudent that he may know how to avoid the reproach of those vices which would lose him his state...

About IHSP

DSP Credits

Concerning Cruelty and Clemency, and Whether it is Better to be Loved than Feared upon this a question arises: whether it is better to be loved than feared or feared than loved? It may be answered {s difficult to unite them in one person, it is much safer to be

that one should wish to be both, but, because it feared than loved, when, of the two, either must be dispensed with, because this is to be asserted in general of men, that they are ungrateful, fickle, false, cowardly, covetous, and as king as you succeeded they are yours entirely; they will offer you their blood, property, life, and children, as is said above, when the need is far distant; but when it approaches they turn against you. And that prince who, relying entirely on their promises, has neglected other precautions, is ruined; because friendships that are obtained by payments, and not by nobility or greatness of mind, may indeed be earned, but they are not secured, and in time of need cannot be relied upon; and men have less scruple in offending one who is beloved than one who is feared, for love is preserved by the

link of obligation which, owing to the baseness of men, is broken at every opportunity for their advantage; but fear preserved you by a dread of punishment which never fails.

Nevertheless a prince ought to inspire fear in such a way that, if he does not win love, he avoids hatred; because he can endure very well being feared whilst he is not hated, which will always be as long as he abstains from the property of his citizens and subjects and from their women.

From: Niccolò Machiavelli, *The Prince*, ed. W. K. Marriott. London: J. M. Dent and Sons, 1908, pp. 117-118, 129-131.

ms HTML text prepared by Belle Tuten of Emory University

This text is part of the Internet Medieval Source Book. Sourcebook is a collection of public domain and copy-permitted texts related to medieval and Byzantine history.

Unless otherwise indicated the specific electronic form of the document is copyright. Permission is granted for electronic copying, distribution in print form for educational purposes and personal use. If you do reduplicate the document, indicate the source. No permission is granted for commercial use.

Paul Halsall November 1996 halsall@murray.fordham.edu

<http://legacy.fordham.edu/halsall/source/prince-excup.asp>

Ancient Roman Women: A Look at Their Lives by Moya K. Mason

<http://www.moyak.com/papers/roman-women.html>

Any historical investigation into the lives of ancient women involves individual interpretation and much speculation. One can read the ancient sources concerned with women and their place in society, but to a large degree, they are all secondary sources that were written by men about women. No ancient journals or personal diaries written by Roman women were uncovered, so it is not known what their hopes and dreams were, or if they had any. What Roman women felt about most political issues and the numerous wars and upheavals is also a mystery. Nor can we read about what women thought of slavery, marriage, or the fact that they had no legal rights over their children or even themselves. The scope is truly limited, but many questions can still be asked and considered, such as: what was the role of Roman women in their society? Were they considered citizens who had personal freedoms, or were they sequestered away and given little or no education? Was individuality and personal choice a part of women's lives, or were they overshadowed by the patriarchal society of which they were a part? The answers may be difficult to uncover, but they are important questions to ask when one realizes that so much of Roman civilization went on to lay the foundation of our own modern society. Understanding the past makes the present that much clearer and hopefully provides insight into the future, thereby helping society not to make the same mistakes again.

When looking at the sources for ancient Roman women, it is quickly evident that most of them deal with the aristocracy. It was men from the upper classes who received the best education and the best positions in society, and this enabled them leisure time to reflect on their world and to write about it. As is the case with most people, they wrote about their own experiences and when it came to women, it was their own relatives and wives they wrote about. Certainly, aristocratic women and those from other upper levels of Roman society did not make up the majority of the female population, but it is pieces of their lives that we have to look at. Evidence for what poorer women suffered during the Roman Republic and the Empire is very fragmentary, however, women of all economic levels shared one overwhelming pervasive role and responsibility, no matter the social position they possessed: that of child bearer.

Women, or more correctly, girls, were usually married by the time they were twelve years old, sometimes even younger.^{a)} In our modern world, this seems scandalous, but everything must be put into societal contexts. Life expectancy was very different in ancient Rome compared with today. Granted, some people would die of old age, but the majority only reached their twenties and if they were lucky. Girls married very young. Many died in childbirth or because they were weakened from having too many children without reprieve.^{b)} A funerary inscription to a woman named Veturia provides a good example of this: she was married at eleven, gave birth to six children, and died at twenty-seven. Women were expected to have as many babies as they could because they were never sure how many of the children would reach maturity.^{c)} Cornelia, mother of the Gracchi, gave birth to twelve offspring, but only two boys and one girl survived.^{d)}

Aristocratic families wanted male children to carry on the family name and lineage,^{e)} and expected their wives to be perpetually pregnant.^{f)} Infertility was actually grounds for divorce, and women would often offer a divorce so that their husbands would have the opportunity to have children with someone else.^{g)} Women from the lower classes would not be expected to have as many children because they did not have the means to support them. These women may also have worked outside the home to help support their families.^{h)} Their husbands would still want a son to carry on the family name and if they were a rural family, to help work on the farm. But certainly there was a difference between the higher echelon of Roman society and the lower classes: Upper class women had more children.

Women did not have a choice between having children or not. They also could not overrule her husband if he chose to expose a newborn. Many female infants were exposed by their families because they could not carry on the family name and they also required a dowry at the time of their marriage.ⁱ⁾ Eva Cantarella in *Pandora's Daughters*, states:

The earliest power that the father could exercise over his family was that of exposure. At birth, in a highly symbolic rite, newborns male and female were deposited at the feet of the father. He without explanation or justification either recognized the child as his by picking it up, or withheld his recognition by leaving it where it was. The recognized child became a member of the familia; the unrecognized child was abandoned to the river or left to die by starvation. (1)

Most of the exposed were girls, but some were sickly or weak-looking males. (2) On an Oxyrhynchus Papyrus, a letter from a husband to a wife instructs her to let the infant live if it is a boy; [but] "if it is a girl, expose it." (3) It was as simple as that. This practice of exposure greatly reduced the female population, as did the neglect of girls. Augustus was so concerned with the decline in Roman population, particularly in the aristocracy, that he passed both the Julian Laws in 18 BC and the Papia-Poppaean Laws in 9 AD. These laws placed penalties on celibacy and not marrying, and rewarded marriage and having children. Neither set of laws really helped to greatly increase the population of Rome. (4)

Although the role of women in ancient Rome was primarily child-bearing, women also played an important role in raising the children. (5) This differed greatly from the Athenian tradition which placed both the cultural and educational aspects of raising boys exclusively in the hands of men. In the Roman world, women were encouraged to teach their children Roman culture. (6) When the boys grew up, the mother would spend both her money and time to advance their political careers. (7) Even the girls would receive this sort of home education because they would be expected to teach their own children one day. (8) In 'The Elements of Oratory', Quintilian reports that Cornelia, mother of Tiberius and Gaius Gracchus, played a major role in their education and cultivation. (9) Roman women had children, but they were not exclusively "tools of reproduction" -- they "were also a fundamental instrument of the transmission of a culture ... [and] it was their job to prepare them to become cives romani." (10) Who were they preparing to become Roman citizens? Were only the males given citizenship, as was the case for centuries in Athens? This is a difficult question to answer.

In the introduction of *As the Romans Did*, Jo-Ann Shelton discusses how the Romans "took the remarkable action of granting Roman citizenship to every free person within the borders of the Roman Empire. It does not sound as if women were excluded. In *Women and Politics in Ancient Rome*, Richard A. Bauman says that "the public position of women was so unfavourable that it has even been doubted whether they were Roman citizens. The doubts are unfounded." (11) So it seems that they had a higher position than Athenian women, who were not considered citizens. They did have something in common: neither was allowed to vote or to participate in political activities. This applies primarily to the Republican Period, since the kings made the decisions during the Monarchy and the Emperor had the final say during the Roman Empire. In Augustus' time, the assemblies began to fade into the shadows. Regardless of the laws, inscriptions uncovered in Pompeii from the first century AD prove that women had an interest in politics. An example, painted on the side of a house states: "Nymphodotus, along with Caprasia, asks you to vote for Marcus Cerrinus Vatia for the aedileship. Another, found on the side of a wine shop reads: "Caprasia along with Nymphius her neighbors too ask you to vote for Aulus Vettius Firmus for the aedileship; he is worthy of the office."

Women had more than a passing interest in politics years earlier when the Romans initiated the Oppian Laws. These laws prohibited women from buying any luxury items such as jewelry or expensive clothes; they could not buy anything that cost any amount of money. The government felt that there would be more money available to fight Hannibal. The women went along with this because they were willing to do their share for the war effort, but twenty years later, they tried to have the law repealed. (12) Livy, in his *A History of Rome*, explains how the women poured into the Forum, where the assembly was under way. They were trying to convince their male relatives to vote in favour of the repeal. One of the opponents of the repeal gives us some insight into what some men felt about the incident. Marcus Porcius Cato wonders "what kind of behaviour is this, running around in public and blocking streets and talking to other women's husbands? ... it is not right, even in your own homes for you to concern yourselves about which laws are passed or repealed here." (13) The law was abolished and women had won a victory. It showed them that they had strength in numbers. One can only imagine the scandal it caused within families. This incident makes one wonder what other things were off limits to women. Where could they go when they left their homes?

It seems as though they regularly attended Roman public baths, since bathing ^{1*}was a recreational activity enjoyed by people of all ages, sexes, and social classes.¹⁽³¹⁾ There were often separate baths for women and men, but if not, women bathed in the morning and men in the afternoon. This was an integral part of the lives of most Romans, and for the upper classes, so were dinner parties. Women were able to accompany their husbands to these affairs, which could vary from quite ordinary functions to wildly fantastic ones such as the kind the character Trimalchio presented in Petronius' book *The Satyricon*. One notes that women were present for the festivities and that Scintialla arrived with her husband Habinnas, having just left another banquet.

Women were also able to attend religious festivals, such as the *Ambarvalia* and the *Supercalia*.⁽³³⁾ Women could also attend amphitheatre events like gladiatorial matches and circuses. There is even evidence that women fought as gladiators,⁽³⁴⁾ but they were not allowed to be seen on stage as actors.⁽⁵⁾ Ovid, in his *Love Affairs* advises men that

the racetrack is a good place to meet women, which is evidence that they could even attend those events.⁽⁶⁾ It is very intriguing that Roman women who had so few legal rights could also possess so many personal freedoms. Roman women were certainly not sequestered away in gynaeconitis as Athenian women were in Greece. Sarah Pomeroy, in *Goddesses, Whores, Wives, and Slaves*, points out that "Roman women were involved with their culture and were able to influence their society ... Roman women dined with their husbands and attended parties, games, and shows. Eva Cantarella makes some similar observations:

The Romans did not believe that women should be shut up in a special part of the house or that they should be forbidden to dine with men or go out in the street. Perhaps the liberality of the Romans toward their women is not altogether accidental. Given their duties, women had to participate in some way in men's lives in order to assimilate their values and become more faithful transmitters of them.⁽⁵⁾

Girls did receive some informal education in their homes and learned to read and write. Both mothers and fathers had a role to play in the transmission of Roman culture and education to their children, however, it was frowned upon for women to become too educated, as can be seen in Juvenal's writings. He scoffs at women who have opinions on Homer, grammar, and ethics, and he implies that these soils of women have forgotten their place in society by being so knowledgeable. It was not their place. Women were already finished their educations and having babies when their male contemporaries were practicing eloquence or studying philosophy abroad in places like Athens. Of course, this would only apply to males from upper class families. Women from the lower classes received enough education to assist them in running small businesses and working as dressmakers or salespeople in the markets.^{gu}

A dichotomy existed within the lives of Roman women. They did have some personal freedoms, but they had little chance for individuality or personal choice. They were under the constant supervision of their fathers, male relatives, and husbands, who regularly kissed them on the mouth to find out if they had drunk wine.⁽¹¹⁾ Drinking wine was strictly forbidden for Roman women and they could be punished by death. In *Memorable Deeds and Sayings* from the first century AD, Maximus tells us how Egnatius Metellus beat his wife to death for drinking wine.⁽¹²⁾ It was believed that wine caused women to have adulterous relationships, which were very common since so many marriages took place for political or economic reasons, not for love or passion. Women found to have committed adultery could be put to death by their fathers or guardians.⁽¹⁾ Women often married men who were much older than themselves. They married whoever they were told to.

Another controlling device used against Roman women was the practise of not allowing them to have personal names. Instead, a woman took her father's middle name or *nomen* and feminized it. From a Roman woman's name you could tell who her father was and therefore, her position in society. Women existed within their families and had no identity of their own. Their fathers had absolute control over their lives and could even sell them into slavery or force them into a marriage and out of one, too.^(4S) Some women were forced to get a divorce because their fathers had found more lucrative and prestigious families for them to marry into. If they had children at the time of the divorce, women were forced to leave them behind. When marriages dissolved, women had no legal rights concerning the offspring and often never saw them again. Marriages were often without *manus*, meaning that the father kept the property of his daughter and would therefore, retain a hold over her wealth. A marriage with

manus gave power over the woman to her new husband, as well as ownership of her property. In either case, Roman women were not permitted to do anything they wanted with their own money, since personal wealth is always equated with power. Of course, there were some exceptions. Mothers could spend money on their sons' political careers or education. One can also read about Cicero's wife, Terentia, who had personal wealth and made land investments on her own. That was only because she had a very agreeable guardian who gave his permission. It would seem likely that women with wealth would have more power over their lives, but this would very much depend upon her father or guardian or husband. Women were expected to have a legal guardian because they were not considered smart enough to act in their own best interest. When Cornelia, mother of the Gracchi, was widowed, she refused to marry again and as a result, made her own decisions, but this was very rare. The only real power that most women possessed was over their personal interactions within the circle of their friends and family. Women had to know their place, remain modest, be tireless, and both loyal and obedient to their families - emotionally, physically, and financially. That was what Roman men were looking for in a wife.

So it is evident that women had certain prescribed roles to play within Roman society: child bearer, mother, daughter, and wife. They were considered citizens, but they were not permitted to vote or participate in government procedures. If they did try, it was frowned upon. Some women were more educated than others. All had some personal freedoms. Lower class women could work, but upper class women were expected to meet the expectations that their families had set out for them and stay at home. None of the women really had their own identities or an array of personal choices put before them. There are always some exceptions and there must have been women considered very radical in their time. Women were always overshadowed by the men in their lives because Rome was a very patriarchal society, built on a peasant culture and on the old customs of *mos maiorum*.^{Bl-1} Quoting Ennius, Cicero said, "the strength of Rome is founded on her ancient customs as much as on the strength of her sons."⁴⁹¹ Roman women might have had it better than Athenian women, but that's not saying much. Rich or poor, most died young. One can only hope they had a few pleasures that were never documented by the men who wrote about them. Some did get involved in the rites of Bacchus^{W2}) and probably did enjoy themselves a great deal for short periods of time, before they were caught.

We will never know what the women of ancient Rome thought about their inferior social position or what they thought about the many layers of separation that existed between themselves and Roman men. The ancient Roman world was a very patriarchal culture, with men holding all the positions of power. Women and children really did not have many rights. In reality, life must have been difficult for the majority of people in Rome considering all the years of war and conquer. Life wasn't very easy for anyone. Although the Romans were not pioneers in social equality, the civilization had a great influence on both men and women who came later. They were building an empire and as the legendary H.I. Marrou stated in his book, *A History of Education in Antiquity*:

If Greek civilization in its turn had remained the jealously guarded preserve of a few Aegean cities, it too would have disappeared long ago, without renewing, as it has, the face of the earth. And the fact that it has fulfilled its destiny is largely due to Rome. Rome's historic function was to complete the work begun by Alexander, and plant Hellenistic civilization from the Sahara to the lochs of Scotland, from the Euphrates to the Atlantic; and to give it such deep roots that it could withstand the storms of Teuton and Slav invasions, and the Arab invasion, if not that of the Turks. It is this profound labor, ensuring the renaissances of the future that constitutes Rome's real honor and imperishable glory. (5.Q-i

Appendix 3

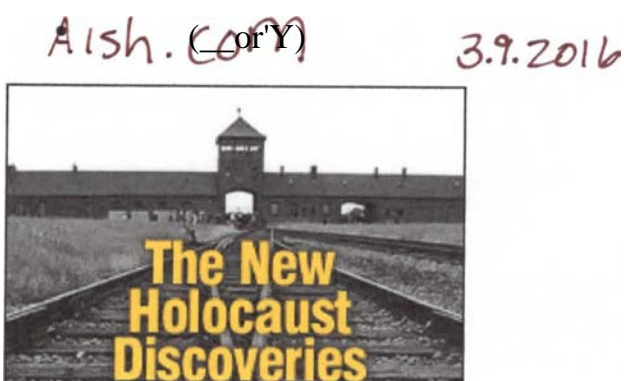
History 102: Western Civilization I Assessment Questions and Documents

Assessment Questions

1. These excerpts from text, memoir, and articles examine the horrific tragedy of the Holocaust. After careful scrutiny can you identify which sources are primary secondary, popular and academic?

Would you consider these sources reliable? Do they all support one another or are there any dissimilarities?

2. Since the actual events have there been any changes in the magnitude of the events? Has there been more analysis of the scope of the crimes committed?
3. What has been revealed about gender concerning these atrocities? Why is this controversial?



The New Holocaust Discoveries

With more than 42,000 ghettos and concentration camps scattered throughout Europe, almost everyone had to know what was happening.

b Rabbi Ben•amin Blech Pnnt |

Facebook 2.2 r mai ore S

The latest revelation about the Holocaust stuns even the scholars who thought they already knew everything about the horrific details of Germany's program of genocide against the Jewish people.

It's taken more than 70 years to finally know the full facts. And what is almost beyond belief is that what really happened goes far beyond what anyone could ever have imagined.

For the longest time we have spoken of the tragedy of 6 million Jews. It was a number that represented the closest approximation we could come to the victims of Hitler's plan for a Final Solution. Those who sought to diminish the tragedy claimed 6 million was a gross exaggeration. Others went further and denied the historicity of the Holocaust itself, absurdly claiming the Jews fabricated their extermination to gain sympathy for the Zionist cause.

But now we know the truth.

The reality was much worse than whatever we imagined.

The unspeakable crime of the 20th century, more than the triumph of evil, was the sin of the "innocent" bystander.

It wasn't just the huge killing centers whose very names — Auschwitz, Bergen-Belsen, Buchenwald, Dachau, Majdanek, Belzec, Ravensbruck, Sobibor, Treblinka — bring to mind the ghastly images by now so familiar to us. It wasn't just the Warsaw ghetto. It wasn't just the famous sites we've all by now heard of that deservedly live on in everlasting infamy.

Researchers at United States Holocaust Memorial Museum have just released documentation that astounds even the most informed scholars steeped in the previously known statistics of German atrocities. Here is some of what has now been conclusively discovered:

- There were more than 42,500 Nazi ghettos and camps throughout Europe from 1933 to 1945.
- There were 30,000 slave labor camps; 1,150 Jewish ghettos; 980 concentration camps; 1000 prisoner of war camps; 500 brothels filled with sex slaves; and thousands of other camps used for euthanizing the elderly and infirm, performing forced abortions, "Germanizing" prisoners or transporting victims to killing centers.
- The best estimate using current information available is 15 to 20 million people who died or were imprisoned in sites controlled by the Germans throughout the European continent.

Simply put, in the words of Hartmut Berghoff, Director of the German Historical Institute in Washington, "The numbers are so much higher than what we originally thought; we knew before how horrible life in the camps and ghettos was, but the actual numbers are unbelievable."

And what makes this revelation so important is that it forces us to acknowledge a crucial truth about the Holocaust that many people have tried to ignore or to minimize — a truth that has

profound contemporary significance: The unspeakable crime of the 20th century, more than the triumph of evil, was the sin of the "innocent" bystander.

For years our efforts to understand the Holocaust focused on the perpetrators. We looked for explanations for the madness of Mengele, the obsessive hatred of Hitler, the impassive cruelty of Eichmann. We sought answers to how it was possible for the criminal elements, the sadists and the mentally unbalanced to achieve the kind of power that made the mass killings feasible.

That was because we had no idea of the real extent of the horror. With more than 42,000 ghettos and concentration camps scattered throughout the length and breadth of a supposedly civilized continent, there's no longer any way to avoid the obvious conclusion. The cultured, the educated, the enlightened, the liberal, the refined, the sophisticated, the urbane — all of them share in the shame of a world that lost its moral compass and willingly acceded to the victory of evil.

The numbers negate the possibility for collective ignorance.

"We had no idea what was happening" needs to be clearly identified as "the great lie" of the years of Nazi power. The harsh truth is that almost everyone had to know. The numbers negate the possibility for collective ignorance. And still the killings did not stop, the torture did not cease, the concentration camps were not closed, the crematoria continued their barbaric task.

The "decent" people were somehow able to rationalize their silence.

Just last year Mary Fulbrook, a distinguished scholar of German history, in "A Small Town Near Auschwitz" wrote a richly and painfully detailed examination of those Germans who, after the war, successfully cast themselves in the role of innocent bystanders.

"These people have almost entirely escaped the familiar net of 'perpetrators, victims and bystanders'; yet they were functionally crucial to the eventual possibility of implementing policies of mass murder. They may not have intended or wanted to contribute to this outcome; but, without their attitudes, mentalities, and actions, it would have been virtually impossible for murder on this scale to have taken place in the way that it did. The concepts of perpetrator and bystander need to be amended, expanded, rendered more complex, as our attention and focus shifts to those involved in upholding an ultimately murderous system."

Mary Fulbrook singled out for censure those who lived near Auschwitz. But that was before we learned that Auschwitz was replicated many thousands of times over throughout the continent in ways that could not have gone unnoticed by major parts of the populace. Millions of people were witnesses to small towns like Auschwitz in their own backyards.

And so Elie Wiesel of course was right. The insight that most powerfully needs to be grasped when we reflect upon the Holocaust's message must be that, "The opposite of love is not hate, it's indifference. The opposite of art is not ugliness, it's indifference. The opposite of faith is not heresy, it's indifference. And the opposite of life is not death, it's indifference."

That remains our greatest challenge today. If we dare to hope for the survival of civilization we had better pray that the pessimists are wrong when they claim that the only thing we learn from history is that mankind never learns from history.

Holocaust

Virtually unexplored until recently, sexualized violence in the Holocaust took many forms, faces, and insidious paths. Among the more than 6 million Jews killed were an unknown number of women, probably thousands, who were raped—in camps, in hiding, in ghettos. The perpetrators were Nazis, fellow Jews, and those who hid Jews. There are few records of this particular form of suffering for many reasons, including no records being kept of rape, that few women survived, and that Nazis were specifically forbidden from sexually touching Jewish women because of race defilement laws called *Rassenchande*—hence, some scholars have been loath to believe sexualized violence was extensive.

But individuals didn't always follow the higher ranks, secretly raping Jewish women against policy—in camps, in private slavery in their homes, and in brothels set up for fellow prisoners. And we know this form of violence was rampant from testimonies of survivors and their relatives, as told in the 2010 book [Sexual Violence Against Jewish Women During the Holocaust](#), edited by Sonja M. Hedgepeth and Rochelle G. Saidel (referred to below as *Sexual Violence*).

With the launch of their book, Hedgepeth and Saidel experienced much pushback from scholars. As in any other conflict, survivors of sexualized violence and their family members often experience shame, keeping their stories with them to the grave. Faced with horrors on a scale not experienced by humanity before, Holocaust rape survivors have specifically said they felt that what they'd suffered was too small to mention in that context.



Some of the inmates at the Ravensbrück concentration camp for women in Germany.

It's not just the women who downplayed their sexual exploitation—scholars have often relegated these stories to footnotes, choosing to tone down these experiences, whether because of shame that their mothers, grandmothers, or whoever close to them were raped, or because they chose instead to focus on stories of triumph and hope. Some scholars have been reluctant to use victim testimonies in their construction of Holocaust history, favoring "official documents." This is problematic because Nazi documentation on rape is scarce or nonexistent. Also, the shame of Jews raping Jewish women in the camps or ghettos may have been a difficult truth to accept within the community.

Another way that women suffering sexualized violence during the Holocaust has been erased is through a "heroic" retelling of events: Historians have been eager to emphasize the ways in which women resisted rape and "held onto their dignity"—exhibiting "moral, heroic, or noble behavior." Survivors may feel pressured to present their experiences through the lens of heroism.

With the information gleaned from thousands of testimonies from the Shoah Foundation and elsewhere of Jewish and non-Jewish survivors in one book, the evidence is clear: As in nearly all

conflicts throughout the 20th and 21st centuries, women suffered sexualized violence in horrific, complex ways in the Holocaust.

How Sexualized Violence Is Used as a Weapon of War

Unlike in other genocides in the 20th century, sexualized violence was not used during the Holocaust as a sanctioned strategy from above. It was, however, employed deliberately and haphazardly, with horrendous results.

To subjugate: In their quest to annihilate the Jewish people, Nazis subjugated them through starvation and slave labor. But Jewish women were subjugated on a sexually violent level as well: raped, sexually humiliated, and destroyed bodily.

For ethnic cleansing: The U.N. defines ethnic cleansing as "a purposeful policy designed by one ethnic or religious group to remove by violent and terror-inspiring means the civilian population of another ethnic or religious group from certain geographic areas." The Holocaust was an effort to completely annihilate the Jewish people. We are using the term "ethnic cleansing" here to denote that sexualized violence was used to prevent the propagation of Jews and other groups of people. Ethnic cleansing not only makes women subject to outright murder, but also controls the threat of their bodies as the means of reproduction. For instance, women have been raped in order to occupy "inferior" wombs with "superior" sperm, or forced to have abortions or sterilizations (as have men of "inferior" groups) in order to end future reproduction. In some conflicts, women are also subject to the sex-specific political torture of forcing them to bear the child of their torturer in order to break their will. In the Holocaust, forced sterilizations and abortions, as well as heinous "medical" experiments, prevented Jews and Sinti-Roma (or Gypsies) from later having children.

To wield power: Some women were forced to accept rape as payment for receiving food or shelter, or to save their children, in the camps and ghettos under Nazi control. This was also used as a tool when women were in hiding to bring silence through humiliation and fear. Nazis; their collaborators; Kapos (prisoners in charge of prisoners); male prisoners (Jewish and non-Jewish) who had more food or privileges than the women; members of a Judenrat (Nazi-appointed council that governed a ghetto) all wielded power over women through various forms of sexualized violence.

To humiliate: Women were forced to strip in front of soldiers, stand naked for hours, even days, or wait naked in lines for disinfection, or were whipped naked or made to dance naked. One of the biggest humiliations for a woman was having her hair shaved, not only from her head but from all over her body. Rape sometimes took place in front of relatives in forced home invasions, or fellow camp prisoners. In one "show" in Auschwitz-Birkenau, German soldiers raped 20 Jewish women in front of a labor group, who were supposed to stand and applaud, writes Helene Sinnreich in *Sexual Violence*. According to the testimony of one witness survivor, one of the women who were raped was from his hometown; she later committed suicide.

Patterns of Violence

- While technically forbidden, there is testimonial proof that Nazi German officers, guards, and soldiers, as well as their collaborators, raped prisoners in various camps, including Auschwitz, Ravensbrück, and Skarzysko-Kamienna, a labor camp, according to eyewitness accounts at the USC Shoah Foundation Institute for Visual History and Israel's Yad Vashem archive. They also raped victims who were about to be executed in pits in the east.
- Rape was often part and parcel of looting, which was also technically forbidden in Nazioccupied Europe. Germans would force their way into homes, driving out the inhabitants while stealing valuables and raping women. Sometimes looting was merely the pretense under which soldiers committed acts of sexualized violence. Sinnreich writes in *Sexual Violence*: "Sometimes soldiers broke into homes just so they could demand victims to sexually abuse." As a Warsaw doctor testified: "One continually hears of the raping of Jewish girls in Warsaw. The Germans suddenly enter a house and rape 15- or 16-year-old girls in the presence of their parents or relatives."
- Sex for survival. Sometimes those who hid Jewish women and girls, the so-called "righteous," raped them in lieu of payment or to wield power over them. Survival was the tradeoff. The same was sometimes true in the camps, when women found themselves at the mercy of guards or prisoners, who could mete out a small portion of bread in exchange for sex. That could literally mean continued existence. There are also testimonies on how there were forced marriages or fake marriages with male partisans for survival. These are a more complex form of sexualized violence in which women found themselves seeking the protection of a fellow partisan while in hiding, often in the woods. In other cases, attractive girls in ghettos were passed to the Nazis to prevent deportation of an entire town.
- Forced prostitution. We know that women were made to work in camp or ghetto brothels, servicing their fellow prisoners or guards, although unofficially because they were technically forbidden from sleeping with Germans because of *Rassenschande* laws. Brothels were also frequented by some Jewish prisoners. "Himmler's idea was to increase production efficiency by granting selected prisoners the right to frequent a brothel," writes Robert Somner in *Sexual Violence*. The Archives of the International Tracing Service of the Red Cross have records that tell the history of 10 concentration camp brothels, in which the names of 174 forced sex workers can be identified, according to Sommer. There were also instances of private, forced sexual slavery in German officers' homes.
- Jewish women were raped or molested by camp guards during body searches. "Gynecological exams" were carried out during deportations and upon entry into concentration camps to search for hidden valuables, as women from Slovakia and elsewhere have testified.

- Jewish men, fellow prisoners, occasionally raped Jewish women in the camps, a fact that has been kept covered up for decades because of shame that such violence occurred within the community. This was often in the form of forcing women to trade sex for food

in order to survive, but Sexual Violence defines this as rape. There is at least one documented case in which the Jewish head of a ghetto raped women.

Numbers

Despite the many testimonies from Jewish and non-Jewish survivors that mention the prevalence of rape and the threat of sexualized violence, it is likely impossible to come up with any plausible numbers. The scale of the Holocaust was so immense, and the atrocities so widespread, that we can only recount individual acts and statements like this one, in Sexual Violence, from a Warsaw doctor: "One continually hears of the raping of Jewish girls in Warsaw." Continual, terrifying, and obliterating—sexualized violence must be recognized as a tornado force in the Holocaust without quantification.

Cultural Gender Attitudes

Women were expected to prevent rape; hence they were often blamed for what happened to them. It was considered their fault. They were thought of as loose, immoral. This is yet another reason for the decades of silence.

Families and/or societies ostracized or stigmatized victims of sexualized violence after the Holocaust, as after many conflicts in which women's bodies have been part of the battleground. So-called pretty women who survived were suspected of having done so by granting sexual favors, and sometimes were stigmatized even though they were not victims of sexualized violence. Sometimes people or even communities tried to identify ways in which a woman's actions contributed to her own sexual assault, rather than offering to help rebuild her life. Some raped women felt they couldn't marry; others were shunned.

Witness

This testimony from survivor Sara M. comes from the USC Shoah Foundation (interview 29016). Sara M. was raped at the Ravensbrück concentration camp. A woman took her from her barracks, gave her candy, and left her in a room:

"There were two men there and there were some other people in the room, I think. I was put on a table. From what I remember, [it was] a table or it could have been a high table. I was very little so it seemed like it was very high up from where I was, and I was very violently sexually abused. And I remember being hit, I remember crying and I wanted to get out of there. And I was calling people and screaming and I remember one thing that stands out in my mind, that one of them told

me that they would stand me up on my head and cut me right in half. And they wanted me to stop screaming, and I've had nightmares about that most of my life."

Much of the sexualized violence during the Holocaust was committed outside the camps. The following is a testimony from survivor Golda Wasserman, who witnessed girls being raped and sent back to the Tulchin ghetto in the Ukraine, in 1942, from *Holocaust in the Ukraine*, edited by Boris Zabarko:

"About 15 kilometers from the ghetto, there were Italian and Hungarian reserve divisions. As demanded by the commissariat-officers of these divisions, the Romanian gendarme who was the Kommandant of Tulchin selected healthy young girls from the ghetto and sent them away, under the official pretense of working in the kitchen and bakery of those divisions. The girls returned from there having been raped, ill with venereal diseases. Many committed suicide back in the barracks while some of them were killed while revisiting or attempting to flee. Then the Kommandant selected new girls for 'work.'

"Selection was carried out every 15 to 20 days. It is impossible to describe what was happening in the ghetto—the desperate screams of the girls, the pleas of their parents. Some girls tried to run away along the road. The Fascists shot them in the back. Only a few managed to hide in the villages, pretending to be locals, or were saved by the partisans after long wanderings in the forests. I belonged to the latter group. Among 25 other girls, I was picked to be sent to 'work.'"

Fallout

- Much has been said of the Nazi doctors' work on the reproductive systems of women, but less has been said of what this meant for the women. Forced abortions, forced sterilization, and mutilation meant that women, if they survived a concentration camp and the procedures themselves, were left with a quintessential part of their beings destroyed. At least 40,000 people were forcibly sterilized, according to Brigitte Halbmayr, in *Sexual Violence*. About 5,500 women and 600 men died after being sterilized, according to Halbmayr.
- Unwanted pregnancies, forced sterilizations and abortions, and venereal diseases left some women unable to bear children, and sometimes were the cause of their death.
- Sexual assault can be extraordinarily violent, leading to internal injury. In some cases, women's reproductive organs were so damaged from sexualized violence in the Holocaust that they could not bear children afterward, Sinnreich writes.

Legal Precedents

Although no official precedents were set at the 1945-1946 trials at Nuremberg--its charter did not explicitly refer to rape or sexualized violence--"the possibility of prosecuting sexual violence as a war crime was present," argues Anne-Marie de Brouwer, the author of Supranational Criminal Prosecution of Sexual Violence. She writes that sexual violence could have been prosecuted under "other inhumane acts" and other headings already recognized by international law.

(Lauren Wolfe/published on February 8, 2012)

Other Conflict Profiles

Through the late summer and fall of 1941, Nazi officials formulated plans for mass killings in death camps. The ghettos had already been sealed; now orders came down that no Jews were to leave any occupied areas. That summer the Nazis had experimented with vans equipped with poison gas, which could kill thirty to fifty people at a time. Those experiments and the gas chambers were designed with the help of scientists from the T-4 euthanasia program, which had already killed eighty thousand racially, mentally, or physically "unfit" individuals in Germany. By October 1941, the SS was building camps with gas chambers and deporting people to them. Auschwitz-Birkenau (OWSH-vihts BIHR-kuh-now), which had been built to hold Polish prisoners, was expanded to be the largest of the camps. Auschwitz eventually held many different types of prisoners—"undesirables" like Jehovah's Witnesses and homosexuals, Poles, Russians, and even some British POWs—but Jews and gypsies were the ones systematically annihilated there. Between the spring of 1942 and the fall of 1944 over one million people were killed at Auschwitz-Birkenau alone. The creation of the death camps set off the greatest wave of slaughter from 1942 to 1943. Freight cars were used to haul Jewish people to the camps, first from the ghettos of Poland, then from France, Holland, Belgium, Austria, the Balkans, and later from Hungary and Greece. Bodies were buried in pits dug by prisoners or burned in crematoria.

The death camps have come to symbolize the horrors of Nazism as a system of modern mass murder. Yet it is worth emphasizing that the slaughter was not all anonymous, industrialized, or routine and that much of it took place in face-to-face encounters outside the

camps. Jews and other victims were not simply killed. They were tortured, beaten, and executed publicly while soldiers and other onlookers recorded the executions with cameras—and sent photos home to their families. During the last phases of the war, inmates still in the concentration camps were taken on death marches whose sole purpose was suffering and death. Nor was the killing done by the specially indoctrinated troops of the SS and Einsatzgruppen. The Nazi regime called up groups of conscripts, such as Reserve Police Battalion 101, from duty in its home city of Hamburg and sent it into



"JEWISH COUPLE IN BUDAPEST," EVGENY KHALDEI (1945). Khaldei, a Soviet photographer and journalist who traveled with the Red Army, left a remarkable and moving account of his encounter with this woman and man. "There was a Jewish couple wearing Stars of David. They were afraid of me. There was still fighting going on in the city, and they thought I might be an SS soldier So I said Sholem Aleichem [hello] to them, and the woman began to cry. After I'd taken the picture, I pulled their stars off and said, 'The fascists are beaten. It's terrible to be marked like that.'"

Cole S 7me S COFFIN,

cey, 3rd C^D ?-OtA

TEXT: 1-IS IDD

occupied territories. Once there, the unit of middle-aged policemen received and obeyed orders to kill, in one day, fifteen hundred Jewish men, women, and children in one village. The commander offered to excuse men who did not feel they could carry out this assignment; only a [ew asked for a different task. In one Polish town, occupied first by the Soviets and then retaken by the Nazis, the Polish villagers themselves, with minimal guidance or help from German soldiers, turned on their Jewish neighbors and killed hundreds in a day.

How many people knew of the extent of the Holocaust? No operation of this scale could be carried out without the cooperation or knowledge of many: the Nazi hierarchy; architects who helped build the camps; engineers who designed the gas chambers and crematoria; municipal officials of cities from which people were deported; train drivers; residents of villages near the camps, who reported the smell of bodies burning; and so on. It is not surprising that most who suspected the worst were terrified and powerless. It is also not surprising that many people did not want to know and did their best to ignore evidence and carry on with their lives. Many who continued to support the

Nazis did so for other reasons, out of personal opportunism or because they opposed communism and wanted order restored. Yet mere popular indifference does not provide a satisfactory explanation for the Nazis' ability to accomplish the murder of so many people. Many Europeans—German, French, Dutch, Polish, Swiss, and Russian—had come to believe that there was a "Jewish problem" that had to be "solved." The Nazis tried to conceal the death camps. Yet they knew they could count on vocal support for requiring Jews to be specially identified, for restrictions on marriage and property ownership, and for other kinds of discrimination. For reasons that had to do with both traditional Christian anti-Semitism and modern, racialized nationalism, many Europeans had come to see Jewish Europeans as "foreign," no longer members of their national communities.

What of other governments? Their level of collaboration with the Nazis' plans varied. The French Vichy regime, on its own initiative, passed laws that required Jews to wear identifying stars and strictly limited their movements and activities. When the German government demanded roundups and deportations of Jews, Vichy cooperated. On the other hand, Italy, though a fascist country, participated less actively. Not until the Germans occupied the north of Italy in 1943 were drastic anti-Semitic measures implemented. The Hungarian government, also fascist and allied with the Nazis, persecuted Jews but dragged its heels about deportations. Thus the Hungarian Jewish community survived— until March 1944, when Germans, disgusted with their Hungarian collaborators, took direct control and immediately began mass deportations. So determined were the Nazis to carry out their "final solution" that they killed up to twelve thousand Hungarian Jews a day at Auschwitz in May 1944, contributing to a total death toll of six hundred thousand Jews from Hungary.



Excerpt from Night by Elie Wiesel

Elie Wiesel, a survivor, was born in Sighet, Transylvania, in 1928. Imprisoned as a young teen in Birkenau, Auschwitz, Buna, Gleiwitz, and finally liberated from Buchenwald, Wiesel writes about his experiences in Night

Source: Night by Elie Wiesel. English translation © 1960 by MacGibbon & Kee. Originally published in French as *Nuit*. © 1958 by Editions de Minuit. Reprinted by permission of Georges Borchartt, Inc., on behalf of Editions de Minuit.

At four o'clock in the afternoon of the same day, as usual the bell summoned all the heads of the blocks to go and report.

They came back shattered. They could only just open their lips enough to say the word: evacuation. The camp was to be emptied, and we were to be sent farther back. Where to? To somewhere right in the depths of Germany, to other camps; there was no shortage of them.

"Tomorrow evening."

"Perhaps the Russians will arrive first."

"Perhaps."

We knew perfectly well that they would not.

The camp had become a hive. People ran about, shouting at one another. In all the blocks, preparations for the journey were going on. I had forgotten about my bad foot [Note: Wiesel had recently had an infection on the sole of his foot drained]. A doctor came into the room and announced:

"Tomorrow, immediately after nightfall, the camp will set out. Block after block. Patients will stay in the infirmary. They will not be evacuated."

This news made us think. Were the SS going to leave hundreds of prisoners to strut about in the hospital blocks, waiting for their liberators? Were they going to let the Jews hear the twelfth stroke sound? Obviously not.

"All of the invalids will be summarily killed," said the faceless one. "And sent to the crematory in a final batch."

"The camp is certain to be mined," said another. "The moment the evacuation's over, it'll blow up."

As for me, I was not thinking about death, but I did not want to be separated from my father. We had already suffered so much, borne so much together; this was not the time to be separated.

I ran outside to look for him. The snow was thick, and the windows of the blocks were veiled with frost. One shoe in my hand, because it would not go onto my right foot, I ran on, feeling neither pain nor cold.

"What shall we do?"

My father did not answer.

"What shall we do, father?"

He was lost in thought. The choice was in our hands. For once we could decide our fate for ourselves. We could both stay in the hospital, where I could, thanks to my doctor, get him entered as a patient or a nurse. Or else we could follow the others. "Well, what shall we do, father?" He was silent.

"Let's be evacuated with the others," I said to him.

He did not answer. He looked at my foot.

"Do you think you can walk?"

"Yes, I think so."

"Let's hope that we shan't regret it, Eliezer."

I learned after the war the fate of those who had stayed behind in the hospital. They were quite simply liberated by the Russians two days after the evacuation. . .

[The next day]

Two o'clock in the afternoon. The snow was still coming down thickly.

The time was passing quickly now. Dusk had fallen. The day was disappearing in a monochrome of gray.

The head of the block suddenly remembered that he had forgotten to clean out the block. He ordered four prisoners to wash the wooden floor. . . .An hour before leaving the camp! Why? For whom?

"For the liberating army," he cried. "So that they'll realize there were men living here and not pigs."

Were we men then? The block was cleaned from top to bottom, washed in every corner.

At six o'clock the bell rang. The death knell. The burial. The procession was about to begin its march.

"Form up! Quickly!"

In a few minutes we were all in rows, by blocks. Night had fallen. Everything was in order, according to the prearranged plan.

The searchlights came on. Hundreds of armed SS men rose up out of the darkness, accompanied by sheepdogs. The snow never ceased.

The gates of the camp opened. It seemed that an even darker night was waiting for us on the other side.

The first blocks began to march. We waited. We had to wait for the departure of the fifty-six blocks who came before us. It was very cold. In my pocket I had two pieces of bread. With how much pleasure could I have eaten them! But I was not allowed to. Not yet.

Our turn was coming: Block 53 . . . Block 55. . .

Block 57, forward march! It snowed relentlessly.

Appendix 4

History 201: U.S. History I Assessment Questions and Documents

In the summer of 1863 from July 1 through July 3, the armies of the Union and Confederacy fought around the little Pennsylvania town of Gettysburg. At the end of the three days over 50,000 Americans were dead, wounded or missing. It was the bloodiest battle in American history.

Four months later on November 19, 1863, thousands attended a dedication of the Soldiers National Cemetery to be established on the grounds of the battlefield. The main speaker spoke for over two hours and is mostly forgotten. President Abraham Lincoln then spoke for about 3 minutes using only 272 words in his speech. He was finished before many of the photographers even had a chance to take his picture. Lincoln's short speech came to be known as the Gettysburg Address and is considered the greatest speech in American political history.

The night before the President's speech, Lincoln's Secretary of State, William H. Seward, spoke to an assembly and set the tone for what the President would say the next day. Read Secretary Seward's address as later reported in the Hartford Courant newspaper attached as "Reading A." Then read the President's speech attached as "Reading B."

When the speech was reported throughout the country not everyone's opinion was positive. Obviously, there was just about unanimous criticism from Southerners. But even some in the North were less than impressed. Next read Doug Stewart's article from the November 2013 issue of America's Civil War entitled: Unimpressed with the Address. Attached as "Reading C."

Today it is almost impossible to find anyone who does not acknowledge the greatness in Lincoln's short address. Edwin Dearborn's online posting in 2012 is one example. Please read his Gettysburg Address Analysis & Meaning For All Americans, attached as "Reading D." Mr. Dearborn contends the speech is just as important today, 150 years later, as the day it was given. The final reading is a short excerpt from Professor Gary Wills' book, Lincoln at Gettysburg, in which Professor Wills explains how the Gettysburg Address made equality not only a central theme of the Declaration of Independence but, more importantly, a fundamental right protected by our Constitution. This last reading is attached as "Reading E."

NOW, AFTER READING THESE ATTACHMENTS, PLEASE ANSWER THE FOLLOWING QUESTIONS:

1. For each of these historical sources, which would you consider as primary, secondary, popular and/or academic?
2. Why did a Northerner like Oramel Barrett have such a negative reaction to the address of the President?
3. If able to return to the past, what do you think Mr. Dearborn might say to Mr. Barrett to convince him his negative reaction to President Lincoln's speech was a mistaken interpretation of American history?
4. Do you think the spirit of Lincoln's words only has meaning to the generation that experienced the events of the Civil War? Might his words still inspire us today to respect the democratic process (Sec. Seward) so America may continue to change and discover new births of freedom (Lincoln) thereby achieving a society that truly recognizes all men are created equal (Jefferson)?
5. We are now over 150 years since Lincoln's Gettysburg Address and America has changed in so many ways during that period. But can you cite one or two phrases in his address that still might inspire today's generation of Americans to make a change in our current laws or beliefs so as to achieve another "new birth of freedom?"

READING A

SPEECH OF MR. SEWARD.—The evening before the dedication of the cemetery at Gettysburg, Secretary Seward was serenaded, and in response, made the following interesting remarks :

"Fellow Citizens: I am now sixty years old and upward- I have been in public life, practically, forty years of that time, and yet this is the first time that ever any people or community on the border of Maryland was found willing to listen to my voice.—And the reason was that sixty, forty years ago, opening before this people a grave-yard that was to be filled with brothers falling in mutual political combat. I knew that the cause that

was hurrying the Union into that dreadful strife slavery, and then I elevated my voice it was to warn the people to remove that cause while they could by constitutional means, and so avert the catastrophe of civil war which has fallen upon the nation.

"I am thankful that you are willing to bear me at last. I thank my God that I believe this strife is going to end in the removal of that evil which ought so have been removed by peaceful means and deliberate counsels. (Applause.) I thank my God for the hope that this is the last war which will fail upon the country that has been vouchsafed to us by Heaven—the richest, the brightest, the most beautiful, the most magnificent, the most capable of a glorious destiny of any country that God has ever given to any human race; and that when that cause is removed simply by perishing as the cause and the agent of treason that it is without justification and fit to be parallel, therefore we should indeed be a Union—one country, having only one hope, one ambition, and one destiny. (Applause.)

Then, ~~to-morrow~~ if we have not known it before, we should know that we are not enemies, but that we are friends and brothers; that this Union is a reality, for it is in one common country; and we should mourn, I am sure, with equal sincerity, over the grave of the misguided insurgent whom we have assigned to his last resting place, and pity him with the same sincerity and the same heartfelt grief that we mourn over the brother by whose hand, raised in defense of the Government to which we all owe allegiance, that misguided brother fell.

And when we part to-morrow night, let remember that we owe it to our country, that we owe it to ourselves, that this tear shall have a triumphant conclusion in the establishment of a Democratic Government upon the simple principle that whatever party or portion of this nation shall prevail in our election that party shall be respected and maintained in power until it shall give place, upon another trial, and after another period, to another different portion of the people. (Applause.)

Without that let tell you that you are drifting, it is one and irresistibly to the very verge of the destruction of all government—With each principle this government of ours will be

the bug, the first; and the apple in the world, and cannot be, and, so far as we are, will be immortal* (Cheers.) good night?'

Hartford Courant
November 30, 1863

READING B

The Gettysburg Address



- FOUR SCORE AND seven years ago our fathers brought forth on this continent, a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.
- Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-^celd of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live, It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not^d edicate—we can not consecrate—we can not hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. i^e world will little note, nor long remember what we say here, but it can never forget what they did here, It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that f.om these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.

Pennsylvania editor

Oramel Barrett consigns
Lincoln's Gettysburg
remarks to oblivion

READING C

Unimpressed with the Address

re-election campaign*

It's been 150 years now since Abraham Lincoln delivered the Gettysburg Address, the "few appropriate remarks" just 10 sentences in all—that are today acclaimed as a masterpiece of political oratory.

Many in the audience at the Soldiers' Cemetery in Gettysburg that day knew at once they were hearing history being made. "The dedicatory remarks by President Lincoln," declared the Chicago Tribune,

"will live among the annals of man." But chroniclers of Lincoln's presidency usually cite a jarring dissent among the accolades. It came from the Daily Patriot and Union in Harrisburg, Pa.

"We pass over the silly remarks of the President," the Patriot sneered. "For the credit of the nation, we are willing that the veil of oblivion shall be dropped over them and that they shall no more be repeated or thought of." In the writer's view, the embattled president was disgracing his office by using a memorial service to kick off his

O
r
a
m
e
l

B
a
r
r
e
t
t

*

r
o
u
t
i
n
e
l
y

d
i
s
p
a
r

aged Lincoln and the war in his
fiercely
Daily Patriot and Union,

36 AMERICA'S CIVIL WAR

By Doug Stewart

In Civil War histories, this dyspeptic Lincoln-basher is usually unnamed. Some accounts identify him as O. Barrett, the Harrisburg newspaper owner and editor. He was, in fact, Oramel Barrett, and he was my great-great-grandfather.

According to family lore, Oramel's belittling of Lincoln's speech got him hauled off to prison. My grandfather,

Arthur Barrett, said Oramel was a Democrat in a Republican town, so he had a lot of enemies. Trashing the Gettysburg Address was the last straw.

Late in life, Arthur's Aunt Kate could still recall the day her father was arrested. She was 10 at the time; he was 60. In the middle of the night, soldiers carrying rifles with bayonets banged on the door of the family's home in Harrisburg. A small crowd of neighbors gathered to see what the commotion was about. Kate remembered her father holding her hand in the front steps, assuring her he would be back. Then he disappeared into a clump of soldiers, which closed ranks around him and marched off into the darkness. Weeks later, the family still had no idea where Oramel was or why he had been seized.

The arrest without charge of a dissident Northern newspaper editor, along with three colleagues, caused a sensation. Even *The New York Times* covered the event. The radical wing of the Democratic Party, sidelined in the North since Lincoln's election, saluted Oramel and company as the latest "artillery" to the Republican administration's assault on freedom of the press.

But my great-great-grandfather's arrest, in fact, had nothing to do with what he had published. Nor, despite family lore, was it related to his disparagement of the Gettysburg Address, which Lincoln had yet to deliver. Even so, the trouble he caused for himself shows how easily mischief could veer toward treason in the contentious political world of Civil War Pennsylvania.

Oramel Barrett was born in the village of Norwich, in 1801. He dabbled in schoolteaching and newspaper work before moving to Pennsylvania, where he gravitated to Harrisburg, the state capital, in the 1830s. Dignified, cocksure and combative, Oramel soon made a name for himself as a ferociously loyal partisan of the state's Democrats. With a well-connected lawyer friend, Thomas C. MacDowell, he published a propaganda sheet in the 1840s and '50s called *The Keystone* that promoted states' rights and attacked abolitionists.

The pair, under the name O. Barrett & Co., in 1858 began publishing the *Harrisburg Patriot and Union*, a daily newspaper with statewide aspirations. Appearing six days a week, it was four dense pages of wire-service bulletins and crime news mixed with political opinion and high-spirited vitriol, all set off with ads for hair restoratives and notices about stolen mules. With its office just two blocks from the state capitol building, the *Patriot* prided itself on its political coverage, which had an unwavering Democratic slant. The paper routinely referred to President Lincoln, with his fondness for humorous parables, as "the jester." O. Barrett & Co. had been ridiculing Lincoln as a corrupt hick since before he had been sworn into office. In early 1861, the *Patriot* lambasted Lincoln's plan to give campaign-style speeches as he slowly wound his way east to the White House—at taxpayer expense!—instead of proceeding directly from Illinois to Washington. The latter course would spare the nation "the mortification of seeing the elected

President of the country making one of the most puerile and disgusting displays of mountebankism that were ever given by any harlequin who ever strutted upon a stage or guffawed in a circus ring." Much of what Barrett published

was openly racist and hostile to emancipation (as was much of the Democratic press in the North before and during the Civil War). Shortly after Lincoln's election in 1860, the *Patriot* informed its readers that the president-elect's party had originated as "a band of organized agitators in the Northern States devoted to running away negroes and inciting servile insurrections at the South—and the evil has been growing and extending." Two years later, on October 14, 1862, Oramel devoted two columns of his front

magazine Funniest of Phun depicted him as a jester performing as the nation suffered.

page to a detailed account of atrocities committed against white planters in Haiti by rebelling slaves—in 1794, Oramel intended the item, headlined “Look on this Picture,” as something for readers to think about as they headed to the polls that day for state and congressional elections.

Abolishing Southern slavery was indeed a divisive issue in the North and particularly in Pennsylvania, the second most populous state in the country. At the outset of the war, state Republican leaders were clinging to a fragile majority. They framed the military campaign as a constitutionally sanctioned response to the Southern rebellion, not as a moral quest to free the South’s slaves.

The state’s Democrats, meanwhile, were splintered. Some backed Lincoln.

REPUBLICANS ORIGINATED “S A BAND OF ORGANIZED AGITATORS IN THE NORTHERN STATES DEVOTED TO RUNNING

AWAY NEGROES AND SERVILE REBELLIONS IN THE

SOUTH—AND THE EVIL HAS BEEN GROWING AND EXTENDING” Others favored a grand compromise, as in 1820 and 1850* Oramel Barrett belonged to the radical, ~~peace-at-any-price~~ wing of the Democratic Party. In his horror of the war’s destruction, he had plenty of company, of course. But his relentless insistence that the Union sue for peace with the Confederate states by “consenting to an adjustment satisfactory to ~~them~~”—like letting them keep their slaves—sounded to many people like treason.

It certainly sounded that way to George Bergner, the irascible owner-editor of Harrisburg’s rival daily, the Telegraph. Bergner was a pious, thin-skinned abolitionist whose staunchly Republican paper bore the motto: “Independent in all things—neutral in none.” To Bergner, never had a newspaper been so grievously misnamed as the Patriot. The wartime public, he wrote, was “disgusted and outraged” by the “open and shameless treason” of O. Barrett & Co. In a more personal vein, he accused my great-great-grandfather of writing his columns while drunk.

Oramel evidently enjoyed his little newspaper war. In page-one stories, he tweaked his rival as “Eacon Bergner” or sometimes just “the Hessian” (he was a German immigrant) and reported that Bergner, who served as Harrisburg’s postmaster, was stealing stamps. Bergner sued Barrett for libel. Barrett sued Bergner right back.

In August 6, 1862, Bergner suggested that the Patriot’s editors should have joined a regiment to battle Robert E. Lee’s Army of Northern Virginia (soon to be menacing southern Pennsylvania) instead of “sipping whiskey in the saloons of Harrisburg.” It’s unlikely that Bergner’s targets noticed his barbs that Wednesday morning. Barrett and MacDowell, along with assistant editor Montgomery Forster and city editor Uriah Jones, were just then traveling by rail under armed guard to Washington, D.C. There they were confined without a hearing in the city’s Old Capitol Prison (where the Library of Congress now stands),

The man who ordered the arrests was Henry W. Halleck, the pop-eyed general-in-chief of the Union Army. President Lincoln had installed Halleck in the job only two weeks earlier, and the erudite, ambitious general, nicknamed “Old Brains,” was eager to make his presence felt. Rounding up traitors seemed like a good start.

To underscore his seriousness, Halleck had directed the capital’s military governor, James Wadsworth, to oversee the arrests in person. At dawn on August 6, the uniformed brigadier-general had been waiting aboard a train at the Harrisburg station as the arresting troops arrived with their prisoners. Even for a self-assured man like Oramel Barrett, it was an intimidating experience.

The newsmen were detained not for condemning the Gettysburg Address, still 15 months away, or for the contents of their paper, but for a handbill their office had printed. Posted all over Harrisburg two days earlier, it had announced that

“the great Gen. James Lane” was in town to recruit local black men for the Union Army, Lane was a militant abolitionist and U.S. senator who championed political equality for blacks—a view not shared by most white Pennsylvanians in 1862. The announcement promised “arms, equipments, uniforms, pay, rations, and bounty the same as received by White Soldiers, and no distinction will be made.

But the handbill was a hoax. There was no recruitment rally that afternoon, nor was General Lane anywhere near Harrisburg. Rumors had quickly spread that the Patriot’s Union was behind it. The day after the arrests, the staffs remaining journalist, a young man named Harry Ward, conceded that the handbill had come from the Patriot’s press but insisted it was a practical joke “not up to the printer boys without knowledge of the editors or proprietors.” That Oramel and his fellow editors had no hand in the affair is possible, if unlikely. And even if the handbill was a joke, it wasn’t very funny. Black recruitment was a volatile subject in 1862. Though President Lincoln had wanted to recruit black soldiers from the start, he faced opposition from his Cabinet, his generals (except for Grant and Lane), the Democratic press and the public. White Northerners were leery about fighting a war to free slaves. Many were aghast at the idea of handing weapons to freed slaves and instructing them to kill white Southerners,

If taken seriously, the handbill might have sparked a race riot. Its overall effect would have been to hurt official policy not to encourage it. Finally given a hearing after 16 days in prison, the Harrisburg men swore before Judge Advocate Levi C. Turner that they had nothing to do with its printing. After they pledged their loyalty to the Union, Turner let them go.

Democratic leaders discerned an ulterior motive in Halleck’s “kidnapping” of the Harrisburg

Four, TO them, it smacked of an administration bent on muzzling a free press, abrogating the right to trial by jury, and forcing allegiance to a questionable war. Antiwar editors in border states, in fact, were being jailed for "disloyal" commentary and their newspapers suspended.

When the Patriot's editors returned to Harrisburg in late August 1862, "both sides of Market Street were lined with ladies and gentlemen" (according to the paper's own coverage) "and the men who went out of the city under an escort of soldiers, returned amid the plaudits of the men, and the waving of handkerchiefs by the ladies." "Jail didn't make Oramel contented. In the first issue of the Patriot after his return, he characterized Lincoln's proposed Emancipation Proclamation as a "cold-blooded invitation to insurrection and butchery." "Shown a copy of the editorial in Washington, a furious Judge Turner demanded the editors be re-arrested for treason and their printing

NOVEMBER 2013 39

press seized. His order was apparently never carried out.

When emancipation became official at the start of 1863, Democrats complained that the Republicans had shifted their justification for the war. Now, they argued, instead of waging war against the Confederacy to keep the Union intact, state-sanctioned abolitionism threatened to do the opposite.

It was this perceived shift that earned the Gettysburg Address scorn from Oramel Barrett and like-minded Democrats that fall. Lincoln's opening words ("our score and seven years ago" cited the Declaration of

40 AMERICA" WAR

Independence—a proclamation of personal liberty—as the war's essential justification, not the Constitution with its careful delineation of states' rights and obligations, Lincoln knew what he was doing, and his opponents didn't like it.

My great-great grandfather wasn't on hand for the cemetery dedication at Gettysburg. He had no reason to attend the ceremony. He'd made up his mind years before that Abe was a fool, and he and his newspaper weren't about to change course.

As the Union Army began rolling up victories after the Battle of Gettysburg, the Patriot and Union avoided mentioning them. They didn't suit the paper's editorial stance, which was that Lincoln and his generals were callow and that a negotiated peace with the Confederates was still possible, "making from them no other conditions than return

to the old order of things," "After Confederate raiders in July 1864 burned to the ground much of nearby Chambersburg, Oramel told his readers, using tortured logic, "Abraham Lincoln is the principal cause of this calamity." 9

At this point, it was Oramel Barrett, not Abraham Lincoln* whose remarks sounded silly. Readers dropped away as they realized, at last, that the Patriot and Union was an untrustworthy guide to the nation's wartime affairs. Oramel's longtime partner, Tom MacDowell, quit the newspaper business soon after reading Lincoln's preliminary Emancipation Proclamation in the fall of 1862, Oramel soldiered on until late 1864, continuing to advocate conciliation with the slave-owning South. As it became clear that Lincoln would be reelected, Oramel sold his interest in the newspaper and left town for good.

With Robert E. Lee's surrender and Lincoln's assassination in April 1865, the nation's mood abruptly changed, criticism of Lincoln and the war now sounded like sacrilege. According to Arnold Shankman, author of *The Pennsylvania Antiwar Movement, 1861-1865*, many of the state's peace-at-any-price editors made sure to burn their personal papers. I don't know if Oramel did) but I haven't seen any of them.

Oramel ended up in Pittsburgh, where he worked for a time at the Pittsburgh Post before retiring. He died in 1887. Reading his Civil War—era newspaper

READING D

Marketing

The Orange Count

DEARBORN

MEDIA GROUP

BRANDING . CONTENT . PERFORMANCE

Marketing Services » Leadership Strategy & Coaching » Content Marketing » Speaking Topics Case Studies Contact »

Home The Social Contract Gettysburg Address Analysis & Meaning For All Americans

Marketing Exper

Content Mary

Gettysburg Address Analysis & Meaning For ALL Americans

Posted By Edwin Dearborn on Nov 4, 2012 |

The Gettysburg Address is universally recognized by historians and scholars alike as the most famous and most important speech ever delivered

as true sch God- ssary



b y a

US President. Its true meaning and significance to the American promise deserves a new analysis for each

Power Branding generation in an effort to keep not only the speech itself relevant for that new generation, but more importantly. to reinvigorate the steadfast purpose of the our given rights to liberty and equality. Spark Cust

Interest

An understanding of the back drop and the events leading to the speech are necessary

Ignite Yow for a full appreciation and cotnprehension to Mr. Lincoln speech" power. beauty and Cause You timelessness, His speech delivered at any other time may not have had the same influence or remembrance Spread Lik

without that very relationship to historical events, But after three years of war weariness on both sides of the conflict, a a fierce and bloody turning point had been reached upon the battlefield of Gettysburg from July 1-3 1863

I hope you take the time to read this post in full, as I will. attempt to do an etnalysis of Mr. Lincoln" address so as to clarify it, as well as accentuate what he was attempting to relay as to the importance of our "'esolve"'to carry on with the same dedication that those had demonstrated upon the battlefield of Gettysburg. Here is the Lincoln" speech in full. followed by my own Gel"y:3burg analysis, line by line, as well as rny interpretation as to its lmeaning today,



"ourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that aLL men are created equal. Now we are engaged in a great civil war, testing whether that nation or any nation so conceived and so dedicated can long endure. But in a Larger sense, we cannot dedicate, we cannot consecrate. we cannot hallow this ground. The brave men, Living and at amazo dead who struggled here have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us the living rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly

Share This Page advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion. - that we here highly resolve that these dead shall not have died in vain, that this nation under God shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish



from the earth.” — Abraham Lincoln

Here is my line by line analysis of Lincoln’s Gettysburg Address:

“Our score and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal.” Here Lincoln opens with a powerful connection to what we are to put this battle in context with. By opening with a comparison to the original dream.

Blog

Topics and the dedication to which men had risked all to fight in such a battle he is ensuring that everyone realizes that “all men are created equal” referencing Thomas Jefferson’s words in the Declaration of Independence. Those very words had come to the forefront of our Civil War as a critical issue. Blog Topics

Select Category

<http://www.e.dvJinde.nrhorn.com/gettysburg-address-analysis-meaning-for-all-americans/>

1/2/2016

Gettysburg Address Analysis & Meaning For All Americans

23

“Now we are engaged in a great civil war, testing whether that nation or any nation so conceived and so dedicated can long endure.” Lincoln now is making the counter argument if such sacrifice is warranted. He is asking the more important questions, the broader scope of this civil war: Can our nation, so conceived in liberty, endure the inherent nature of Man? Can we pass the test of the dedication required? Are those questions not as relevant today as they were in the past? I believe that we face unique and nefarious challenges still today. These challenges can only be met by passing the test with continued dedication to our nation, one conceived in liberty.

“But in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground, The brave men, living and dead who struggled here have consecrated it far above our poor power to add or detract.

The world will little note nor long remember what we say here, but it can never forget what they did here.” The dedication ceremony that day bore no importance to President Lincoln, knowing that what they were acknowledging was not a new monument, but a testimony to Americans in their willingness to dedicate themselves to a nation conceived in liberty. Once again, Lincoln carefully pointing to the greater struggle and importance of that day and forever more.

“It is for us the living rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion — that we here highly resolve that these dead shall not have died in vain.” This is the call to arms to all Americans, present and future. Here is Lincoln’s endeavor to instill and implore why they are there. Moreover, Lincoln is reminding us what must be required from here on out; an example so nobly set by those that they honored that day. The great task was not the Battle of Gettysburg, but the devotion to the cause of freedom that made these soldiers so willing to lay their lives on the line. Our resolve to carry forward with “increased devotion” is the only assurance to our nation carrying forward. This was then and is still today, “the great task remaining before us.”

“...that this nation under God shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth.” Here Lincoln sets our eyes on the future, not to mourn the dead. This is not so much a day of remembrance as it is a day to give a “new birth” of our dedication for the greater good of all people, as they so determine so as a free people,

Why I Issued My Own Gettysburg Address Analysis

I wrote this for two reasons. One, I hear of defeatist statements from Americans about the future survival of their own country. They enjoy the freedoms paid for by such men as those at Gettysburg, but are unwilling to show any type of devotion to its continuance. This is hypocrisy and cowardice, Reap and you do not sow? These hypocrites do not deserve freedom as they are not willing to exchange the price inherently built into it.

Secondly, I wrote this Gettysburg Address analysis for those who are dedicated to such a cause and to let them know that they are in the right. They are carrying the torch of freedom. Some are soldiers, and many are ordinary citizens to write, organize, educate and mobilize in their own way, forwarding a message of empowerment and freedom. It is to the latter crown to which I devote this post to.



<http://www.edwinleahorn.com/gettysburg-address-analysis-meaning-for-all-americans/>
The Words That Remade America --The Atlantic

4/7/2016

19 20

READING E

MAKING UNION A REALITY

[Lincoln] not only presented the Declaration of Independence in a new light, as a matter of founding law, but put its central proposition, equality, in a newly favor'd position as a principle of the Constitution ... What had been mere theory in the writings of James Wilson, Joseph Story, and Daniel Webster—that the nation preceded the states, in time and importance—now became a lived reality of the American tradition. The results of this were seen almost at once. Up to the Civil War "the United States" was invariably a plural noun: "the United States are a free country. "After Gettysburg it became a singular: "the United States is a free country. "This was a result of the whole mode of thinking that Lincoln expressed in his acts as well as his words, making union not a mystical hope but a constitutional reality. When, at the end of the address, he referred to government "of the people, by the people, for the people, "he was not, like Theodore Parker, just praising popular government as a Transcendentalist' ideal. Rather, like

Webster, he was saying that America was a people accepting as its great assignment what was addressed in the Declaration. This people was "“onceived””in 1776, was "“rougth forth””as an entity whose birth was datable ("“our score and seven years””before) and placeable ("“n this continent””, and was capable of receiving a "“ew birth of freedom.

Thus Abraham Lincoln changed the way people thought about the Constitution ...

The Gettysburg Address has become an authoritative expression of the American spirit—as authoritative as the Declaration itself, and perhaps even more influential, since it determines how we read the Declaration. For most people now, the Declaration means what Lincoln told us it means pREVIODSas he did to correct the Constitution without overthrowing it B httpn • thpnfl

accepting the Gettysburg Address, and its concept of a single people dedicated to a proposition, we have been changed. Because of it, we live in a different America.

Appendix 5

History 202: U.S. History I Assessment Questions and Documents

Please answer the following questions based on the attached readings:

- Brochure on the Equal Rights Amendment (1970s)
- Phyllis Schlafly, “The Fraud of the Equal Rights Amendment” (1972)
- Barry Commoner, “The Closing Circle”(1971)

- 1) For the above mentioned readings, please identify them as either primary or secondary sources.
- 2) The brochure created by the Philadelphia chapter of *NOW* depicts gender inequalities that persisted in society. What kinds of inequality seem to concern *NOW* the most? And how does the brochure seem to define freedom for women? And would that definition be applicable to women in today’s society? Explain.
- 3) The interpretations of women and gender have changed over time. How does Schlafly’s picture of the status of women differ from that of the Equal Rights Amendment brochure? And why does Schlafly believe the Equal Rights Amendment would actually harm women? Polls at the time consistently showed that a majority of Americans, male and female, favored the Equal Rights Amendment. But thanks to the mobilization of conservative women the amendment failed to be ratified. Can any of those conservative sentiments concerning women’s rights be seen in contemporary American society? Explain.
- 4) Barry Commoner did much to direct America’s attention to the environmental costs of technological development. Commoner insisted that rather than focus on a particular environmental problem, Americans must view the natural system (“ecosphere”) within which people live as a whole. What kinds of human actions does Commoner feel endanger the “ecosphere”? And are those same actions applicable to today’s society?

Appendix 6

Historical Knowledge Outcome Scores and Analysis Results

This is the data for the individual papers scored by committee members (7 papers each) that were included in the final results.

Papers	Outcome 1	Outcome 2	Outcome 3
HIST. 102			
1	2	2	2
2	1	3	1
3	1	1	1
4	2	2	1
5	1	2	1
6	3	4	3
7	3	3	3
8	4	3	3
9	1	2	2
10	2	2	2
11	4	2	3
12	2	1	3
13	3	2	1
14	2	2	3
HIST. 101			
15	3	3	4
16	2	3	3
17	2	2	2
18	2	3	4
19	2	3	3
20	2	4	4
21	2	3	3

HIST. 201

22	3	3	4
23	2	2	2
24	4	3	3
25	2	3	3
26	3	4	4
27	3	2	3
28	4	4	4
29	3	4	4
30	3	3	2
31	4	3	4
32	2	2	1

HIST. 202

33	3	4	4
34	2	1	2
35	2	3	3
36	2	3	3
37	2	3	3
38	2	2	2
39	2	4	4
40	3	3	4
41	3	3	4
42	3	3	4

MEAN	2.4	2.9	3.3
MEDIAN	2	3	3.3
MODE	2	3	3