

High School Level | TEACHER

AMERICAN HISTORY

*Observations & Assessments
from Early Settlement
to Today*

James P. Stobaugh



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This book is dedicated to this new generation of young believers whose fervor and dedication to the purposes of the Lord shall yet bring a great revival. Stand tall, young people, and serve our Lord with alacrity and courage!

How to Use Your Teacher Guide

How this course has been developed:

1. **Teacher:** this allows one to study the student objectives with each chapter, providing the answers to the assignments and the weekly exam.
2. **Chapters:** this course has 34 chapters (representing 34 weeks of study).
3. **Lessons:** each chapter has 5 lessons each, taking approximately 20 to 30 minutes each. There will be a short reading followed by critical thinking questions. Some questions require a specific answer from the text where others are more open-ended, leading the student to think “outside the box.”
4. **Weekly exams:** the final lesson of the week is the exam covering the week’s chapter. Students are not to use their text to answer these questions unless otherwise directed.
5. **Student responsibility:** Responsibility to complete this course is on the student. Students are to complete the readings every day, handing their responses to a parent or teacher for evaluation. Independence is strongly encouraged in this course designed for the student to practice independent learning.
6. **Grading:** A parent or teacher can grade assignments daily or weekly, and keep track of this in their files. Assignments with answers are available at the end of each chapter.

Throughout this book you will find the following components:

1. **Narrative Background:** background on the period.
2. **Critical Thinking Questions:** questions based roughly on Bloom’s Taxonomy.
3. **Concepts/Generalizations:** terms, concepts, and theories to be learned.
4. **History Maker:** a person(s) who clearly changed the course of history.
5. **Historiographies or Historical Debate:** an examination of historical theories surrounding a period or topic.
6. **World View Formation:** An overview of historical understandings of who God is. There is also a subsection where we examine important thinkers of the period/topic.
7. **History & World View Overview:** an overview of world views.

What the student will need each day:

1. **Notepad:** for writing assignments.
2. **Pen/pencil:** for the answers and essays.
3. **Weekly Exams:** available at the back of teacher guide or as a free download at: nlpg.com/americanhistoryexam.

About the Author

James P. Stobaugh and his wife, Karen, have homeschooled their four children since 1985. They have a growing ministry, For Such a Time As This Ministries, committed to challenging this generation to change its world for Christ.



Dr. Stobaugh is an ordained pastor, a certified secondary teacher, and an SAT coach. His academic credentials include: BA, cum laude Vanderbilt University; Teacher Certification, Peabody College for Teachers; MA, Rutgers University; MDiv, Princeton Theological Seminary; Merrill Fellow, Harvard University; DMin Gordon Conwell Seminary.

Dr. Stobaugh has written articles for magazines: *Leadership*, *Presbyterian Survey*, *Princeton Spire*, *Ministries Today*, and *Pulpit Digest*. Dr. Stobaugh’s books include the *SAT Preparation Course for the Christian Student*, the *ACT Preparation Course for the Christian Student*, as well as *American History*, *British History*, and *World History* high school curriculum.

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Preface



Statue of George Washington at the Indiana State Capitol. Photo by Rebecca White, 2011.

The writing of history is the selection of information and the synthesis of this information into a narrative that will stand the critical eye of time. History, though, is never static. One never creates the definitive theory of a historical event. History invites each generation to reexamine its own story and to reinterpret past events in light of present circumstances.

The creation of this story is more difficult than it seems. From the beginning the historian is forced to decide what sort of human motivation matters most: economic? political? religious? social?

For instance, what caused the American Revolution? The historian Bernard Bailyn argues that ideology or the history of thought caused the American Revolution. No, the historian Oscar Handlin argues, the Revolution was caused by social upheaval (i.e., the dislocation of groups and classes of people). Sydney Ahlstrom argues that religion was an important cause of the American Revolution. And so forth. Students will look at several theories of history, primary source material, and then decide for themselves what really happened.

In other words, this study invites students to be historians. Students look at the sources and scholarship available and make a decision. Students must know and accept that the past is constantly changing according to new scholarship discoveries. Therefore, as new sources are discovered, and old ones reexamined, students understand that theories of history may change. *American History* enables students to commit themselves to the task of examining these theories, primary source material, and ultimately to form their own theories of history. “Every true history is contemporary history,” historians Gerald Grob and George Billias write. My students make the theories of historical events personal and contemporary.

While I know that my students can never be completely neutral about history, scholarly historical inquiry demands that they implement the following principles:

1. Historians must evaluate the veracity of sources. There must be a hierarchy of historical sources. Primary source material, for instance, usually is the best source of information.
2. Historians must be committed to telling both sides of the historical story. They may choose to lobby for one view over the other, but they must fairly examine all theories.

3. Historians must avoid stereotypes and archetypes. They must overcome personal prejudices and dispassionately view history in ruthlessly objective terms.
4. Historians must be committed to the truth no matter where their scholarship leads them. At times historians will discover unflattering information about their nation/state.
5. Finally, historians understand that real, abiding, and eternal history ultimately is made only by people who obey God at all costs.

After everything is said and done, historians are only studying the past. They cannot really change the past. Theories about the past come and go, and change with each generation. However, the past is past. It is over.

Historians will debate about history, but they can never change history. Only God can change history.

God alone can change history. When persons are reborn in Christ, their present, future, and, yes, even their past is changed. History is literally rewritten. They are new creations. That bad choice, that sin, that catastrophe is placed under the blood of the Lamb, and everything starts fresh and new. A new history for new people.

Let me illustrate. One hundred fifty years ago my great-great-great-grandfather, whose passion was to kill Yankees, was a slave owner in Eastern Tennessee. From that inheritance, like most white Southerners who grew up in the 1960s, I grew up to mistrust African-Americans. Like so many people captured by their history and culture, present and future became my past. However, when I was a senior in high school, I was saved, Jesus Christ became my Lord and Savior. My attitudes changed. It took time but prejudices disappeared. Ultimately, I married my New Jersey wife, Karen, and we adopted three African-American children—whose ancestors, by the way, may have been owned by my great-great-great-uncle!

Three of my children are African-American. Imagine! Quite literally, my history was rewritten. It has been changed irrevocably by my decision to invite Jesus Christ to be Savior of my life. In a real sense, family prejudice and death existing for generations ended in my generation. The destructive, historical cycle that was part of my history has ended. No one, nothing can do that but the Lord. History has been rewritten!

My prayer is that if you do not know this God who can change history—even your history—this history text might encourage you to invite Jesus Christ into your heart as Savior.



Chapter 1

NATIVES OF THE NEW WORLD

First Thoughts . . .

Can you imagine what it was like to be living in North or South America in the early 16th century and suddenly seeing bearded white men landing on your shore carrying strange flags and metal instruments from huge ships? Or can you imagine how it felt to be cooped up in a scurvy-ridden, drafty ship for two and a half months and then, suddenly sighting a new land? This chapter will explore the developed civilizations of Native Peoples who greeted the new Europeans as they first explored and then settled in the Western Hemisphere.

Chapter Learning Objectives . . .

Evaluation:

1. Analyze the different world views extant in colonial society.
Answer Assignment 1-A
2. Describe what it was like to be indigenous Native Americans living in North and South America.
Answer Assignment 1-B
3. Describe in greater detail the Delaware, Lenape, Powhatan, Algonquin, Iroquois, Aztec, Mayan, and Incan people groups.
Read and Discuss Lessons 1 and 2
4. Discuss Columbus's legacy, describing the intricacies of his controversial effect on the Native American peoples.
Answer Questions 1-A, 2-A, 2-B, 4-E, Chapter Exam Question A
5. Analyze primary sources and determine their credibility.
Answer Questions 3-A, B, C, D, E.



LESSON 1

WAR OF THE WORLD VIEWS

Assignment

A. Oswald Chambers says, “The Bible does not say that God punished the human race for one man’s sin, but that the nature of sin, namely, my claim to my right to myself, entered into the human race through one man. But it also says that another Man took upon Himself the sin of the human race and put it away—an infinitely more profound revelation (see Hebrews 9:26). The nature of sin is not immorality and wrongdoing, but the nature of self-realization that leads us to say, ‘I am my own god.’ This nature may exhibit itself in proper morality or in improper immorality, but it always has a common basis—my claim to my right to myself. When our Lord faced either people with all the forces of evil in them, or people who were clean-living, moral, and upright, He paid no attention to the moral degradation of one, nor to the moral attainment of the other. He looked at something we do not see, namely, the nature of man (see John 2:25).” Paraphrase Chambers’ insight. Which world views manifest this problem?

Answer: Chambers argues that God did not punish mankind for one person’s sin; rather the punishment is for the human penchant to seek one’s own desires above the will of God. The antidote to this problem is the sacrifice of Jesus Christ on the Cross. Jesus was no respecter of persons. He changed the nature of man. In other words, He alone was able to change the world view of a person. Finally, only Christian Theism has the correct understanding of mankind—that mankind is created in the image of God and exists solely to obey God in all things.

NORTH AMERICAN INDIGENOUS PEOPLE GROUPS

Assignment

A. “The word annihilation, the word Holocaust, the word atrocity come to mind when I think of 1607,” said Adams, chief of the Upper Mattaponi tribe, in referring to the year a group of men and boys arrived in Jamestown and set up the first permanent English colony in the New World. Of the estimated 14,000 to 15,000 Native Americans who lived in the area around the Jamestown settlement in 1607, nearly 90 percent were wiped out within a century, mainly from smallpox, typhus, and other Old World diseases inadvertently brought by the colonists and to which the American Indians had never been exposed. Some also died in fighting with the settlers. For Adams and other Native Americans, these stark numbers give little reason to celebrate as the country prepared to commemorate the quadricentennial of the settlement, with Britain’s Queen Elizabeth and U.S. President George W. Bush in 2007. “We are certainly proud to be Americans but from our perspective we don’t feel like the 400th anniversary of the Jamestown settlement is something to celebrate or commemorate,” said Bill Miles, chief of Virginia’s Pamunkey Indian tribe, one of some 40 tribes that lived in the area in the 17th century. What, if anything, can you suggest Native Americans might want to celebrate in the 400-year anniversary of the founding of the Jamestown Settlement?

Answer: Answers will vary. Regrettably, Native Americans were treated poorly by European settlers. Students can highlight the efforts of some Europeans, notably William Penn, to treat Native Americans with justice and charity. While there is no justification for the way most Europeans treated Native Americans, Native Americans, too, committed some carnage and destruction. For example, in 1622 the Powhatan tribe virtually destroyed the European settlements in Virginia.

B. Research your own community and describe what it was like circa 1500–1550. Discuss the Native Peoples who lived nearby.

Answer: Answers will vary. Students will want to consult their public libraries. In Western Pennsylvania where I live, the Algonquin Native People Group lived and flourished. No one had yet seen European explorers until the French arrived 100 years later. Students will need to discuss the culture of the Native American people groups in their areas. They should discuss their food supplies, housing choices, and family units.

SOUTH-CENTRAL AMERICAN INDIGENOUS PEOPLE GROUPS

Assignment

A. The debate over Christopher Columbus’s character and legacy has continued into the 21st century. Though the United States celebrates a national holiday in his honor, much more attention has been paid in recent years to the various Spanish explorers’ treatment of the Native Peoples. As a result, the word *discovery* has been replaced by *encounter* when used to describe Columbus’s exploration of the Americas. Columbus died believing he had reached the shores of China, and that he was a

divine missionary, ordained by God to spread Christianity into the New World. In modern society, many have made Columbus out to be a villain and a symbol for all that is evil about the colonization of the Americas by Europe. Read the following passage and argue whether Columbus was a devout Christian or a hypocrite using his faith to further his own selfish purposes.

“In order to win the friendship and affection of that people, and because I am convinced that their conversion to our Holy Faith would be better promoted through love than through force. . . They must be very good servants and very intelligent, because I see that they repeat very quickly what I told them, and it is my conviction that they would easily become Christians, for they seem not [to] have any sect. . .”

—Christopher Columbus, Journals,
October 12, 1492

Answer: Cristobal Colon (Christopher Columbus), whose name means “Christ-bearing colonizer,” was born near Genoa, Italy, in 1451. Clearly, Columbus was a very committed Christian. He was also a 15th-century European Christian who believed in “forced evangelism.” He was also not reticent to place European values above all others. He certainly was not interested in “celebrating diversity.” At the same time, students should not be too hard on Christopher Columbus—he was no more or less enlightened about Native Americans than was any other 15th-century European.

- B.** If the Aztecs had conquered Spain, would they have treated the Spanish people differently? Why or why not?

Answer: Answers will vary. There is no justification for the way the Aztecs were treated by the Spanish. However, the Aztecs were a violent, fiercely proud, warrior people. Also, human sacrifice was the most striking feature of Aztec civilization. For example, for the dedication of, Great Pyramid of Tenochtitlan in 1487, the Aztecs sacrificed 84,400 prisoners over the course of four days. It is fair to say, then, that the Aztecs were as violent and nationalistic as the Spanish.

LESSON 4

COLUMBUS, CONQUISTADORS, AND COLONIZATION

Assignment

(See pages 23 and 24 of the student book for Primary Sources I and II, and excerpts from Castaneda and Vaca.)

- A.** How reliable is this primary source? When determining reliability, ask yourself these questions: Did the speaker participate in the described event(s)? How long after the incident does he mention the incident? Is it a private journal or a public piece? Private journals are normally more reliable. Does he discuss his participation in the event? Does he appear objective? Does he have anything to gain if he tells a lie? Based on the preceding passage, defend your answers.

Answer: “To me it seems very certain, my very noble lord, that it is a worthy ambition for great men to desire to know and wish to preserve for posterity correct information concerning the things that have happened in distant parts. . . .” It is a fairly reliable source; however, it was written to the king and to

the religious authorities. Of course, then, the author would be careful to be solicitous toward these two authorities.

- B.** If this were the only resource you had available on Native Americans, how would you characterize them?

Answer: I would feel positive toward them. The Native Americans seem excessively generous. “The army rested here several days, because the inhabitants had gathered a good stock of provisions that year and each one shared his stock very gladly with his guests from our army.”

- C.** Pretend that you are a public official in Spain in the early 1500s. Based on the three preceding passages, speculate on what the Native Americans are like and design a strategy to convert them to Christianity.

Answer: Answers will vary. In New Spain, which was Catholic, there was no separation of church and state, no separation between nation building and evangelism, but there were many conflicts. For example, the dominant strategy, such as that used by Junipero Serra, was to gather large Native American populations into missions. There native peoples were taught Christianity and European ways with little or no differentiation between the two. Other Spanish settlers tried to enslave the Native Americans and to force them to work for them.

D. When two different cultures meet, they have four choices: accommodation, amalgamation, assimilation, or extermination. State which process was employed in New Spain, and the result?

Answer: Assimilation or extermination. Assimilation worked to a certain degree but was never a serious, widespread effort by New Spain. Assimilation occurred, in any event, through intermarriage. In fact, though, extermination became the de facto

choice. Millions of Native Americans were killed or forcefully removed from their land. Europeans engaged in colonial settlement unwittingly transmitted diseases to native peoples. The resulting death toll among Native Americans is estimated in tens of millions. Nevertheless, many Native Americans became Christians.

E. The technology of the Native Americans was simpler than that of the Europeans. Europeans, for instance, had more effective construction technology. Their health practices were also advanced. Did this give the Europeans the right to conquer the Native Americans? Why or why not?

Answer: Answers will vary. I would say that this is not a reason to conquer a people. Nor does it mean that they will succeed. For example, technologically, the Canaanites were more advanced than their Israelite invaders. Nevertheless, Israel conquered Canaan (Joshua 17:16–18).

EXAM KEY

Discussion Questions (50 Points Each)

A. In what ways was the cause of the gospel hindered or helped by the French and Spanish explorers?

Answer: The conquistadors, by and large, were motivated primarily, if not exclusively, by profit. The evangelization of the Native Americans was secondary. In the Spaniards' defense, this was the "modus operandi" of their age.

B. Pretend that you are King Ferdinand or Queen Isabella. It is 1498. By now you suspect that New Spain is a new world, not the East Indies (as you had hoped). Now what are you to do? Set up a strategy for incorporating this new land into your empire. Consider issues like colonial settlements, evangelism of the natives, profit acquisition, etc.

Answer: Answers will vary. Ferdinand and Isabella sincerely tried to balance the demands of colonization and evangelization. It was a balance that could not be maintained, and the Native Americans were the unfortunate casualties. Profit was important. Western monarchs were not oriental emperors—they had to pay for their empires. This no doubt was an important mitigating factor connected to all policy decisions.