

1. Weekly Homework (H4) 3-2-1 Analysis of Leonard

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a. **3-2-1 Analysis**

3= write a paragraph that identifies three core points found in the source. These must be central to the overall argument or theme of the source, not just three random examples. One or more random examples will earn an Unsatisfactory evaluation.

2= write a paragraph that identifies one way the source is familiar to the present, and one way that the source differs from the present

1= your choice:

- i. one question you have after encountering this source;
- ii. one point in the source that struck you as most interesting (and why)

2. Supplemental Work (S2): Addams, Why Women Should Vote

READING:

Jane Addams, Why Women Should Vote (1915)

This paper is an attempt to show that many women to-day are failing to discharge their duties to their own households properly simply because they do not perceive that as society grows more complicated it is necessary that woman shall extend her sense of responsibility to many things outside of her own home if she would continue to preserve the home in its entirety. A woman's simplest duty . . . is to keep her house clean and wholesome and to feed her children properly. Yet if she lives in a tenement house, as so many of my neighbors do, she cannot fulfill these simple obligations by her own efforts because she is utterly dependent upon the city administration for the conditions which render decent living possible. Her basement will not be dry, her stairways will not be fireproof, her house will not be provided with sufficient windows to give light and air, nor will it be equipped with sanitary plumbing, unless the Public Works Department sends inspectors who constantly insist that these elementary decencies be provided. Women who live in the country sweep their own dooryards and may either feed the refuse of the table to a flock of chickens or allow it innocently to decay in the open air and sunshine. In a crowded city quarter, however, if the street is not cleaned by the city authorities-no amount of private sweeping will keep the tenement free from grime; if the garbage is not properly collected and destroyed a tenement house mother may see her children sicken and die of diseases from which she alone is powerless to shield them, although her tenderness and devotion are unbounded. She cannot even secure untainted meat for her household, she cannot provide fresh fruit, unless the meat has been inspected by city officials, and the decayed fruit, which is so often placed upon sale in the tenement districts, has been destroyed in the interests of public health.

Chicago one spring had a spreading contagion of scarlet fever just at the time that the school nurses had been discontinued because business men had pronounced them too expensive. If the women who sent their children to the schools had been sufficiently

public-spirited and had been provided with an implement through which to express that public spirit they would have insisted that the schools be supplied with nurses in order that their own children might be protected from contagion. In other words, if women would effectively continue their old avocations they must take part in the slow upbuilding of that code of legislation which is alone sufficient to protect the home from the dangers incident to modern life. One might instance the many deaths of children from contagious diseases the germs of which had been carried in tailored clothing. Country doctors testify as to the outbreak of scarlet fever in remote neighborhoods each autumn, after the children have begun to wear the winter overcoats and cloaks which have been sent from infected city sweatshops.

The duty of a woman toward the schools which her children attend is so obvious that it is not necessary to dwell upon it. But even this simple obligation cannot be effectively carried out without some form of social organization, as the mothers' school clubs and mothers' congresses testify, and to which the most conservative women belong because they feel the need of wider reading and discussion concerning the many problems of childhood. It is, therefore, perhaps natural that the public should have been more willing to accord a vote to women in school matters than in any other, and yet women have never been members of a Board of Education in sufficient numbers to influence largely actual school curricula. If they had been, kindergartens, domestic science courses and school playgrounds would be far more numerous than they are. More than one woman has been convinced of the need of the ballot by the futility of her efforts in persuading a business man that young children need nurture in something besides the three r's. Perhaps, too, only women realize the influence which the school might exert upon the home if a proper adaptation to actual needs were considered. An Italian girl who has had lessons in cooking at the public school will help her mother to connect the entire family with American food and household habits. That the mother has never baked bread in Italy - only mixed it in her own house and then taken it out to the village oven - makes it all the more necessary that her daughter should understand the complications of a cooking-stove. The same thing is true of the girl who learns to sew in the public school, and more than anything else, perhaps, of the girl who receives the first simple instruction in the care of little children, that skillful care which every tenement house baby requires if he is to be pulled through his second summer. The only time, to my knowledge, that lessons in the care of children were given in the public schools of Chicago was one summer when the vacation schools were being managed by a volunteer body of women. The instruction was eagerly received by the Italian girls, who had been "little mothers" to younger children ever since they could remember.

But women are also beginning to realize that children need attention outside of school hours; that much of the petty vice in cities is merely the love of pleasure gone wrong, the over-strained boy or girl seeking improper recreation and excitement. It is obvious that a little study of the needs of children, a sympathetic understanding of the conditions under which they go astray, might save hundreds of them. Women traditionally have had an opportunity to observe the plays of children and the needs of youth, and yet in Chicago, at least, they had done singularly little in this vexed problem of juvenile delinquency until they helped to inaugurate the Juvenile Court movement a dozen years ago. The Juvenile Court Committee, made up largely of women, paid the salaries of the probation officers connected with the court for the first six years of its existence, and after the salaries were cared for by the county the same organization turned itself into a Juvenile Protective League, and through a score of paid officers are doing valiant service in minimizing some of the dangers of city life which boys and girls encounter.

Because this body of women assumed a public responsibility they have seen to it that every series of pictures displayed in the five-cent theatre is subjected to a careful censorship before it is produced, and those series suggesting obscenity and criminality have been practically eliminated. The police department has performed this and many other duties to which it was oblivious before, simply because these women have made it realize that it is necessary to protect and purify those places of amusement which are crowded with young people every night. This is but the negative side of the policy pursued by the public authorities in the fifteen small parks of Chicago, each of which is provided with balls in which young people may meet nightly for social gatherings and dances. The more extensively the modern city endeavors on the one hand to control and on the other hand to provide recreational facilities for its young people, the more necessary it is that women should assist in their direction and extension. After all, a care for wholesome and innocent amusement is what women have for many years assumed. When the reaction comes on the part of taxpayers, women's votes may be necessary to keep the city to its beneficent obligations toward its own young people.

To turn the administration of our civic affairs wholly over to men may mean that the American city will continue to push forward in its commercial and industrial development, and continue to lag behind in those things which make a City healthful and beautiful. After all, woman's traditional function has been to make her dwelling-place both clean and fair. Is that dreariness in city life, that lack of domesticity which the humblest farm dwelling presents, due to a withdrawal of one of the naturally co-operating forces? If women have in any sense been responsible for the gentler side of life which softens and blurs some of its harsher conditions, may they not have a duty to perform in our American cities? In closing, may I recapitulate that if woman would fulfill her traditional responsibility to her own children; if she would educate and protect from danger factory children who must find their recreation on the street; if she would bring the cultural forces to bear upon our materialistic civilization; and if she would do it all with the dignity and directness fitting one who

carries on her immemorial duties, then she must bring herself to the use of the ballot - that latest implement for self-government. May we not fairly say that American women need this implement in order to preserve the home?

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3. Supplemental Work (S3)--Goddard, Intelligence Tests

Essay: Henry Herbert Goddard, *Human Efficiency and Levels of Intelligence* (Princeton: Princeton University Press, 1920), 99–102.

While we all believe in democracy, we may nevertheless admit that we have been too free with the franchise and it would seem a self-evident fact that the feeble-minded should not be allowed to take part in civic affairs; should not be allowed to vote. It goes without saying that they cannot vote intelligently, they are so easily led that they constitute the venial vote and one imbecile who knows nothing of civic matters can annul the vote of the most intelligent citizen.

Before passing to a discussion of education according to mental levels, we may perhaps be permitted to apply the principle to another problem that looms up rather large at the present time, namely, socialism and especially its extreme form of Bolshevism. Most of the arguments used by the more intelligent members of these groups are fallacious because they ignore the mental levels. These men in their ultra altruistic and humane attitude, their desire to be fair to the workman, maintain that the great inequalities in social life are wrong and unjust. For example, here is a man who says, "I am wearing \$12.00 shoes, there is a laborer who is wearing \$3.00 shoes; why should I spend \$12.00 while he can only afford \$3.00? I live in a home that is artistically decorated, carpets, high-priced furniture, expensive pictures and other luxuries; there is a laborer that lives in a hovel with no carpets, no pictures and the coarsest kind of furniture. It is not right, it is unjust." And so in his enthusiasm for the supposed just treatment of the workman, this gentleman who has been converted to socialism will go on pointing out the inequalities which he considers unjust. As we have said, the argument is fallacious. It assumes that that laborer is on the same mental level with the man who is defending him. It assumes that if you were to change places with the laborer, he would be vastly happier than he is now, that he could live in your house with its artistic decorations and its fine furniture and pictures and appreciate and enjoy those things. Or if it is admitted that this particular laborer could not enjoy it, your gentleman socialist is apt to fall back upon the argument that it is due to the fact that he has not been brought up right, his environment has been poor and so he is accustomed to such conditions and could not enjoy anything better. Therefore we should take the children and educate them to these ideals.

Now the fact is, *that workman* may have a ten year intelligence while you have a twenty. To demand for him such a home as you enjoy is as absurd as it would be to insist that every laborer should receive a graduate fellowship. How can there be such a thing as social equality with this wide range of mental capacity? The different levels of intelligence have different interests and require different treatment to make them happy, and we are committing a serious fallacy when we argue that because we enjoy such things, everybody else could enjoy them and therefore ought to have them.

As for an equal distribution of the wealth of the world that is equally absurd. The man of intelligence has spent his money wisely, has saved until he has enough to provide for his needs in case of sickness, while the man of low intelligence, no matter how much money he would have earned, would have spent much of it foolishly and would never have anything ahead. It is said that during the past year, the coal miners in certain parts of the country have earned more money than the operators and yet today when the mines shut down for a time, those people are the first to suffer. They did not save anything, although their whole life has taught them that mining is an irregular thing and that when they were having plenty of work they should save against the days when they do not have work.

Socialism is a beautiful theory but the facts must be faced. One of the facts is that people differ in mentality and that *each mentality requires its own kind of life for its success and happiness.*

a. Write a reflection (375 words) of the Goddard essay.

- i. Reflections must include a one paragraph summary of the main ideas of the source, followed by your reaction to what the material makes you think about. You can write about anything you want, provided it relates to the source. You can, for example, write about something that moved you in a particular way, something that strikes you as familiar to/different from the present, something that connects to other material you've encountered in the class, or something from your personal life. Or, it could be something else. You have a lot of freedom here.
- ii. **375 words** is about 1.5 pages of text, double spaced, in Word. The previous paragraph is 93 words.

4. Discussion Board Question

Video:

<http://proxy.library.vcu.edu/login?url=https://video.alexanderstreet.com/watch/the-lynchburg-story-eugenic-sterilization-in-america>

a. Answer the following question with a paragraph and supporting evidence to support your claim.

- i. Should Governor Warner have issued this apology? Why or why not?

5. Discussion Board Question

Eugenics Film/ Text:

Virginia governor apologizes for eugenics law
USA Today, May 5, 2002

<http://usatoday30.usatoday.com/news/nation/2002/05/02/virginia-eugenics.htm>

RICHMOND, Va. (AP) — Gov. Mark R. Warner issued a formal apology Thursday for the state's decision to forcibly sterilize thousands of Virginians from 1924 to 1979.

His apology coincides with the 75th anniversary of the U.S. Supreme Court's *Buck v. Bell* decision upholding Virginia's eugenics sterilization law, which became a model for other states.

Virginia forcibly sterilized about 7,450 people under the banner of eugenics, or selective human breeding and social engineering.

The practice continued until 1979. Last year, the General Assembly passed a resolution expressing "profound regret" for the state's role, but stopped short of issuing a formal apology.

With the governor's statement Thursday, Virginia becomes the only of the 30 states that conducted eugenics sterilizations to apologize. There are believed to be more than 60,000 eugenics victims nationwide.

"Today, I offer the commonwealth's sincere apology for Virginia's participation in eugenics," Warner said.

"As I have previously noted, the eugenics movement was a shameful effort in which state government never should have been involved," he said. "We must remember the commonwealth's past mistakes in order to prevent them from recurring."

The law targeted virtually any human shortcoming that was believed to be hereditary, including mental illness, mental retardation, epilepsy, alcoholism and criminal behavior. Even people deemed to be "ne'er-do-wells" were sometimes targeted.

On Wednesday in Lynchburg, two state legislators presented a commendation from the General Assembly to eugenics victim Raymond W. Hudlow for his service as a decorated combat soldier in World War II. Hudlow had been sterilized against his will at age 16 because he was a runaway.

- a. **History is a combination of the familiar and the strange.**
- b. **For this source, identify one thing that feels familiar, and one thing that is strange.**
- c. **Four sentences minimum.**

6. Discussion Board Question

Sanger Essay:

Margaret Sanger, *The Eugenic Value of Birth Control Propaganda* (1921)

Seemingly every new approach to the great problem of the human race must manifest its vitality by running the gauntlet of prejudice, ridicule and misinterpretation. Eugenists may remember that not many years ago this program for race regeneration was subjected to the cruel ridicule of stupidity and ignorance. Today Eugenics is suggested by the most diverse minds as the most adequate and thorough avenue to the solution of racial, political and social problems. The most intransigent and daring teachers and scientists have lent their support to this great biological interpretation of the human race. The war has emphasized its necessity.

The doctrine of Birth Control is now passing through the stage of ridicule, prejudice and misunderstanding. A few years ago this new weapon of civilization and freedom was condemned as immoral, destructive, obscene. Gradually the criticisms are lessening—understanding is taking the place of misunderstanding. The eugenic and civilizational value of Birth Control is becoming apparent to the enlightened and the intelligent.

In the limited space of the present paper, I have time only to touch upon some of the fundamental convictions that form the basis of our Birth Control propaganda, and which, as I think you must agree, indicate that the campaign for Birth Control is not merely of eugenic value, but is practically identical in ideal, with the final aims of Eugenics.

First: we are convinced that racial regeneration like individual regeneration, must come "from within." That is, it must be autonomous, self-directive, and not imposed from without. In other words, every potential parent, and especially every potential mother, must be brought to an acute realization of the primary and central importance of bringing children into this world.

Secondly: Not until the parents of the world are thus given control over their reproductive faculties will it ever be possible not alone to improve the quality of the generations of the future, but even to maintain civilization even at its present level. Only by self-control of this type, only by intelligent mastery of the procreative powers can the great mass of humanity be awakened to the great responsibility of parenthood.

Thirdly: we have come to the conclusion, based on widespread investigation and experience, that this education for parenthood and of parenthood must be based upon the needs and demands of the people themselves. An idealistic code of sexual ethics, imposed from above, a set of rules devised by high-minded theorists who fail to take into account the living conditions and desires of the submerged masses, can never be of the slightest value in effecting any changes in the mores of the people. Such systems have in the past revealed their woeful inability to prevent the sexual and racial chaos into which the world has today drifted.

The almost universal demand for practical education in Birth Control is one of the most hopeful signs that the masses themselves today possess the divine spark of regeneration. It remains for the courageous and the enlightened to answer this demand, to kindle the spark, to direct a thorough education in Eugenics based upon this intense interest.

Birth Control propaganda is thus the entering wedge for the Eugenic educator. In answering the needs of these thousands upon thousands of submerged mothers, it is possible to use this interest as the foundation for education in prophylaxis, sexual hygiene, and infant welfare. The potential mother is to be shown that maternity need not be slavery but the most effective avenue toward self-development and self-realization. Upon this basis only may we improve the quality of the race.

As an advocate of Birth Control, I wish to take advantage of the present opportunity to point out that the unbalance between the birth rate of the "unfit" and the "fit", admittedly the greatest present menace to civilization, can never be rectified by the inauguration of a cradle competition between these two classes. In this matter, the example of the inferior classes, the fertility of the feeble-minded, the mentally defective, the poverty-stricken classes, should not be held up for emulation to the mentally and physically fit though less fertile parents of the educated and well-to-do classes. On the contrary, the most urgent problem today is how to limit and discourage the over-fertility of the mentally and physically defective.

Birth Control is not advanced as a panacea by which past and present evils of dysgenic breeding can be magically eliminated. Possibly drastic and Spartan methods may be forced upon society if it continues complacently to encourage the chance and chaotic breeding that has resulted from our stupidly cruel sentimentalism.

But to prevent the repetition, to effect the salvation of the generations of the future—nay of the generations of today—our greatest need is first of all the ability to face the situation without flinching, and to cooperate in the formation of a code of sexual ethics based upon a thorough biological and psychological understanding of human nature; and then to answer the questions and the needs of the people with all the intelligence and honesty at our

command. If we can summon the bravery to do this, we shall best be serving the true interests of Eugenics, because our work will then have a practical and pragmatic value.

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7. Art Essay

- a. **ESSAY TOPIC: Identify an example of art from the Near East that was created to promote the state, religion, and ruler. Describe how this work functioned as propaganda. Be specific.**
 - i. **300-350 word min.**