Name

Instructors’ Name

Course Title and Code

Date

History 1301

**Question: 1**

The "Myth of the Lost Cause" is the belief of the Confederate supporters of the United States of America that although the Confederate forces lost the American civil war, they were supporting the right ideology. The myth denotes the false belief of the supporters that white supremacy should have been upheld and slavery was not the main cause of the American civil war. The myth was created by the supporters of Confederate forces after the few years of the American civil war and it was sustained by the activities and support of the groups like “United Daughters of the Confederacy” and “Sons of Confederate Veterans (Cox, 18).”

**Question: 2**

The "Confederate Culture" is the culture of the southern states of the United States of America, where slavery was a major part of the structure. White supremacy and Jim Crow laws were the other important components of the Confederate culture. The symbols associated with this culture were the flag, as well as discriminatory practices of the society, against the African American slave community. The white supremacists were the groups responsible for this tradition and their main objective was to keep slavery in the society, instead of giving equal rights to the enslaved African American community (Cox, 23).

**Question: 3**

The specific aspect of the American history that the author has not discussed in the book is the role of the northern state in providing support to the efforts of the enslaved community and the major reason of this is the focus of the author on the circumstances of the southern states.

**Question: 4**

United Daughters of the Confederacy was a hereditary association developed by the southern women, belonging to the white community of the society. The purpose of the organization was to remember and support the sacrifices of the fathers, brothers, husbands and son who took part in the American civil war, to support the ideology and objectives of the southern states however lost their lives in the war. The southern women became the members to recognize and support the efforts of the male members of their household toward saving the Confederate culture and slavery in the southern states. The group evolved through its activities, memoirs and scholarship (Cox, 39).

**Question: 5**

Cox has characterized the "New Man," as the one having the passion of restoring the Confederate culture in the southern states of the United States of America. The motivations and goals of these men were to support the activities and ideology of their father. They reserved their efforts to support and preserve the culture and ideology of the southern states before the American civil war. These men differed from their fathers in the way that they were more passionate about reviving the old system, structure and culture in the society, for which their fathers had sacrificed their lives (Cox, 55).

**Question: 6**

The women's organization wanted to ensure the fact that the sacrifices of the Confederate soldiers are not forgotten or left unacknowledged. Therefore, they committed to building monuments, in order to recall and recognize their efforts and services. They collected the funds through the fundraising activities and ensured the placement of the monument building. They also contacted Congress, in order to get the funds and build the monuments which could not only support the history but also create it. They desired the impressive monuments, which could shed light on the bravery of the soldiers (Cox, 27).

**Question: 7**

The concept of "benevolence," as introduced and supported by the United Daughters of the Confederacy and the progressive era was that the white supremacist comminute of the southern states of the United States of America was not cruel towards the slaves. They were of the view that the white supremacist was actually more caring and kind toward the slaves and provided them with a better chance of living. They were of the view that the white community taught civilization and Christianity to the slave community, which provided them enlightenment and they were happier living their lives as slaves (Brundage, 56).

**Question: 8**

The views of the United Daughters of the Confederacy about history was that their husbands, fathers, sons and brothers had sacrificed their lives for a just cause, which should not only be remembered by the other sections of the society, but they should lend their support to the cause. The ideology of the Confederate soldiers should be preached and the society should work to gain their objectives. They spread their ideology by holding seminars and building monuments in society. Their view on education was that the history of the Confederate soldiers should be included in books and taught to children. Moreover, they also ensured the provision of education to the children of the soldiers who have died during the war (Cox, 43).

**Question: 9**

The vindication and reconciliation as it relates to the United Daughters of the Confederacy are supported through the educational activities of the women organization. They also supported the ideology of their fathers and male members of the society by building monuments to regard and acknowledge their efforts and sacrifices. The specific examples include the building of the monuments as well as including the details of the war in the books and ensuring the education of the children of the martyrs of war (Brundage, 45).

**Question: 10**

According to Cox, the views of the United Daughters of the Confederacy, and by extension, the South, change and then challenge the Civil Rights Movement by supporting the existence of slavery in the southern states. They were of the view that the slaves were happy with that type of lifestyle, as they were being treated with love and kindness. Moreover, they were also teaching Christianity to the slaves and there was nothing wrong with such a culture of the society (Cox, 83).

Works Cited

Brundage, W. Fitzhugh. "Exclusion, inclusion, and the politics of Confederate commemoration in the American South." *Politics, Groups, and Identities* 6.2 (2018): 324-330.

Cox, Karen L. *Dixie's Daughters: The United Daughters of the Confederacy and the Preservation of Confederate Culture (New Perspectives on the History of the South)*. University Press of Florida, 2003.