

Should The Confederate Statues Be Removed Or Retained?

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Historical and Political Context of Confederate Monuments

Not too long ago, Virginia Gov. Terry McAuliffe mentioned that he needed Confederate statues over the state moved from open spaces and placed in exhibition halls, indicating that they had turned into a “hindrance to advance, incorporation and uniformity in Virginia.” McAuliffe (D) asked regions and the state assembly, which he said had the legal expert to do as such, to regard his words. It was a downturn for McAuliffe, who has said he was not in favor of bringing down landmarks. He went on a rant stating that the choice ought to be up to neighborhood groups. The senator influenced the declaration after going to the morning remembrance to benefit Heather Heyer, the 32-year-old lady who kicked the bucket Saturday after an auto furrowed into a horde of counter-protesters at a white patriot rally in Charlottesville. With that said, this essay will argue the view of rather or not that statue should be removed or retained.

Arguments for Preserving Confederate Statues

Many people believe that the statue should remain, including President Trump. Some believe that even landmarks that propagate bigot generalizations still need to stand. They base their argument on the fact that they have some social esteem. Some people cite the utilitarian scholar John Stuart Mill, writer of *On Liberty*. Mill has a clear view on constraint, that “the impossible wickedness of silencing an opinion demonstrates that it is robbing humanity.” Mill continues: “Hushing false feelings is not right. This is because it denies persons from the society of the chance to give explanations behind the lie of those theories and different individuals from society to take in those reasons.” “There is not any justification...for the administration to spread bigotry nevertheless given that private natives increase it, the advantages of concealment could not hope to compare to the benefits of discourse” (Slade and Hartsell).

What’s more, some would argue that if that were not sufficient, Confederate landmarks have the insurance of the First Amendment’s guarantees of free speech. To be liable to government restriction, harmed gatherings would need to demonstrate that a monument’s message or engraving debilitates one of their fundamental freedoms, for example, breaking even with security under the law, which is just unfeasible considering the Supreme Court’s acknowledgment of the downsides to maintaining free open discourse. Mill offers an unrivaled proposal: “to create informative material that renders it

more bizarre that bigot conclusions will be drawn” (Webster and Leib). He considers this to be a much more practical answer than necessarily getting rid of a landmark, which is appropriate to unconstitutional control, and he recommends that it be imperative to enable the marker to stay on open property.

Some think it should not be removed because it can be a springboard for dialogue. They support their argument by saying if they take it down, they are erasing history. These supporters believe that everybody should support these monuments because “It’s all of our histories.” Plus, perhaps it is a good thing that it is there for both the individuals who are insulted by it and the individuals who like it since it gives people something to talk about. It could be a catalyst for the exchange of ideas.

Arguments for Removing Confederate Statues

Others believe that it should be removed, arguing that it is not just a race thing. The overall contention for expelling the landmarks is not hard to get. These monuments symbolize a portion of the darkest crossroads in American history, memorializing the people and developments that maintained slavery, dogmatism, prejudice, and hate— rules that are in opposition to humankind and social liberties. Numerous landmarks were raised amid the Jim Crow time of racial isolation or in the 1950s because of the social rights development. They respect men who battled a war to look after servitude, and that is not predictable with the qualities that this country remains for. In this way, plainly, in the eyes of many, they ought to be expelled.

They believe that it is a false story of what the Civil War was about. They object to it because when they looked around and started doing their investigation. They did not find any figurines of Adolf Hitler or Benedict Arnold (Schamel and Potter). They did not find statues of individuals who fought in the German wars nevertheless. Suddenly, there are these memorials and icons of the Civil War of the Confederacy in the South.

Protesters explained that they do not think a Confederate monument needs to be exhibited on land that is public. “I don’t have an issue for individuals to have stuff on personal property or in a history gallery that tells the full story,” specified a protestor. “It’s not only a racial situation but rather that you endeavored to withdraw from the United States of America.” Another person gave an example of how they took a trip to the former Communist parts of Europe. They made the point that there, the taking down of monuments to Lenin and Stalin lifted the weight of the memory of tyranny, permitting the Czech individuals to start to look for a new direction for their country (Webster and Leib). They recognized “that history can’t be a sword to defend wrong or a shield against moving forward,” as Barack Obama clarified in his tribute to the Charleston casualties. Rather, expelling Confederate statues from Southern urban communities and towns causes Americans to stand up to the recorded importance of racial subjection and the continuing heritage of Jim Crow isolation — real wellsprings of tyranny and demagoguery in America.

Some say that White Southerners do not have to worry about history being erased from them. They argue this by stating that African Americans are not liable to give white Southerners a chance to overlook this legacy. Regardless of whether it's John Lewis' current re-enactment of the traditional social equality walk over the Edmund Pettus Bridge in Selma, Ala., 50 years back, or President Obama talking genuinely about how bigotry is "a piece of our DNA," white Southerners do not need to be stressing that their history will be rinsed from the country's aggregate knowledge (Moyer).

Others say the statues need to come down because they spark the past that haunts African Americans to this day. It is this darker, more ruthless past that made the South's Confederate figures conceivable. Those landmarks, like the Confederate fight signal, provoked white control of the social liberties development during the 1960s. Where statues to Stonewall Jackson, Robert E. Lee or J.E.B (Slade and Hartsell). Stuart represents landmarks to men who battled to settle in the racial separation amongst high contrast Americans; social equality pioneers like Martin Luther King Jr. attempted to break that separation.

Public Memory and the Future of Confederate Monuments

To state Confederate statues mean diverse things to various individuals is as misled as it is determinedly oblivious of the history that prompted their erection. In this way, it is in America's exhibition halls and recorded social orders that some believe that they can beat this confused view and find out about the legacy these Southern men handed down to the present day, the United States. The secessionist battle to propagate subjugation to monumentalize their supremacist cause is a story that can show eras of Americans some significant, verifiable lessons about the moral wrong of servitude, the indiscretion of prejudice and the demagoguery of Jim Crow isolation.

I support exactly what Virginia Gov. Terry McAuliffe mentioned, and I think he said it best. McAuliffe believes these figures should be taken down and placed into an exhibition hall for history. I support the governor, especially when he mentions that he is going to be a spoken advocate for that tactic and work with vicinities on this subject. I also agree with Mr. Northam when he said that, as a nation, we should also do more to raise the portions of our history that have all too often been understated. Meanwhile, I want to remove the symbols. As I state this, I also point to the leaders' xenophobic history and causes. I also note that these monuments were established years after their causes had been conquered — and had been mounted to jog the memory of audiences that white power, even after those conquests, was reaffirming itself, whether in the United States after Reconstruction or all through South Africa's historical era of apartheid reign.

From one viewpoint, a few dissenters contend that the status praises slavery and Jim Crow. On alternate, the voting public is ascending to help these statues say they observe Southern legacy and pride. Racial oppressor brutality in aid of these landmarks is by all accounts convincing onlookers that they do remain for racial oppression — and I think ought to be brought down. So, what of these

landmarks to Confederate war saints and government officials? I concur with what was said earlier that they are indications of a darker history. Also, the Sons of Confederate Veterans have a point as well when they demand those landmarks are a piece of Southern legacy. Confederate figures, in this manner, do have a spot in 21st-century America: in historical centers, where the landmarks of pioneers of unreasonable, fizzled and overcome states have a place.

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