

# TEACHING SOCIAL STUDIES

A Joint Publication of the New York and New Jersey State Councils for the Social Studies



*Teaching Social Studies/Volume 18, Number 1/Winter-Spring, 2018*

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<b>Advertising rate per issue:</b> Full page \$500 Half page \$300 Quarter page \$200	<b>Institutional subscription rate:</b> United States \$25 Foreign \$35 Single copy \$15
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# Teaching Social Studies

Published by the New York and New Jersey State Councils for the Social Studies

## Table of Contents, Vol. 18, No. 1, Winter-Spring 2018

### Research and Commentary

<i>Power: Complicating How the Term Power is used in the Social Studies Classroom</i> , by Jonathan R. Davis & Brian Girard The College of New Jersey	10
<i>Why New Jersey Needs a Required Civics Course in Middle School</i> , by Arlene Gardner	17
<i>Scanning History: Using QR Codes to Teach Social Studies</i> , by Kelly Koch	19
<i>Teaching American Multiculturalism to the At-Risk</i> , by Eleni Salony and Lisa DiGaudio	23
<i>Teaching Free Speech: What Educators Need to Know</i> , by Bonnie Kerrigan Snyder	30
<i>Social Studies, Citizenship Education, and Moral Democracy</i> , by James Carpenter	34
<i>All Children are All Our Children: Focusing on their Health and Well-Being</i> , by Doug Selwyn	42
<i>What the ‘Government Schools’ Critics Really Mean (with Teacher Responses)</i> , by Katherine Stewart	47
<i>U.S. History – What is Important to Know and Why: A Conversation between Michael Shaughnessy and Alan Singer</i>	50
<i>“A Better Deal For American Workers” — Not Without Unions</i> , by Allan Lichtenstein	57
<i>Teaching About the “N-Word”</i> , by April Francis	61

### Lessons and Resources

<i>Writing and Performing Class Plays Based on Supreme Court Cases Opposing the Vietnam War</i> , by Charles F. Howlett	63
<i>Add a little New Jersey Flavor to your U.S. History Class</i> , by Arlene Gardner	67
<i>Teaching Cultural Competence: A Canadian Voice</i> , by Charles Elkabas	70
<i>Teaching as Social Activism in India</i> , by Martin Schoenhals	76
<i>Teacher Training: Freedom Summer-Style</i> , by Mark Levy	82
<i>Wells, Fargo &amp; Co. and United States History</i> , by Tina Abbatiello and Melissa Banks	84
<i>Aligning the 7th Grade New York State Social Studies Toolkit and Math Standards</i> , By Marie Pusateri	86
<i>Human Action, Rising Sea-Levels, and Climate Change</i> , by Marc Nuccio, Jaffrey Barakat and Ashley	92

Balgobind <i>Teaching Innovations from New Jersey</i> , by Arlene Gardner, from the New Jersey Center for Civic Education, Rutgers, The State University of New Jersey	98
<i>Teaching the Movie "All Quiet on the Western Front"</i> , by Karen Snyder	115
<i>The Mystery of Heroism in History</i> , by Jack Zevin	123
<i>How to Talk to Your Kids About Charlottesville</i> , by Maria Russo	128

**Book Reviews**

Matt Taibbi , <i>The Divide: American Injustice in the Age of the Wealth Gap</i> (review by Melissa Banks)	
Robert Gordon, <i>The Rise and Fall of American Growth</i> (Review by Haihan Liao)	
Jane Mayer, <i>Dark Money: The Hidden History of the Billionaires Behind the Rise of the Radical Right</i> (Review by Marie Pusateri)	
Elizabeth Hinton, <i>From the War on Poverty to the War on Crime; The Making of Mass Incarceration in America</i> (Review by Jaffrey Barakat)	
John Strausbaugh, <i>City of Sediton: The History of New York City during the Civil War</i> (Review by Tina Abbatiello)	
Craig Wilder , <i>Ebony and Ivy: Race, Slavery, and the Troubled History of America's Universities</i> (Review by Steven Rosino)	
Michael J. Graetz and Linda Greenhouse: <i>The Burger Court and the Rise of the Judicial Right</i> (Review by Hank Bitten)	129
About the Authors	136



## Power: Complicating How the Term *Power* is used in the Social Studies Classroom

Jonathan R. Davis & Brian Girard  
The College of New Jersey

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When people think of the term *power* their thoughts often go straight to the concepts perpetuated by the media and mainstream society, including: money, wealth, influence, and control. Countless hit television shows—such as FOX’s *Empire*, Starz’s *Power*, and Showtime’s *Billions*—focus on the main characters trying to become the “power elite” of their city. Such storylines resonate with viewers because it tells a narrative that people have been socialized to accept: a story told by winners about how they won (and retained their *power*) and a story highlighting heroes who exert their *power*.

These interpretations of *power* draw from Marxist ideology that is grounded in the division between *bourgeois* and *proletariat* classes and the alienations of the *proletariat*. And they have played out in our society beyond what we see on television. For instance, the *Occupy Wall Street* movement a couple years ago focused on the chasm between the 1% and 99%, a movement that spread across the country into most major cities and enveloped major news outlets for months. These same principles were displayed in the presidential campaigns of Bernie Sanders and Donald Trump (to a degree) who attempted to rally an electorate around the idea of overthrowing the current political establishment to empower those without it. While this notion of *power* – which is taught in social studies classrooms around the world – is important for students to learn, the discussion and definition of *power* must be complicated in social studies classrooms to better help students grasp the complex, multi-faceted,

subtle, overt, intended, and unintended ways *power* affects our local, national, and global way of life.

*Power* exists within issues of: race, class, gender, sexuality, age, special needs, politics, economics, education, sports, tribes, nations, individuals, groups, and corporations, to name a few. As the teaching of social studies should be grounded in the exploration and analysis of our society from multiple, critical perspectives, it is essential that teachers begin to grapple with the concepts of *power* and how it factors into every unit taught, from global history to psychology. Therefore, to illustrate various ways social studies teachers can address the concept of *power* and successfully integrate the analysis of it into their curricula, this article: 1) explores the historical evolution of definitions of power; 2) provides an example of how the interpretation and application of the term power can be complicated in the social studies classroom; 3) examines how teachers can translate this new understanding of power to how they perceive power dynamics within their own classrooms; and 4) explores specific research questions around the term power that can inform teachers’ practices.

### *Historical evolution of definitions of power*

Over the last couple centuries, the definition of *power* has evolved within the social sciences. Yet through this evolution, social scientists seem to be complicating the definition more than settling on a consensus meaning. As Pfeffer noted, “Power is one of the more controversial of the social science concepts” (Barraclough & Stewart, 1992, p.2). Therefore, it is important to trace how the term

*power* has been complicated over the last century and a half - though many social studies educators may not realize or have not internalized this evolution to apply it to their classrooms.

As noted above, social studies classrooms globally have relied on Karl Marx and Friedrich Engels' conception of power to shape contemporary global power dynamics. Looking at Marx and Engels' (1848) *Manifesto of the Communist Party*, one can extrapolate how they perceived power: "Political power, properly so called, is merely the organized power of one class for oppressing another (pg. 27)...Communism deprives no man of the power to appropriate the products of society; all that it does is to deprive him of the power to subjugate the labour of others by means of such appropriations" (pg. 24). In this simple statement, Marx and Engels espouse the idea that power *can* be used to oppress; yet it can also be diffuse. Max Weber (1978) extended Marx and Engels' concepts of power in the early 20th century beyond coercive power to include an alternative of authoritative power. This authoritative power acknowledges that power can be rooted in one's charismatic authority (personal qualities to influence others), traditional authority (hereditary), and rational-legal authority (groups holding power over other subordinate groups), all of which rely on all parties and individuals giving consent to the power dynamic. A few decades later, Gramsci (1971) fused the power concepts of Marx, Engels, and Weber in his definition of hegemony, where the subordinate classes (the masses) consent to the power of the dominant classes, thus reproducing their coercive ideology.

C. Wright Mills (1951) broke away from the Marxist ideas of power when he flipped the relationship between conflict, power, and class, where he argued that conflict is rooted in power, not class. This power, Mills (1951) believed, was

entrenched in the convergence of a "Power Elite," the military, politics, and economy, which worked as a coercive force to manipulate the masses and shape religion, education, and families. Such a "Power Elite" is how social studies teachers often frame their content narrative. Conversely, Michel Foucault (1991), as Howard Zinn (1995) did with his *A People's History of the United States*, emphasized power from the point of view of the powerless where anyone can attain power over others by acquiring knowledge, giving one the power to define others. As a result, power is in a constant state of forming, which muddles the coercive and authoritative definitions of power previously defined.

To structure the various perspectives one could take when analyzing power and power relations, Dorothy Smith (1987) and Patricia Hill Collins (1990) examined the intersectionality of power within "matrices of domination." These matrices, which Collins highlights, always have intersecting systems of oppression that are organized through four interrelated domains of power: structural, disciplinary, hegemonic, and interpersonal (Allan, 2014). This more contemporary analysis of power integrates and extrapolates previous conceptions of the term to the point where our society can begin to understand that power is much more than a coercive relationship.

Schmuck and Schmuck (2001) take all of these interpretations of *power* and create a list of categories of power that can apply to society or to the classroom: expert (knowledge and skills), referent (identification or closeness to target person), legitimate (awarded from state), reward (ability to give rewards), coercive (can punish), informational (knowledge), and connection (close relationships with influential people). While one could certainly add more layers of power, as educators, the important take away is that these layers exist and are complex. And in applying these

new understandings of *power*, social studies educators should begin to look at the term through the lens of “transformative academic knowledge,” which Banks (1995) explains, “consists of concepts, paradigms, themes, and explanations that challenge mainstream academic knowledge and expand the historical and literary canon” (pg. 6).

*Example of how to complicate power in the social studies classroom*

Beyond understanding how and why the term *power* should be complicated, it is important to examine examples of the complication of the term can be integrated and applied in the social studies classroom. To do so, we use the Montgomery Bus Boycott, which is traditionally oversimplified to tell a singular narrative of power; then we analyze how to complicate the narrative for one’s social studies students. We focus on helping students discover and analyze the “*power within*” the historical narrative through sample pedagogical approaches to the topic.

*US Civil Rights Movement/Montgomery Bus Boycott*

The U.S. Civil Right Movement is taught in elementary, middle, and high school social studies classrooms across the United States and typically includes analysis of the Montgomery Bus Boycott. Dr. Martin Luther King Jr. and Rosa Parks are often framed as the boycott’s central figures. But, as Alderman, Kingsbury and Dwyer (2013) pointed out, “the prevailing narrative fails to move beyond the story of a few ‘singular heroes,’ namely, Rosa Parks and Martin Luther King, Jr.” to an “explanation of how the boycott was planned and organized in terms of social infrastructure (rather than how it simply happened), who helped it succeed (the unnamed, as well as named), and why

it meant so much to so many (both inside and outside of Montgomery)” (p. 3). Such a narrative overlooks crucial power dynamics that existed within and transformed the boycott.

As social studies educators, we must therefore ask ourselves: Why overlook the complex history, the diverse key contributors, and the varying perspectives? If social studies teachers were to take a thematic approach to analyzing the boycott through a complexly defined lens of *power*, then student (and teachers) could better meet the intended standards of NCSS and gain a richer grasp of a contextualized, subjective history that has shaped movement work today. To do that, social studies educators teaching the Montgomery Bus Boycott can begin by taking a thematic approach to the analysis of the boycott, examining that discursive power within the movement.

Instead of starting the lesson/unit on the boycott by situating the boycott within the context of the Civil Rights Movement to that point or by introducing the “key” contributors to the boycott, to make the analysis of the boycott more thematic, teachers could begin by having their students define the term *power* and facilitate a discussion around how and why students came to those definitions. Then, to complicate the term, the teacher would support students creating a “web of *power*,” which introduces students to different interpretations of what power means. From there, the teacher would help students see how layers of power within the Civil Rights Movement, and Montgomery Bus Boycott in particular, shaped the boycott itself and the eventual outcomes. This is the point where the teacher would help students understand the context of the boycott, a critical skills for social studies students. Reisman and Wineburg (2008) offered a sample of how social studies students can learn the skill of contextualizing history with regard to the Montgomery Bus Boycott:

In the Rosa Parks inquiry, we wanted students to appreciate that the African American community had begun agitating against bus segregation well before Parks refused to give up her seat on December 1, 1955. To that end, we included a letter dated May 21, 1954, from Jo Ann Robinson, president of the Montgomery's Women's Political Council, in which Robinson warns the mayor that black citizens may boycott buses unless the city changes its policies. Rather than state outright that Robinson's letter proves that Rosa Parks did not solely initiate the Montgomery bus boycott in 1955, we ask students questions to help them generate that interpretation as they read the letter. These questions encourage students to note the date of the letter, infer Robinson's purpose in writing to the mayor, and use those answers to challenge the commonly held belief that Rosa Parks caused the Boycott. (pg. 204)

Then, once students have this context, the teacher can introduce students to more diverse and divergent narratives of the boycott to examine how various "*powers within*" the complex network of individuals transformed the boycott. A few such approaches are examined below.

For instance, to effectively have students analyze the narrative of the local black women leaders in Montgomery, the teachers could have students analyze their role from differing *power* perspectives: race, gender, societal, situational, etc. To do that, the teacher might have students read and analyze the meaning of *power* situated within invisibility, gender, race, and class (and the intersectionality between them) for black women leaders in the boycott by examining excerpts from Barnett's (1993) *Invisible Southern Black Women Leaders in the Civil Rights Movement: The Triple*

*Constraints of Gender, Race, and Class*. To add to this analysis, students could also examine primary accounts from the women highlighted, including excerpts from Jo Ann Gibson Robinson's (2009) memoir.

Another angle of analysis could have students examine manifestations of *power within* different forms of movement mobilization for the boycott (from micro to macro). One strategy for this analysis is to have students look at pieces of Robnett's (1996) piece on *African-American Women in the Civil Rights Movement, 1954-1965: Gender, Leadership, and Micromobilization* and compare them with the more dominant narratives of macro mobilization boycott narratives more traditionally covered. Such an examination would help students evaluate the benefits and drawbacks of various mobilization efforts and how *power* motivated, shaped, and was impacted by each effort.

A third approach to analyzing the *power within* the boycott would have students examine underlying effects of more canonical texts of the boycott, including Dr. King's Holt Street Address. But instead of only having students focus on how this address unified the black community, they could use Wilson's (2005) article on *Interpreting the Discursive Field of the Montgomery Bus Boycott: Martin Luther King Jr.'s Hold Street Address* to frame a close reading of the speech to support alternative narratives of the boycott, including gender and class tensions that were arising within the protests. This type of close reading analysis enables students to not only evaluate the value of Dr. King's words, but the potential impact they had on empower some, disempowering others, and shaping a narrative that both helped and hurt individuals and groups within and outside the movement.

After analysis of the diverse and divergent narratives of the movement, teachers can then have their students create a new “web of power” that encapsulates the complex perspectives of the boycott through the interweaving narratives. This new web can help inform the final project on the boycott where students evaluate outcomes of the boycott through the lens of different power-based narratives. Such a project could take many forms, including the creation of comic books, documentaries, songs, and the writing of op-ed pieces.

In all, through a deeper analysis of the Montgomery Bus Boycott rooted in complicating the *power within* the event’s narratives, students (and teachers) are able to model the complex, contextual nature of any historical or contemporary event that permeates layers of *power*.

### *Power inside the Social Studies Classroom*

We want to close by briefly considering the notion of power *inside* classrooms. While there can be no question that power is at the center of a substantive social studies curriculum, perhaps one of the key ways students can learn about power is through the way it is exercised in schools and classrooms. The hidden curriculum of power teaches students about their own agency within institutions, and how a teacher operates his or her classroom alters what message students receive. We invite teachers to consider two (of many possible) avenues through which such messages are propagated: classroom leadership and classroom discourse practices.

One way to consider power dynamics is through the concept of leadership style, which could also be considered a classroom management style. We draw here on Schmuck and Schmuck’s (2001) application of White and Lippitt’s (1968) leadership

typology, which suggests three kinds of teacher classroom management: Autocratic, Democratic, and Laissez-faire.

Autocratic teachers maintain strong control of the classroom, dictating the flow of events, taking most of the talking turns, and utilizing reward and punishment systems to ensure compliance from students. One advantage of this approach, despite it not being our preferred approach for teachers to take up, is that it allows for very efficient “coverage” of material at a pace determined by the teacher. While not the most effective from a pedagogical, student-centered orientation, it does have a logic of its own for teachers to adopt this model in the face of accountability regimes and the overwhelming amount of content to address in a social studies classroom.

Democratic teachers, in contrast, share power with their students. This can take many forms, but includes students having voice in selecting topics of study (e.g., choosing an individual research topic, or having an option to select participation in a particular working group), an environment where the talking turns are distributed among the students and teacher, and where students are given an opportunity for leadership. The very elements that make an autocratic approach appealing work against teachers adopting this model in the current educational climate. Thus, teachers need to be very intentional about implementing a democratic classroom.

Laissez-faire teachers do not exercise their power. In abdicating to desires of students entirely, they fail to share their knowledge and expertise. No doubt a teacher who does not enforce rules nor expects much of their students can be quite popular in the moment, but such a lack of structure can also

be quite stressful for students, and of course little learning can occur in such a setting.

These are of course, not hard and fast characteristics of individual teachers, but rather constellations of behaviors and norms they develop in their classrooms, and hybrid approaches are certainly possible. We raise them here for teachers to think about where they fit in this typology, how they utilize power in their own practice, and reflect on different approaches that may be more efficacious.

*Research question on power that can inform teachers' practices*

- How can you integrate your own definition of and experiences with power to your interpretations of power in social studies narratives?
- How can you integrate multiple perspectives of power into each unit you teach?
- How would you describe your classroom leadership style in light of the three models presented in here? How might you adapt your classroom leadership style (if at all) in light of the three models presented?
- *Suggested Exercise:* Compare and contrast the same event from two separate power narratives. Sample narratives might be Howard Zinn's first chapter from *A People's History* on "Columbus, the Indians, and Human Progress" in conjunction with excerpts from Christopher Columbus' diary.
- *Suggested Exercise:* Consider a historical power structure that is typically taught as a rigid, set system. Then research contemporary scholarship on the topic to find what nuances and flexibility might have existed for those living within it. Sample topics might include the Spanish Colonial Racial Classification system or India's caste system.

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## **Why New Jersey Needs a Required Civics Course in Middle School**

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Today's young people seem to be woefully lacking civic knowledge and skills. On the latest National Assessment of Educational Progress in civics (2010), only 27% of fourth-graders, 22% of eighth-graders and 24% of twelfth-graders scored proficient. African American and Hispanic students were twice as likely as white students to score below proficient on national assessments. (See NAEP civics assessment at <http://nces.ed.gov/nationsreportcard/civics/>).

We should not be surprised since civic learning has been pushed aside in recent years. Until the 1960s, three courses in civics and government were common in American schools. But civic education has been in steady decline over the past generation or two and No Child Left Behind has made the situation worse by requiring students to do additional rote learning for language arts and math exams, taking time away from reading nonfiction, doing critical thinking, and understanding history and current events.

Unlike more than 30 other states, New Jersey does not require a single civics course at any time in the K-12 education of our young people. It is left to local discretion. The Inventory of Civic Education in New Jersey (See [http://civiced.rutgers.edu/ADVOCACY/Inventory\\_Report\\_11-04.pdf](http://civiced.rutgers.edu/ADVOCACY/Inventory_Report_11-04.pdf)) disclosed that only 39% of New Jersey school districts require all of their students to take a civics course in any grade. While those students taking an American government elective (10 to 20% of the student body of any given high school) might have the opportunity to participate in

a class that requires an understanding of American constitutional democracy and the responsibilities and role of the citizen, students in most New Jersey school districts are exposed to one week to one month of civic content knowledge as part of U.S. history, with little emphasis on the importance of citizen action.

Since 2005, the NJ Coalition to Support the Civic Mission of Schools (a statewide coalition of hundreds of educators, parents, school administrators, business leaders, legislators and others interested in the future of our democracy) has been suggesting that all New Jersey public school districts should be required to include a civics course in a middle school grade. Existing legislation requires that all schools have a course teaching about New Jersey history, geography and community civics in an upper elementary grade (NJSA 18A:35-3) and two years of United States History in high school (NJSA 18A:35-1). A required middle school civics course would fill the gap in the existing mandates.

By fifth grade, students have the ability to do the higher order thinking necessary for a rigorous course in civics. A significant number of students, especially in low-performing school districts, drop out of school by age 16 and would not have the benefit of a robust civics course if it were offered in high school, where there is little room for additional requirements anyway. Legislative action is necessary because the State Board of Education only sets course requirements for high school graduation.

In addition to a mandate, we need to identify and develop a middle school civics curriculum which will support the new state social studies standards and the new Core Content Standards for language arts, and will also provide a scaffolded structure for students to understand and apply basic civics concepts which were not included in the 2009 state social studies standards because they did not fit in the historical framework (e.g., Three World meet; Colonization and Settlement; Revolution and the New Nation; Expansion and Reform; Civil War and Reconstruction). Consent of the governed, the rule of law, federalism, limited government, separation of powers, checks and balances and individual rights are all mentioned once in the 2009 state social studies standards in CPI 6.1.8.A.3.b which asks students studying Era 3 (1754-1820s) to “evaluate the effectiveness of the fundamental principles of the Constitution in establishing a federal government that allows for growth and change over time.” Other basic civic concepts, such as the purpose of government, the basis of authority and its abuse, privacy, judicial review, the common good, and enlightened self-interest (to mention just a few), are not included at all in the existing social studies standards because they did not fit within the historical framework.

Standard 6.3 also provides several CPIs to help students develop positive civic skills and attitudes, such as 6.3.A.8.2 which asks students to “participate in a real or simulated hearing to develop a legislative proposal that addresses a public issue.” But again, there is more missing than included in terms of the basic understanding of the role of the citizen in a constitutional democracy and how this developed in the mixing of civic ideals borrowed from Classical Republicanism and Natural Rights philosophies.

As with the Commission on Holocaust Education (created by legislation in 1994) and the Amistad Commission (created by legislation in 2002), both a mandate for schools to teach a civics course and a mandate to develop curriculum materials and to provide professional development are necessary.

A required civics course in middle school should not demand the hiring of additional personnel either by the New Jersey Department of Education or local school districts. Current middle school social studies teachers would need to be redirected and offered professional development and resources to teach engaging civics. The costs for professional development and curriculum materials can be kept low by relying on the expertise of members of the NJ Social Studies Supervisors Association, the NJ Council for the Social Studies and the NJ Center for Civic Education to develop a sample curriculum with online resources that teachers can use and by seeking private support for curriculum and professional development.

Creating citizens with the knowledge, skills and desire to participate in a democratic society is the very purpose for which public schools were established. A healthy democracy depends on the participation of citizens, and that participation is learned behavior. It doesn't just happen. Our schools need to fulfill their historic mission of creating competent, informed and engaged citizens.

## Scanning History: Using QR Codes to Teach Social Studies

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The social studies hallway at Cypress Creek Middle High school is abuzz with activity. Students are milling about, using electronic devices, and engaging in spirited discussion. This excitement is not generated by the usual passing from one period to another. Instead, the commotion is created by Tuesday in world history class. Students are participating in a Quick Response (QR) Code Gallery Walk, learning about life at the height of the Islamic Empire. This exciting strategy is easy to incorporate into practice and provides an enriching alternative to standard social studies education. This paper will define QR codes, explain their pedagogical application, and present strategies for their implementation in the social studies classroom.

Created in Japan in the mid-1990s as a tool for the automobile industry (Robertson & Green, 2012), Quick Response (QR) Codes are commonplace in 2017. They now have a wide reach and are found easily throughout daily activities. Museums such as the Brooklyn Museum in New York and The Erarta museum in Russia incorporate QR codes into their placards for visitors to gain more information about the works on display. QR codes are also used in brochures and on business cards for contact information, on advertisements to link to websites, and throughout stores on packaging and signage. These codes are easily adapted to any purpose and provide a wide range of possibilities for users.

Figure 1: QR Codes in the Brooklyn Museum and the Erarta Gallery (Cuseum, 2016).



QR codes are particularly exciting for education. Easy to create and even easier to use, QR codes open a new world of resources and accessibility to twenty-first century learners and educators. Gone are the days of pull-down maps and lectures about the importance of Baghdad in 750 CE. Today's learners are tasked with knowing how and why something happened, and why it matters to us today. Because of this demand, today's social studies teachers are charged with condensing their subject areas into fifty-minute

packages that include the how, who, what, where, when, and why of each topic and then delivering these packages in a way that can be consumed by a wide range of learners, every day. QR codes are one way to help teachers accomplish their mission and help students enjoy studying the social sciences.

We live in a digital age; today's students are considered "digital natives," and technology must be integrated into the classroom to aid student success and student buy-in. Not only is technology exciting to use for students and teachers, but also it presents a unique opportunity to connect social science lessons to twenty-first century skills. The use of QR Codes in social studies is both engaging and practical; this technique allows students to interact with social studies subjects in a new way and makes true differentiation attainable for teachers.

Figure 2: A Quick Response Code



QR codes can be used by any teacher who has access to a computer, a printer, and the internet. Even if no or limited technology is available for classroom use from the school, students may still be able to work in pairs and share personal devices to access the codes.

One of the earliest articles to discuss the use of QR Codes in education comes from Susono & Shimomura (2006). In their discussion of the use of QR codes for formative assessment in the Japanese classroom, the authors argue that QR codes improve the quality of education by providing students a forum to give feedback and as a way to assess student learning.

The University of Bath is credited as a forerunner in the area of integrating QR codes in education. In his November 2008 article, Andy Ramsden of the University of Bath explains how and why to use QR codes in education. Ramsden details how to use and create QR codes and provides several specific scenarios for educators to integrate into their practice. He also suggests using QR codes to provide audiences with "just in time information" (Ramsden, 2008, p.3); that is, the information a presenter references on web links, which viewers can use for contact information or for downloading the presentation itself (Ramsden, 2008,p.3). He also suggests using the codes for formative feedback during a presentation.

In their article, *Scanning the Potential for Using QR Codes in the Classroom*, Cory Robertson and Tim Green provide several examples of how to integrate Quick Response codes into the classroom. In particular, they discuss using the codes to "Bridge the Gap Between Paper and Web". This is one of the best uses for QR Codes in the social studies classroom. Instead of a static gallery walk, where students might view maps or primary sources and text blurbs posted around the room, a QR code gallery walk allows students to view videos, articles, primary sources, interactive maps, and much more. Gallery walks of this nature are also a friend to differentiation; they allow students to work at their own pace, enlarge text, hear pronunciation, and to gain access to a host of other accommodations that are not easily accessible with

paper gallery walks. Another valuable use for QR Codes provided in this article is something the authors refer to as the “Gotta Catch ‘em All” strategy. This strategy allows students to create QR Codes for historical figures and then trade the codes and analyze the information about the figures a la Pokémon. This strategy could be enhanced to include historically accurate simulated interactions between figures and a meaningful debrief on the interactions, allowing students to consider the viewpoints of historical figures at a deeper level.

The article *QR Codes in Education* from Law and So (2010) provides a comprehensive explanation of how and why to use QR codes in the classroom. The authors explain in detail how to create a code and how the codes work. They also provide numerous examples of how to use codes in the classroom, ranging from a gallery walk to a formative assessment.

In *The implementation of mobile learning in outdoor education: Application of QR codes*, Lai, et. al. (2013) discuss the connection between QR Codes and the field of outdoor learning. This article concerns the benefits of outdoor education and how QR codes can assist in creating these learning experiences. The article mentions one teacher who created a field trip centered around QR codes. Students were equipped with maps with imbedded QR codes and were able to explore their surroundings, scanning the codes in the maps and the codes placed in the field trip area. In this example, students learned about the plants in the field trip area and about navigation through QR codes (Lai et. al, 2013).

### *Teaching Strategies*

Quick Response (QR) Codes are two dimensional barcodes that can carry “between 4,000 and 7,000 characters of information” (Robertson &

Green, 2012). QR Codes can be read by electronic devices with a camera and a reader app or by specialized QR reading devices (Law & So, 2010).

QR Codes can be read at any angle and any direction. QR codes do not require precise aim and can even be read if distorted. The resiliency of these codes makes them the perfect complement to education. QR Codes are, for all intents and purposes, “kid-proof.”

QR Codes are very easy to make, and a simple internet search will reveal the many free QR Code generating websites available. Most sites will provide the specific steps to creating a code, but the general process is as follows: Find the material to be encoded. Copy the URL or upload the file of the material to the QR Code generator site. Click the “create code” button or follow the website’s directives to manufacture the code. Download the new QR Code. As each code is downloaded, it should be named with the content it represents and numbered for the student portion of the activity, e.g. “Code 1: Map of the Hajj.”

To create a QR Code gallery walk, the teacher should first create the codes needed to convey the objective for the activity. After creating the codes, she should create a graphic organizer or worksheet to accompany them; this is what students will use during the activity. Typically, a worksheet should be broken into parts by code number and the code’s accompanying questions. After the codes and the student handouts are finished, the last step is to print the codes with the numbers assigned to them and place the codes around the classroom or hallway. One should be careful to leave the codes with only numbers and no names and to scatter them around the room, creating a sort of scavenger hunt. For this activity, six to ten codes will allow the instructor to convey the information at meaningful depth. This gallery walk should take

one and a half to two fifty-minute class periods, including warm up, directions, activity, and processing. To wrap up this activity, the teacher can either engage students in a discussion about the topic or have them complete a short writing assignment with their information. For examples or the latter, here are two writing assignments:

- “Write a paragraph explaining how warfare changed in World War One from previous wars, be sure to include evidence from the gallery walk activity.”
- “Based on what you learned about life during the Great Depression, write a letter to a loved one from the perspective of a banker, a displaced dust bowl inhabitant, or soup kitchen operator at this time.”

*Figure 3: Students preparing for a QR Code Gallery Walk*



Teachers looking for a faster way to integrate this strategy could also create a QR Code gallery walk to preview a unit. They could create the codes in the manner described above, but limit the content to images, short videos, or sound clips. The number of codes should be kept below five and students should be allowed ten to fifteen minutes to interact with the codes, then discuss as a class the

patterns and big ideas gleaned from the information and how these things might relate to the upcoming unit.

QR Codes can also be used for formative assessments. Teachers can create quizzes, polls, and surveys for students to complete and link them to a QR Code, allowing students to easily access the information, as suggested in Susono & Shimomura (2006). For example, a lesson on changing attitudes during the Renaissance could incorporate a survey on modern examples of humanism as a preview activity that students could access by using a QR code. To check for understanding, an “exit ticket” quiz could be embedded in a QR code; students can scan and respond as they are leaving the classroom.

Additionally, teachers could task students with creating their own QR codes for a class gallery walk. Students could be asked to create one or two codes for the class to use in the activity and then to submit a paragraph or answer some questions about why they chose the material they did to convey their topic, as well as where they found their sources.

Quick Response Codes are applicable to all disciplines and have a wide range of uses. QR Codes are valuable to the social studies teacher because they allow teachers to bring the past into the twenty-first century. Enterprising teachers can use QR codes to teach topics such as: the changing nature of warfare in World War One; life under Jim Crow; innovations of the Progressive Era; functions of the brain; types of law; or the amendments in the Bill of Rights. For example, a world history teacher could instruct students about the changing nature of warfare in World War One by creating a QR code gallery walk. In this gallery walk, the teacher could include things such as; an interactive model of a trench, an article about zeppelins, a video explaining shell shock, a full-color propaganda poster, and so on. Incorporating these resources will

make the gallery walk more engaging and interactive and allow for a richer learning experience.

Quick Response Codes are a quick and easy way to bring technology into the classroom. Using QR codes to teach social studies is especially effective because, through this medium, educators are able to expose students to a host of sources which are simply not available through print media. QR codes help create authentic learning experiences by allowing students to engage with primary and secondary sources on multiple levels. Quick Response codes also make differentiation attainable by providing the option to replay videos, enlarge text, have words defined and translated, and have items read to the viewer. QR codes provide a new way for teachers to enrich the presentation of social studies content.

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## **Teaching American Multiculturalism to the At-Risk**

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At-risk youth have many barriers that prevent them from fully engaging in their studies. In some of these cases, these students are removed from their local school and encouraged to transfer to select programs that help them graduate. These schools are called transfer schools in New York City. They serve students that are off-track, or behind, in their pursuit of a New York State Regents Diploma. Schools that work with at-risk youth must employ several strategies to engage students in the school community. These programs include developing strong adult relationships through mentor programs and instructional models that support student learning, essential skills while they are engaging in a traditional curriculum. The students that attend these schools come from a diverse background of Caribbean and African countries and are United States citizens, are immigrants on special visas, are Dreamers, and also undocumented. This rich multicultural foundation provides a unique opportunity to study American identity through a multicultural lens.

One such New York City charter school, a charter transfer school in New York City, uses a variety of strategies to engage students in a community of learners. Students participate in internships where they work in the community and earn a stipend for their experiences. They also participate in an advisory program that helps develop their personal goals, resumes, and professional letters for their internship placement. In addition to this training, they also engage with a mentor in the building on a regular basis. The school pairs every adult in the building with a caseload of students. The mentor, certified through

the Matilda R. Cuomo NYS Mentoring Program, regularly checks in on the students to ensure that they are attending, completing their work, and preparing for their internship. The mentor can alert counselors and social workers when additional roadblocks present themselves to a student, giving them the opportunity to arrange for other resources, like connections to housing, when needed.

The students at this school are wary of adults when they first enroll. They are leery of engaging in a personal relationship because they have transferred out of their traditional institutions and feel let down by adults (Asmussen, 2011). All staff at the school must work together to help build trust with these students and give them the opportunity to see for themselves that the school is there to help them achieve their goals and earn their high school diploma. Often, identity plays a crucial role in this development. When a student sees themselves as disposable, they don't acknowledge who they are and why they deserve the opportunity just like everyone else. When the school engages these students, the instructional model helps them gradually, over time to shed the walls and take risks in the classroom to further their learning. Class offerings that focus on the subject of identity like the school's advisory classes help students discover their passions and how to build a budget to make it happen. In some cases, this journey can extend to content area classes. The school's history department developed a course through the Common Core Seminal Documents entitled, "What does it mean to be 'American'?" that helped students evaluate their identity and what being an

American meant to them from their family history and unique perspective on citizenship.

### *Instructional Design*

Developing relationships in the classroom community is the priority in working with a diverse population of at-risk youth (Bernier, Mukai, Sinauskas, & Wikum, 2014). Students will not learn from teachers they don't like (Pierson, 2013). When relationships and consistent practices are part of the daily routine, instruction begins in earnest. Therefore, building a challenging curriculum is the key to ongoing, regular engagement. Schools must articulate a plan to ensure students are motivated through the curriculum and achieve success at each step (Tomlinson & McTigue, 2006). The first question the teacher must address is how to ensure that all students, regardless of reading level, have the same opportunity to access information provided in the text. How should the lesson be differentiated, so the student on a second-grade reading level has the same information available to them as the student reading on grade-level? As students navigated through the course, one of the most significant concerns was unfamiliarity with time-specific vocabulary as a result of their prior learning and multicultural foundations. One of the most effective ways to increase success in vocabulary-heavy courses is to increase the availability of those words (Nagy & Townsend, 2012). Creating a precise, usable system for accessing new and challenging concepts can help the student with retention and a higher chance of being able to make the connections from the past to the present.

This type of methodology allows teachers to assess what the student knows and what scaffolds are required to help close individual learning gaps. By focusing on the core knowledge of a subject, teachers can prioritize the concepts, skills, and

principles each student must master, an essential standard for endurance of learning (Guerriero, 2014). When this base of core knowledge is in place, the teacher has an entry point, and the student has a more significant opportunity to not only engage the text but to bring relevancy into their life. For the purposes of this course, students were required to analyze Jefferson's meaning of being "American" in 1776 and compare it to Dr. Martin Luther King, Jr's idea of being "American" in 1963.

As a critic of American identity, students were responsible for locating trigger words that would begin to challenge the language of each document. To maintain a consistent approach in critiquing each record, the teacher established the daily task of gathering the necessary tools (i.e., index cards/markers) to catalog unknown words and phrases that would assist both high and low achievers the entry point needed to the text. For the struggling reader, an extra layer is included: graphic organizers as well as front-loaded vocabulary and guided questions to assist in the analysis of the text. For a high achiever, an independent evaluation of the text that made connections to the students' ethnicity and views of American identity were required without the scaffolds in place for the struggling reader.

While creating scaffolds for a diverse level of readers is paramount to providing an entry point to the text, ensuring a high level of trust is in place among the teacher and students is equally important. By respecting our students, and showing them that respect by challenging them, and providing rewarding learning activities ensures that the student learning environment is worthy of the students' time and best efforts (Johnson, 2008). Documents like the *Declaration of Independence*, or Lincoln's *Gettysburg Address*, if presented with personal bias from the teacher, could create a stigma within the classroom. The intent must be

made clear at inception: we are here to analyze history and its outcomes to acknowledge what we were as Americans and where we are going as Americans. Presenting the material with a detailed protocol to look at the text from a clinical perspective ensures that students will feel safe to engage with their classmates and the text while not deflecting from their importance as Americans. Education is the primary instrument in awakening students to cultural values and preparing them for “practicing” those values in their professional lives after high school (Nilsson, 2013). As educators, we must be sensitive to the history and experiences of our students to maximize their input as well as their output.

Adopting the workshop model to encourage student engagement in this course allowed the teacher to assume the role as the facilitator (Ellerani & Gentile, 2013). When the teacher takes on the part of facilitator, they train students to be the drivers of discourse, and not only engage with the text but also with each other. When teaching at-risk students to participate and engage in this kind of scholarly discussion, an additional layer of intervention requires students to put their outside relationships with peers to rest. At-risk students in this school struggle with neighborhood and gang affiliations which inhibit relationship building in the classroom. By incorporating trust building and practice discourse by using articles that will unite students behind a collective opinion of text, those barriers can take a step to the side. Using the workshop model is the vehicle in which students can achieve their academic and socio-emotional difficulties and take academic risks in the classroom (Brooks-Harris, 1999). As facilitator, the teacher can take a step back as students assume responsibility for learning on their own terms as individuals and members of a group.

*Bringing curriculum to life.*

The essential question of the course is, “what does it mean to be an American?” Through the use of the trust-building activities and the workshop model, students will engage in course discussions that reviews the historical development of the American identity through its seminal documents. Teachers develop scaffolds for students to have an individualized point of entry with each of the texts, and make decisions about their own identity as an American through the lens of their unique ethnicity and immigration status. In addition to laying the procedural foundations for the class, students were asked to make a list of what qualities they felt were necessary in order to be considered an American. Answers varied from birth on American soil, naturalization and a belief that being an American went beyond constitutional requirements. To these students, being American was a feeling; an understanding that they were part of something larger than themselves; a synthesis of two distinct cultures. One student stated that being an American meant that they had the opportunity to make choices in their life, such as which school they would attend, what they could say based on the 1st Amendment, and the ability to achieve goals that were inaccessible to previous generations. However, most students expressed the understanding that as non-white individuals the success of the American Dream decreased significantly (Cooper, 2015).

With a general understanding among the class that the idea of the American Dream looks differently based on race and immigration status, and that students have an individual idea of what that may mean for them as at-risk teens, digging into the seminal documents can begin with a reading of the *Preamble to the Declaration of Independence*. Merely reading The Declaration of Independence serves no purpose if students cannot

see the relevance in their own lives. When students read the *Preamble*, it is essential to establish an understanding of who Jefferson (U.S., 1776) included in his statement, “all men are created equal.” Students throughout their schooling have heard this statement, and as they progressed in their studies came to understand that this statement speaks to white, land-owning men. The question posed for exploration then becomes, “what of the people NOT included in this statement?” Students then can look at historical accounts of the slaves brought to the colonies against their will, and now the property of white male landowners. Students can look at the role of women, and how their quasi-citizen status left them in a sort of purgatory between indentured servitude and as free Americans (Snyder, 2015).

Now students can evaluate the statement in its entirety, “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed (U.S., 1776).” For a multi-cultural class of students, largely left out of the group of “white land-owning males” of the time, an understanding developed about who was entitled to “life, liberty, and the pursuit of happiness.” Students quickly realized that not one of them in the room, had they been alive in 1776, would be entitled to such rights, nor be able to give consent as a governed people. They were considered the property that entitled white land-owning men to achieve “life, liberty, and the pursuit of happiness.”

Frederick Douglass’ *What to the American Slave is Your Fourth of July* elicited emotional responses from the class. Students indicated that Douglass was the wrong person to deliver the

speech due to the continued position of the slave. At-risk students can relate to this feeling of impropriety as a sort of equivalent to attending the senior prom and not being allowed to graduate, due to policy restrictions. For the slave, they could observe and feel the freedoms being celebrated all around them, yet remain shackled to the very bonds Americans broke from the English. Several argued the impropriety of the invitation citing specific textual evidence for the response. Students cited evidence from the speech to illustrate that point, “Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice are not enjoyed in common. The rich inheritance of justice, liberty, prosperity, and independence bequeathed by your fathers is shared by you, not by me (Douglass, 1854).” Students further argued that Douglass was a poor choice because he was a free man, and did not represent all African Americans. Once again, the idea of American identity remained limited- only a few elite Africans could enjoy the freedoms bestowed on white land-owning men.

With the passage of the 13th amendment, the class was asked to consider whether the concept of a collective American identity had changed. The entire class agreed that it had not changed because specific groups were still limited in their access to “certain inalienable rights.” The students offered such examples as Jim Crow and segregation as examples that restricted the access that African Americans had as compared to white Americans. Students believed that the 13th amendment was an insult to anyone who didn’t fit the mold of the pre-prescribed vision of an American. Evaluating these documents as outsiders to that idea elicited a feeling amongst the class that being an American was losing its appeal, citing the issues in the South and the North’s inability to secure any change. By evaluating primary documents like the 13th Amendment, and famous historical speeches, like

that of Frederick Douglass, the class is forced to acknowledge the power of rhetoric and the historical ideology that eventually forms the American identity (Censky, 2017).

When students encountered the first lines of Lincoln's Gettysburg Address, an uncomfortable silence filled the classroom. Students questioned Lincoln's motives in using the very words that were the source of dividing the national identity, "a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal." Gettysburg represented suffering and sacrifice through which a "new birth of freedom" would truly bring forth what the founding fathers had in mind for all Americans, that very idea of freedom and pursuit of happiness that should be inalienable to all men (Warren, 2015). While the students were able to appreciate the sentiment behind Lincoln's ideas, students argued that Lincoln's primary task was to preserve the Union. Lincoln used the ending of slavery as the mechanism in which to do so. As young adults looking back on the Civil War and Lincoln's Address, they felt no closer to being included in "all men" because they understood that nothing would change until the hearts and minds of people also changed and that generation of Americans was no closer to equality than in 1776.

Even though students understood the Civil War's primary goal in preserving the union, there was the additional consideration of Lincoln's personal beliefs, as a free man living in America. Lincoln believed that all Americans, regardless of birthplace deserved their own opportunities to build themselves and others up (Alexander, 2009). When students consider the evolution of the American identity, they can connect the two sides of Lincoln as one of the first figures in including all men, not just white land-owning men, as partners in upholding self-evident truths regarding "life, liberty, and the pursuit of happiness." It is at this

point in America's history that students in the class were able to acknowledge that a small shift in recognizing the outliers (everyone but white land-owning males) as a part of the American collective identity.

Students had the opportunity to choose between Dr. King's *Letter from a Birmingham Jail*, and *I Have a Dream* as their final investigation into American identity. Students unanimously chose *I Have a Dream* to interpret a message of hope and inclusion against the other exhibits that were historically exclusionary. Students pointed out that King's speech was influential because so many Americans supported the Civil Rights Movement- it wasn't just a "black American protest" to end racial disparity, but a united American protest to inequity. King's words acknowledged the historical development of the American identity, citing Lincoln and the very documents we studied as the foundation of the racial divide. By including these works in his speech, King furthered the American identity to include all (Lewis, 1970).

In preparing for the end of the course, students were asked to revisit their ideas on American Citizenship and adjust their original opinions based on their deep dive of the documents investigated in the class. While most of the qualities presented in the initial list did not change, most students were willing to concede that their idea of Americanism did. Students felt that while they didn't think about being an American on a daily basis, they began to develop a deeper understanding of their identity past, present, and future as a result of studying these documents. Students further cited current events that could hinder the collective, inclusive, American identity, like racial profiling and police brutality, as a reminder that the ideals of Americanism are still developing, and perhaps need to be redefined (Liu, 2014). When students were asked how being an American had changed from

past generations, they referred, with pride, to the election of President Barack Obama in 2008. They understood that while equality on many levels was still in process, Jefferson's words had taken on an entirely new meaning since its introduction in 1776.

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## Teaching Free Speech: What Educators Need to Know

Bonnie Kerrigan Snyder

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Free speech issues in academia continue to grab headlines and dominate the news cycle. Some students and higher education faculty are making new claims regarding the supposed limits and purported harms of free speech. Among these are the assertions that hate speech is not free speech, speech is a form of violence, and silencing unwanted speakers through coercive actions is justified behavior.

While these novel arguments have a certain emotional appeal, they fall short on a number of points—both legal and philosophical. Of course, the best way to eliminate misconceptions and declining support for liberties among college students is before they leave high school. It is up to qualified educators to challenge inaccurate and unsupported ideas regarding constitutional liberties and to recognize and fill existing knowledge gaps.

Unfortunately, misunderstanding, misinformation and misapplication of the constitution's guarantee of free speech appears to be spreading among young people. Recent polls indicate that today's college students harbor numerous misconceptions about free speech, coupled with a growing acceptance and support for censorship. For example, a recent survey from the Brookings Institution indicated that 44 percent of college students do not believe that the First Amendment of the Constitution protects so-called "hate speech." It does. A narrow majority of 51 percent thinks that it is acceptable for a student group to shout down a speaker with whom they disagree, and a shocking fifth (20 percent) also agree that it is acceptable to use violence to prevent an unwanted speaker from speaking.

The Higher Education Research Institute, which has been tracking freshmen college student opinions for the past 50 years, now finds that freshmen are arriving on campus with more intolerant attitudes towards free speech and declining support for civil and political liberties than their predecessors in prior decades.

The Foundation for Individual Rights in Education (FIRE), where I work, recently found that less than half (46 percent) of the students in their survey recognized that hate speech is protected by the First Amendment, but that 48 percent did not think that the First Amendment *should* protect hate speech. Meanwhile, 58 percent of college students did not think "intolerant" or "offensive" ideas belong on campus. A majority (54 percent) report self-censorship because they feared their thoughts or words would be offensive to others.

**The Foundation for Individual Rights in Education maintains an online First Amendment Library. It is a database of First Amendment-related materials, including illustrated timelines, educational materials, unique articles, and more than 900 Supreme Court cases concerning the First Amendment. It is an easy-to-use, ever-expanding resource for students and teachers (<https://www.thefire.org/first-amendment-library/>).**

At FIRE, our mission is to defend and sustain individual rights at America's colleges and universities. These rights include freedom of speech, legal equality, due process, religious liberty, and sanctity of conscience—the essential qualities of individual liberty and dignity. We work to defend student and faculty rights and investigate first amendment cases on campus on a nonpartisan basis.

If it is a case involving protected speech, regardless of viewpoint, we offer legal advice and defend constitutional rights. So, of course, when we read the statistics above, we grow concerned about the threats to free speech rights in academia. FIRE also works to educate students and the general public on the necessity of free speech and its importance to a thriving democratic society. Part of that work now includes outreach to high school faculty to offer curricular support and enrichment activities to help inform students on the foundations, origins, and exercise of their free speech rights.

Students who properly understand the reasoning and wisdom behind the existing legal limits of free speech, as established and continually reaffirmed by the American court system, are less likely to attempt to set arbitrary new limits. In order to appreciate why our system of government values speech rights so highly, students require a firm grounding in the enlightenment philosophy and historical events from which they evolved, and the means by which clashing ideas and attempts at disconfirmation help society to distinguish good ideas from bad.

Reviewing historical events when free speech rights have empowered the oppressed is an important way that social studies teachers can restore confidence and support for First Amendment rights. Abolition, women's suffrage, and the civil rights movement all relied upon the constitutional protection of free speech—in the face of attempts at curtailment—in order to establish the rightness of their causes. In particular, Frederick Douglass' impassioned "A Plea for Free Speech in Boston, 1860" provides a pre-Civil War example of what would today be referred to as a "heckler's veto" or "shoutdown," when police failed to control a mob determined to prevent the anti-slavery speech from occurring. Concise, eloquent, and thought-provoking, this piece is an excellent addition to any

high school level free speech discussion. When students better understand the reasons for their existing rights, the many heated battles required to secure them, and the consequences of not defending them, they will develop a greater respect for them.

Social studies teachers stand in a unique and difficult position with both a responsibility to teach students accurate information about the historical origins and legal scope of their free speech rights and an opportunity to model the humility and tolerance that comprise the American conception and tradition of free speech. The reality is that grasping the concept of free speech, and its vital necessity, is not intuitive. Most people—adults included—do not fully appreciate how precious and tenuous these rights are until they have a personal experience with being censored. Censorship seems like a good idea when we imagine ourselves, or people who think like us, as the censors. It's important to prod students to think about censorship in terms of their worst opponent having the power to silence their speech powers to voice opposition or objection. Suddenly, the importance of free speech rights becomes concrete, rather than abstract!

Today's battles over free speech tend to revolve around "offensive" speech and the "harm" it may cause. It's easy to lose sight of the reasoning behind free speech in the midst of fractious argumentation and hurt feelings. Whereas previous generations sought freedom of speech, many of today's students seem to be demanding freedom *from* speech. This diminishes the educational environment for everyone.

One way teachers can help students struggling with free speech issues is to teach students effective responses to offensive or unwanted, but constitutionally protected, speech. In other words: arm them. These include counter-speech, peaceful protest, or simply ignoring an

offensive speaker. The right to speech, after all, does not guarantee anyone an audience. One of the most crucial roles a classroom teacher plays is as a role model of calm, reasoned discourse even in the face of strong counter-opinions.

the day and they need opportunities to build and strengthen their refutation skills. Teachers may sometimes need to serve as both moderator and modulator when the occasional temper flares during classroom debates.

Meanwhile, social studies teachers have their own free speech concerns. Speaking at several statewide conventions held by councils for the social studies this fall, I asked each group at my presentation to respond “Yes” or “No” to the following statement: “I worry that discussing controversial issues in my classroom could get me in trouble.” It’s probably no surprise that more than 95% of teachers responded “Yes.” The problem, of course, is that this causes teachers to be understandably reluctant to engage students with contentious topics, which imbues these topics with an even greater aura of “taboo.” As a result, students miss out on opportunities to practice open disagreement in the protected, monitored environment of the classroom, so that when they find themselves in a real dispute it seems excessively threatening and they feel less equipped to handle it.

Certainly, open debate is one of the most challenging classroom activities; students will require plenty of scaffolding and support to be able to rise to the task. Likewise, teachers need courage, practice, and skill to properly conduct one. A smart way to begin is by assigning topics, so students do not feel that their personal identities are bound up in their defense of a particular position. Another underused technique is to ask students to switch sides or to prepare both sides of an argument, so that they must wrestle with the position of their opponent and look at a topic from multiple perspectives. This is how educators can help students develop intellectual complexity along with empathy and mutual understanding.



**West Virginia State Bod. Of Education v. Barnette**

Of course, it’s important not only that students understand the theoretical concepts and legal arguments underlying American free speech rights; they also need practice in exercising their developing rhetorical skills by engaging in calm, productive disagreements with reasoned participants. Students who gain plentiful practice in articulating their views and engaging in civil disagreements will develop the confidence and ability to engage with different points of view respectfully, calmly, and persuasively. As educators, we want to develop students with strong reasoning abilities and rhetorical skills who are able to be convincing with words rather than resorting to attempts at coercion. Students need to learn from experience that good ideas have nothing to fear from bad ideas because a strong argument will win



Mary Beth and John Tinker

Although the topic of free speech is currently emotionally fraught, it is also a hugely relevant, engaging, and timely one for high school students. They are well aware of the current free speech controversies, as they are personally monitoring their own speech and weighing the dangers of stepping beyond the narrow corridor of accepted opinion each and every day. This makes students eager to discuss the issue and to receive solid, reliable information on this topic. Indeed, free speech is one of the very best “current event” issues to help students grasp how the promises of the Constitution relate to their daily lives and personal experiences. As Justice Jackson stated of our free speech rights in *Thomas v. Collins* in 1945, “This liberty was not protected because the forefathers expected its use would always be agreeable to those in authority or that its exercise always would be wise, temperate, or useful to society. As I read their intentions, this liberty was protected because they knew of no other way by which free men could conduct representative democracy.” The health of our democracy and the state of our national discourse depends on teachers addressing current

free speech controversies proactively and effectively today.

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## **Social Studies, Citizenship Education, and Moral Democracy**

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For roughly a century, teaching citizenship to our next generation of democratic citizens has been an explicit goal for the social studies (Evans, 2004; Saxe, 1992). Of course the meaning of citizenship education has been contested for decades (Barr, Barth, and Shermis, 1977; Martorella, 1991; Vinson, 1998). In fact, Marker and Mehlinger (1992) argue that the range of understandings has rendered the term citizenship education meaningless (p. 832). Clearly the teacher's understanding of the meanings of both citizenship and democracy dictate the learning experiences students receive. In this essay I will describe the moral dimensions of democracy and challenge practitioners to examine their own understandings of these terms.

### *Moral Democracy*

From the earliest days of the republic, leaders recognized that future citizens needed to be taught democratic citizenship. The "necessity of an informed citizenry was proclaimed loudly and often by such notables as Samuel Adams, John Adams, George Washington, Thomas Jefferson, and James Madison, in addition to a host of less well-known leaders" (Brown, 1996, p. xiii). This goal of producing educated citizens can be found in virtually every school mission statement in all fifty states. However, understanding democracy is more than being a participatory citizen. Democratic thinking is difficult because, as Parker (1996) notes "the democratic mind is not natural" (p. 3). Democratic thinking is not innate; it is not in our DNA. For many Americans, indeed I would argue for most, democracy is solely a political concept characterized by ideas like majority rule, separation

of powers, and checks and balances. But this understanding is incomplete. Democratic theory argues that democracy is a more layered and complex concept. John Dewey (1966) is most credited with explaining this: "A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience" (p. 87). This means that as individuals we encounter others in concentric circles of activity: at work, at play, at religious institutions, and at school. These experiences result in "widening of the area of shared concerns, and the liberation of a greater diversity of personal capacities which characterize a democracy" (Dewey, 1966, p. 87). According to Westbrook (1991), Dewey thought "the real importance of democracy lay in its larger ethical meaning" (p. 41). It is this ethical or moral foundation for democracy that modern democratic theorists stress. For example, Gutmann (1999) argues that "moral character along with laws and institutions forms the basis of democratic government" (p. 49). Principles such as equality, justice, and respect for all are moral concepts. They are predicated on the belief that every person in the demos or population is inherently of equal worth regardless of social constructions such as race or class. Goodlad (1996) has called the nonpolitical properties of democracy as social democracy, meaning "the living together of people endeavoring to follow democratic principles" (p. 88).

This understanding of social democracy is built on a foundation of moral understandings. Goodlad (1996) calls the responsibilities a democratic citizen has as "the democratic moral arts" (p. 104). And Gross (1992) argues that "democratic character" requires "moral insight,"

meaning “the general understanding that legitimate public policy is subject to generalized moral limits and that these limits are cognitively accessible and recognizable by members of the polity at large” (p. 332). As the discipline most clearly identified with citizen preparation, it is the responsibility of social studies teachers to offer truly democratic education. As Dewey (1975) noted, “the moral responsibility of the school, and of those who conduct it, is to society” (p. 7). And in a democratic society, that means preparing democratic citizens. Hess (2016) argues that schools are the ideal place for this preparation because they “are special environments” that “embody the diversity that characterizes the wider society, and this really matters” (p. 254). Therefore, education for citizenship should entail more than learning how a bill becomes a law or memorizing the Bill of Rights. Allen (2014) argues that democracy assumes its citizens “are ... equipped with moral sense” (p. 90). This means democrats can develop the ability to instinctively recognize practices such as torture and discrimination as inherently unjust and immoral. Schools should provide students with opportunities to “develop the cooperative moral sentiments – empathy, trust, benevolence, and fairness” thereby contributing greatly “to democratic education” (Gutmann, 1999, p. 61).

Even though citizen preparation should be a district wide initiative, the reality of the matter is social studies teachers have the de facto responsibility for providing citizenship education. As noted above, there are multiple approaches for teaching citizenship. In an exploratory study I did a few years ago, I found that most teachers in the study embraced a traditional view of citizenship education in which they emphasized teaching rights and responsibilities and the structure of government (Carpenter, 2013b). This “citizenship transmission” model continues “to be generally accepted by many teachers and parents as essential for citizenship

education” (Barr, Barth, & Shermis, 1977, pp. 76-77). By adhering to this tradition, however, teachers ignore, or at least deemphasize, the moral democratic responsibilities included in the broader definition of democracy. These responsibilities reflect essential democratic principles such as equality, justice, and commitment to community. Kohlberg (1996) maintains that “it becomes apparent that moral and civic education are much the same” (p. 211).



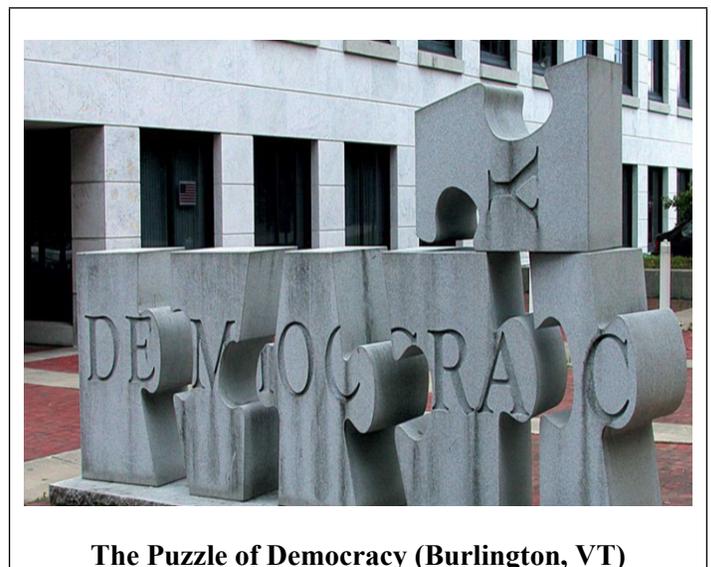
Given the political climate of recent years, it is imperative we provide our children with lessons that reinforce the ideals first expressed in the Declaration of Independence. Allen (2014) argues that not only is the Declaration a democratic document characterized by democratic writing but also by its assumption of a moral sense (p. 90). For Gross (1992) this moral sense includes the ability “to subject the existing order to moral scrutiny” (p. 332). Citizens need to confront political realities through this moral lens. Is it moral, for example, when elected leaders refuse to solve a political issue because it means compromising a tenet of

liberalism or conservatism? Is this being good democrats? Is legislation passed by an elected majority denying a particular group in American society their rights democratic? Is this an example of political immorality? These are examples of questions students can and should confront.

Kramnick and Moore (1997) argue that “the process of democracy is surely, at its best, a moral process” (p. 174). If this is the case, shouldn’t our students learn more than just political democracy? Shouldn’t our leaders and the general citizenry know what it means to be a moral democrat? But how can teachers facilitate our students learning this more layered understanding of what democracy means? What can they do in their own classrooms? Most citizenship education programs are built on a tripod of civic understandings: civic knowledge, civic skills, and civic attitudes. How teachers emphasize each of these components, of course, determines what understanding of citizenship their students will receive. My exploratory study found that most teachers stressed traditional content knowledge at the expense of civic skills and civic attitudes. For the majority of teachers this meant emphasizing “rights, responsibilities, patriotism, the structure of government, and processes such as how a bill becomes a law” (Carpenter, 2013b, p. 20). If we consider these components of citizenship education as a triangle, I suggest we reconfigure it from being an equilateral triangle to an isosceles one with civic knowledge being the smallest leg and greater importance given to civic skills and attitudes (Carpenter, 2017, p. 158). Facts and information about institutions and processes can be found in a variety of sources, many at the fingertips of students as they search the internet. The moral democratic arts must be modeled and reinforced and are not as easily researched. Specifically, teachers need to create spaces in their classrooms for students to experience moral democracy and not just political democracy.

### *Teaching Moral Democracy*

Dewey (1987) asked how schools can “be made to serve the needs of democratic society” (p.182)? Unlike preparation for the workplace which can be achieved by means other than formal education, citizenship education is required for all students and necessitates “goals that can be achieved only through education: these are goals of human development, pursued as such” (Allen, 2016, p. 13). The question then is how can teachers pursue this development of democratic understanding? How can they bring the moral arts into their classrooms, especially given the current climate stressing accountability?



Dewey (1988) argued that we as citizens need to redefine democracy as more than “something institutional and external” and come “to realize that democracy is a moral ideal” (p. 228). This represents “a conception of democracy that secures a central place for moral discussion in political life” (Guttmann & Thompson, 1996, p. 1). Since schools are a main vehicle for political socialization, it is incumbent on them “to be

political sites” in which students learn how moral democracy “applies to the role of citizens within a democracy” (Hess & McAvoy, 2015, p. 4). I maintain the existing curricula not only allows for this but actually encourages it. For example, equality is a basic democratic ideal expressed in the Declaration of Independence. However, students need to understand equality is a complex concept that requires more than constitutional or legislative protection. It also is based on a moral foundation that each of us confronts in our daily lives. Students need to learn that equality requires citizens to respect the dignity of all, regardless of race, gender, sexual orientation, religion, disability, or any other condition or label. Teachers need to create classrooms that are safe for students; classrooms in which they will be free from ridicule, bullying, and persecution. Abusive speech that ridicules or denigrates those in or outside the classroom should not be tolerated. In fact, such speech is “treason to the democratic way of life” (Dewey, 1988, p. 227). Every citizen, every person is deserving of basic respect. Democratic classrooms are safe classrooms in which students are free from intolerance and abuse (Carpenter, 2013a; Levinson & Brantmeier, 2006). Teachers in democratic classrooms “correct students when they make other members of the class feel uncomfortable” (Hess & McAvoy, 2015, p. 205). Creating such classrooms is not another add-on to the formal curriculum. It does, however, enhance students’ learning experiences. Part of a democratic social atmosphere “is the level of justice of the environment or institution” (Kohlberg, 1996, p. 216). Even if the overall school ethos is more authoritarian, teachers can make their classrooms into democratic learning communities in which students experience and practice moral democracy.

For example, a teacher can involve their students in writing their own constitution for classroom operations. I witnessed one of my student teachers do just that as an introduction to studying

the United States Constitution which was the first unit of the eleventh grade curriculum. The activity took two or three days but at the conclusion, students and teacher had a written set of expectations, rules, and consequences for failure to abide by this document. Furthermore, students themselves monitored and policed each other during the semester to give their constitution meaning. Ayers, Kumashiro, Meiners, Quinn, and Stovall (2010) argue that “in the concrete day-to-day life in classrooms ... the democratic ideal has a critical – indeed, a central – role to play” (p. 63). This activity enabled students and teacher to create a shared daily experience in which all participated in establishing the rules of conduct. This confirms Apple and Beane’s (2007) contention “that the most powerful meaning of democracy is formed not in glossy political rhetoric, but in the details of every day lives” (p. 152).

By extension, respect for others also means tolerating those with whom we disagree. Too often students assume that by arguing louder or longer they will prevail. The current political climate and popular culture in which partisan leaders often paint their opponents in sinister ways reinforces this belief. It is important for students to learn that citizens can disagree in a reasonable manner. Differing opinions on issues may have validity and students need to be able “to sift through and evaluate competing claims and evidence” (Hess, 2010, p. 208). Furthermore, disagreement does not mean a problem is unsolvable; rather it can facilitate finding a compromise solution (Kunzman, 2006). Discussion relies on the belief “that something positive can occur when people are expressing their ideas on a topic and listening to others express theirs” (Hess, 2010, 206-07). Students also need to learn that not all ideas are worthy of respect or moral consideration. For example, arguments based on racist, sexist, or homophobic beliefs are not moral in nature (Gutmann & Thompson, 1966, p.

3). Indeed such intolerant and disrespectful opinions in fact are antidemocratic. This is a most valuable lesson in an era of obstructionist politics being displayed at the state and national levels. In the process of reasoned and moral disagreement, students can find their voices both in “clearly expressing their views” and in developing the skills necessary “to dialogue across differences” (Hess, 2010, p. 208). Citizenship education is more than teaching historical facts and political concepts. It also is “the stimulation of development of more advanced patterns of reasoning about political and social decisions and their implementation in action” (Kohlberg, 1996, p. 211). Such skills have long been at the heart of democratic citizenship (see, e.g., Engle & Ochoa, 1988, pp. 16-27).

A corollary to promoting reasonable disagreement is having students confront controversial issues in class. Byford, Lennon, and Russell (2009) found that while teachers valued discussing controversial issues in class, they were also “concerned about limitations, their teaching effectiveness, student behavior, and consequences from the community and district” (p. 169). My exploratory study revealed similar results. Among the teachers surveyed, the majority utilized strategies and emphasized content which consciously avoided controversy (Carpenter, 2013b, p. 15). Yet, as Hess (2002) found, teachers who successfully utilize controversial issues in class do so in ways that are not only nonthreatening but also energizing for their classes. Informed discussion of issues is a goal of democratic education and the teachers Hess studied believed it to be as important as traditional social studies content. In my work I found that though a majority of teachers believed the use of current events was important, they exhibited different ways in which the events were brought into their classrooms. For some, current events needed to connect to the formal curriculum or limited their use to activities such as a current

event of the month. Others welcomed or encouraged students to bring in topics that were of interest to them. Rarely did the teachers surveyed suggest bringing a controversial article or topic into class to promote a discussion or critical thinking (Carpenter, 2013b, p. 22).

Teachers who may believe it best to remove controversy from their teaching are not only denying themselves a way to connect social studies to the lives of their students, but are also promoting the myth that social studies is neutral. The reality is they are presenting a biased curriculum to their students. “Teacher neutrality is not embodied through an *avoidance* of these complicated social issues; in fact, this may send the decidedly non-neutral message that the societal status quo is perfectly acceptable” (Kunzman, 2006, p. 178). Additionally, through their casual language and actions teachers send clear messages, often political in nature, to their students (Niemi & Niemi, 2007). Given the potentially contentious nature of democratic dialogue, students need to learn to assess and analyze the validity of divergent arguments and to “develop their ability to deliberate political questions” (Hess & McAvoy, 2015, p. 4). Inherent in democratic participation is the moral responsibility to cast informed votes. This is one of the moral components of democratic living and also a basic tenet of political democracy. Consequently, teachers have an obligation to prepare students to assume this responsibility.

Implicit in moral democracy is the idea of citizen responsibility to the community. Of course this concept is rooted deeply in history. Eighteenth century republicanism expected, indeed required, its citizens to behave in a virtuous manner. “A democratic government was not created to produce moral citizens. It was the other way around; moral citizens constructed and preserved democracy” (Kramnick & Moore, p. 151). Thomas Jefferson wrote that “man was destined for society. His

morality therefore was to be formed to this object” (Peterson, 1984, p. 901). Therefore, upholding the community was perceived as a moral responsibility of citizenship. Coming to grips with the full understanding of this responsibility may cause some to adjust their thinking. To embrace this fully requires accepting the notion that the greater good of the community might take precedence over individual achievement and gain. This acceptance means examining some of our basic and at times cherished notions of individualism. Greene (1988) argues that the ideal of “an insistence on each person’s capacity and responsibility (and freedom) to ‘make it’ on his or her own” in reality enables us to deny our “social compassion” (p. 26). Our cultural perpetuation of the rugged individual hero reflects this misplaced ideal. Indeed individuals amassing huge personal fortunes is often seen as evidence of the validity of this belief. Moral democracy requires that we adopt, as Dewey (1984) labeled it, a new individualism. The older understanding was “a perversion of the whole ideal of individualism to conform to the practices of a pecuniary culture. It has become the source and justification of inequalities and oppressions” (Dewey, 1984, p. 49). An improved “effective and creative individuality” characterized by “the positive and constructive energy of individuals as manifested in the remaking and redirection of social forces and conditions” was needed (Dewey, 1984, p. 109). Therefore, Dewey (1927) thought democracy to be “the idea of community life itself...The clear consciousness of a communal life, in all its implications, constitute the idea of democracy” (p. 148-49). A reciprocal relationship, therefore, exists between the community and its schools. “The community’s duty to education is, therefore, its paramount moral duty” (Dewey, 1964, p. 438) and “the moral responsibility of the school...is to society” (Dewey, 1975, p.7). This responsibility extends beyond holidays such as

Thanksgiving or in cases of emergencies such as hurricane relief efforts. Students need to better understand not only their roles in supporting their communities but also that there is a greater communal good that can supersede their individual goals or perspectives.

While ideally all schools in a given district will be democratic communities, it is clear that most are not (Apple & Beane, 2007, p. 3; Gallagher, 2008, p. 340). Rather than simply throw up our hands and ask what can we do, social studies teachers can work to make their classrooms true communities, oases of moral democracy. Teachers who share decision-making with their students have found it to be an experiential learning experience of great value. In their work, Maloy and LaRoche (2015) found teachers who employ this practice believe it to be “the foundation for any democratic classroom” and “an essential building block for the entire school year” (p.77). Teachers and students can undertake projects such as food drives, petitioning for a cause, making a presentation to the school board, or picking up debris from school grounds to help the community. Barss (2016) encourages teachers to create classroom contracts collaboratively with their students as a way to build respectful and safe learning communities (pp. 273-274). Students in a Tulsa school participated in a district discussion for changing the name an elementary school named for Robert E. Lee. A direct curricular connection was made as students researched both Lee and the history of the school, formed opinions based on their research and then defended their views at a public symposium (Hardiman, 2017). Students in Bethesda, Maryland have created a Museum of Contemporary American Teenagers. The goal of the museum is “to explain teen life and culture.” Thematically it is more than just an homage to selfies and pop music as topics include “gender fluidity, girl power, concussions, autism, women in sports, teen pregnancy, [and]

drug dealing in an affluent community” (St. George, 2017). Importantly the issues and exhibits were all student generated. Not all activities need be on such a grand scale. A fifth grade teacher used the book *Wonder* as a way to “set the tone for kindness all year long” (Cabral, 2017). These examples illustrate how teachers and students can create more democratic classrooms. Giving students voice on current events and other curricular issues also builds a sense of community. Coupled with a safe and respectful environment as outlined above, a real cohesive spirit can develop. Teachers can consciously construct democratic learning communities that benefit both their students and themselves (Carpenter, 2013a).

Recognizing the complexity of democracy as more than a political system may require some teachers to reflect on their own understanding of the term. In my exploratory study I found that few teachers employed overtly democratic strategies. Most used methods that emphasized studying key documents or major historical figures and events (Carpenter, 2013b, p. 23). While these are certainly important, they do not reflect the broader implications of democracy. “A democratic curriculum invites young people to shed the passive role of knowledge consumers and assume the active role of ‘meaning makers’” (Apple & Beane, 2007, p. 17). Thus not only do teachers need to examine their understanding of democracy but also their definition of citizenship education. Citizenship education models all recognize the need for civic knowledge, civic skills, and civic values. The mainstream definition of a good citizen is reflected in reports that cite voter participation statistics or student performance on standardized civics tests (e.g. Americans’ grasp on civic knowledge, 1014; Brown, 2015). This narrow understanding of citizenship reinforces teachers enacting a curriculum reflective of these measures. Emphasizing rights and responsibilities, obeying the

law, and values such as hard work are indicative of what Westheimer and Kahne (2004) label as the “personally responsible citizen” (p. 240, p. 241). In my own work with teachers, only a little more than a third of them (37%) taught democratic values such as accepting diversity and critical reasoning (Carpenter, 2013b, p. 12). This tension between educating the stereotypical good citizen and a more democratic curriculum reflects the “quest to distinguish the teaching of citizenship from learning democracy” (Fischman & Haas, 2012, p. 172).

Teachers today, of course, are under intense scrutiny and pressure. Accountability, high stakes test scores, and other value-added measures for evaluating teachers essentially encourage them to enact a traditional and narrower version of citizenship education. It is possible for teachers to enact the curriculum – even a traditional one – in a democratic manner (Carpenter, 2013a). Greene (1988) urges teachers to create spaces for students to exercise their freedom. Facilitating discussion of issues, sharing decision-making, and creating safe classrooms is empowering for all involved. And doing so is a moral decision as well as a curricular one. “When we view moral education as the skills, dispositions, and attitudes required for conjoint life, it begins to sound much like preparation for democratic living. Teaching students to see beyond themselves, evaluate common values, and recognize a shared existence, which are all civic aims, constitute the basic aims of moral education” (Misco, 2005, p. 534). If teachers critically reflect on their understandings of democracy and citizenship to include a moral component, they can enact their curricula in ways that not only provide better learning experiences for their students but also will help create better citizens for the future.

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High stakes testing currently dominates virtually every aspect of our public education system, and it has monopolized conversation at virtually every faculty meeting since 2002, when Congress passed NCLB. Comparatively few meetings have been about what's best for the children. The schools have become increasingly anti child as the pressure from politicians and those who would destroy the public schools in favor of privatizing them push for an increasingly standardized system that could be taught by virtually anyone, by following a prepared script. This ongoing movement is harming our children, harming our educators, and it attacks the laboratory of democracy that we once hoped our schools were. I am writing to help to change the conversation, to move our focus to where it should be, on the health and well-being of our children, and on the role of education as a cornerstone of a democracy that works for everyone.

I became deeply concerned about the impact that so-called standardized tests and the standardization movement were having on children in our schools over time, but most particularly when I began working with fourth and fifth graders who were mostly second language learners, children of relatively recent immigrants. Most of these children came from homes in which they did not speak English, and came from cultures extremely foreign to the one they were now living in. They had spent the year in our classroom focused on what we collectively valued most; pursuing our questions, concerns, and interests, learning how to work together, to communicate as speakers and listeners, learning how to carry out research, how to learn in service to our questions and concerns, and how to make use of the skills we learned to make things

better for ourselves and for our learning community. We certainly addressed the academic basics, but we did so through projects, through materials that were of interest and relevance for the children, and which allowed them to communicate what they knew and discovered through a range of modalities. They sat in circles, ran in circles, and blew bubbles, but they did not bubble in any circles.

I did offer them a two- week course, "Testing as a Foreign Language," in hopes of helping them learn to understand how tests work, to become familiar with the kinds of questions they were likely to encounter, and to understand some test taking strategies. They created tests on Pokemon, which they played constantly, using the forms of questions they would be seeing on the tests, and then "administered" their tests to the adults in the building. To their great delight we failed miserably. I hoped the students would come to understand that the tests didn't measure or assess whether you were smart or not, or whether you were a "good" or "worthy" person, but that they measured whether you had learned the particular material that you were asked about, and whether you were able to show what you knew using a number two pencil and a test booklet full of circles. Sadly, that did not fully prepare them (or me) for what was to come; it was a disaster.

The children, who had demonstrated their intelligence, their skill, their compassion, their problem-solving abilities, their caring and respect for themselves and others, their critical thinking, their resilience in dealing with the extraordinary ups and downs that many families of recent immigrant (and many non-immigrant families) face, hit an impenetrable wall with these tests, which many were taking in their second or third language.

Watching the students dissolve into tears and sink into their chairs in utter frustration as they tried to negotiate page after page of context-less test passages and questions sounded every alarm bell, raised every red flag and broke my heart. The tests brought great harm to “my” children, and to millions of other children, throughout our school and around the country. We knew it as teachers, as administrators, as parents and family members. We knew what the students knew and what they did not know, and we knew a great deal more than that. We knew them, knew that the tests captured little or nothing of who these children were, but we were forbidden to say anything about it.

After the tests were completed I decided to share them with my teaching colleagues, who were mystified and horrified by the impact they were having on their students. Teachers who were not proctoring the tests were not allowed to see them, and so had no basis for understanding what was happening. As they paged through the booklets they became angrier and angrier at the abuse and injustice being done to their children. And yet despite this they continued to give the tests and to say nothing of their concerns about the harm being done and the injustice of it for fear of being punished.

Any learning the students might have done during the weeks of testing and in subsequent weeks was severely compromised by the trauma they experienced while testing, and that trauma stayed with the students well beyond those testing weeks. What the children learned was that they were not good enough, were not smart enough, were not savvy enough to succeed in school or in life and that it was their fault. The testing process made them less healthy, less whole, and this policy is still in place at the center of public education.

Why are we doing this, and why are we doing it this way? How does this help our students to learn, to be better, more successful human beings? The number one guideline in the medical profession is “do no harm.” Can we honestly say we are following a similar guideline in our schools? If we want to offer an education that truly serves the students, what would that look like? That question led to several others, and the pursuit of those questions has formed the outline of research I am doing on the relationship of education and health.

I am guided by this central question: What would education look like if our primary focus was on the health and well-being of our children? I am looking to change the conversation about education to one that focuses on the well-being and health of our children, and to recognize that this conversation is one of the most crucial we could be having. At a time when the health of our nation is declining relative to other nations, at a time when the denial of the impact we are having on our environment and climate are leading us closer to a health catastrophe, and at a time when the Congress of the United States is in the process of widening the gap between the haves and have nots in our society we can’t pretend that education is simply about test scores. The push to privatize and standardize education remains counter to what we know about children’s development, about teaching and learning, and about what leads to and supports health and well-being. Up to now we in the education community have remained largely silent and compliant in the face of threats and punishments. We can’t remain silent any more.

### *Individual Health and Population Health*

Once upon a time, in the 1950s and 1960s, the United States was among the healthiest countries on earth. It was a time of high taxes on the wealthy and on corporations, a time of strong

unions and good manufacturing jobs that offered a livable wage and good benefits, a time when many families were able to buy houses, go to college, and get other supports, helped by the government through the GI Bill. While these were certainly not “the golden years,” marred as they were by racism and segregation, and by ongoing discrimination against people of color, women, and against others who did not fit in to an imagined middle American profile, it was a more equal society that offered health, opportunity, and optimism to many.

We are a much less healthy country now, riven as we are by a renewed virulent racism, sexism, and nativism that has divided and pitched segments of our population against each other, a political tactic that has benefitted the very wealthiest and most powerful, who continue to become wealthier and more powerful. It is, simply put, class war visited by the wealthy on the rest of society, and we are feeling its painful consequences unfold daily, a context and understanding that seems absent from our media and from our schools. Part of our charge as educators is to help our students be more able to deal effectively with the world around them by helping them to understand why the world is the way it is, and how to identify and research their questions about it, but they are not getting that opportunity; instead, they are preparing to take tests.

### *Population Health*

When we speak of health we tend to think in individual terms; how do I stay healthy. We are usually urged/taught to stay healthy by making sure to get enough sleep, to eat nutritious foods (and not so much sugar), to exercise, to cover when we sneeze, and to live in ways that bring us at least some satisfaction. While this is certainly useful advice, more recent research is focusing beyond individual health to the health of populations.

Population health is concerned with the determinants of health for a population with a goal of taking action to maximize health. While there is not an agreed upon definition of population health, there is broad general agreement on the term based on the work of Kindig and Stoddart, who defined population health as:

“ ‘the health outcomes of a group of individuals, including the distribution of such outcomes within the group,’ and we argue that the field of population health includes health outcomes, patterns of health determinants, and policies and interventions that link these two.” (Kindig and Stoddart, 2003)

Stephen Bezruchka, an emergency room physician and lecturer at the University of Washington says “A population health approach considers the health of a society by monitoring rates of death or diseases in large groups of people, which allows comparisons with groups in other societies...” (Bezruchka, 2015, p. 205).

Dr. Bezruchka sites statistics from what he calls the Health Olympics, comparing population health in the U.S. and other countries and finds that though the U.S. was once one of the five healthiest countries in the world it is now less healthy than approximately thirty other countries in the world despite spending far more than any other nation on health care. Since the goal of using a population health lens is to identify challenges to the health of populations in order to take action to improve that health, these numbers raise important questions about what actions we might take to reverse this downward trend in our health.

I am looking through this lens of population health for several reasons. It makes clear that there are many determinants at play and while they each play unique roles they are inextricably interconnected. You can’t address any one aspect

(life expectancy, for example) without considering many interconnected and inter related factors. It also makes clear that, despite the healthful habits of any individual or family, there are many societal level determinants of health that are beyond their ability to control. If a family or individual faithfully follows the recommendations for living a healthy life but happens to live near or next to a toxic waste dump, or in an apartment building full of peeling lead paint, or in Flint, Michigan, whose jobs have been shipped to other countries and whose water supply has been severely compromised by political actions and inaction, their health is compromised. And it turns out that the people who are most likely to find themselves living in toxic environments are poor, are people of color, and members of other under-represented groups. We can't simply blame them for their poverty or lack of health; it is a systems-wide problem caused by systems-wide decision making.

*Inequality is the Major Factor in Population Health*

Researchers Richard Wilkinson and Kate Pickett (2009), among others, make clear that the most significant impact on the health of a population is inequality, the gap between those who have and those who do not. If we want to understand and then address the health issues of our society we must look to changing policies that have led to increasing inequality. If we want to support and maintain a healthier life for our children, we must change our conversations to include actions that get at root causes, rather than to pretend that we can make a politically simplistic call for higher standards. We can't expect schools to solve the health or educational issues facing our children while we allow more than half of those attending public school to be eligible for free and reduced lunch (Southern Education Foundation, 2015), while we allow more than twenty percent of our children to go to bed hungry every night, while we

allow close to forty percent of African American children to be living in serious poverty (Kids Count Data Center, 2017). We can't improve the health and well-being of our children or address the education challenges faced by our schools unless we look beyond the schools to the larger issue of inequality, of the complex interplay of systems based on class, on privilege, on racism, on maintaining a status quo that serves those in power, and only then can we identify steps that can be taken, small and large to begin to make changes that bring more health and well-being to our children.

Which leads back to the bundle of questions that launched this research: What do we want for our children and how can education (including schools) contribute to what we say we want? I have interviewed hundreds of people, formally and informally, about what they want for their children, including what they want from schools, and there is a consistent list. They want their children to be happy, healthy, curious, and caring. They want their (and other) children to be able to communicate effectively (as speakers and listeners), to work well with others, to be resilient and flexible, to be able to identify what they want and to take the necessary steps to attain it. They want children who are critical thinkers, respectful questioners, and responsible people who are sensitive to the needs of others, who are good partners, neighbors, and citizens, willing to stand up for their families, their neighbors, and communities. They want their children to become good, loving parents, and successful adults able to provide for themselves. The list goes on. The question is, if this is what we say we want for our children, in what ways are we organizing ourselves to help make that happen?

The purpose of schools has been hijacked, redefined by No Child Left Behind. Now you are successful at education if you score well on two standardized tests. It's the only thing that matters,

and any conversations in school communities around school improvement are focused on how to improve test scores. It may make some sense in our current climate since the consequences of failing those tests are significant, but in terms of what we say we want and believe, they are nonsensical. No one sends their children to school to score well on tests, and no one remembers those tests fondly as they think back to what they gained from schools... and as an added insult, they are bad assessment.

Schools are one of the few places left in our communities where a wide cross section of the population comes together, and they have the potential to play a central and organizing role in helping the community to organize and cooperate for the benefit of all. When we recognize that the gross inequality that exists across our society is making all of us less healthy, and when we recognize that countries like Finland have reinvented themselves by recognizing that we all do better when we are all doing well, we can change the conversation.

Making sure that all students get equivalent educational experience, no matter where they live can make a difference. Supporting all families to have adequate food, clothing and shelter can make a difference. Deciding that all children have a right to what we would want for our own children will make a difference. Helping our students to gain an education that situates what is happening around them in a larger, historical context, to realize that it is a choice that our society has made to have tremendous wealth and tremendous poverty (rather than taking it for granted, without question) will make a difference. And recognizing that, while we can take actions as individuals and families to live healthier lives, it will finally take changes in policy that consider the environment, the nature of the economy, the nature of our social relations, and the nature of our society that determines our worth by

our wealth rather than by the quality of the lives we lead with each other before real change can happen. Schools can't do it alone, and the more we apply the thumb screws to them and expect positive change, the more we will continue to fall short.

The health and well-being of our children starts with seeing that all children are our children, and that our role as adults is to provide what nurtures them and to protect them from harm while we are also helping them to gain the knowledge, skills, confidence, and resources that will enable them to act effectively to improve their own lives and the lives of others. While large, policy level steps are finally needed, putting students back in the center of our thinking in the school house is a good place to start.

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## What the ‘Government Schools’ Critics Really Mean (with Teacher Responses)

Katherine Stewart

*This article was excerpted from a piece in the New York Times, July 31, 2017, A17  
(<https://www.nytimes.com/2017/07/31/opinion/donald-trump-school-choice-criticism.html>)*

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When President Trump proposed his budget for “school choice,” which would cut more than \$9 billion in overall education spending but put more resources into charter schools and voucher programs, he promised to take a sledgehammer to what he has called “failing government schools.” That is harsh language for the places most of us call public schools, and where nearly 90 percent of American children get their education . . . What most people probably hear in this is the unmistakable refrain of American libertarianism, for which all government is big and bad . . . The libertarian tradition is indebted, above all, to the Chicago economist Milton Friedman . . . Friedman argued that “government schools” are intrinsically inefficient and unjustified. He proposed that taxpayers should give money to parents and allow them to choose where to spend education dollars in a marketplace of freely competing private providers . . . But the attacks on “government schools” have a much older, darker heritage. They have their roots in American slavery, Jim Crow-era segregation, anti-Catholic sentiment and a particular form of Christian fundamentalism — and those roots are still visible today. Before the Civil War, the South was largely free of public schools. That changed during Reconstruction, and when it did, a former Confederate Army chaplain and a leader of the Southern Presbyterian Church, Robert Lewis Dabney, was not happy about it. An avid defender of the biblical “righteousness” of slavery, Dabney railed against the new public schools. In the 1870s,

he inveighed against the unrighteousness of taxing his “oppressed” white brethren to provide “pretended education to the brats of black paupers” . . . [I]t would be a mistake to see this strand of critique of “government schools” as a curiosity of America’s sectarian religious history. In fact, it was present at the creation of the modern conservative movement, when opponents of the New Deal welded free-market economics onto Bible-based hostility to the secular-democratic state . . . The critique of “government schools” passed through a defining moment in the aftermath of the *Brown v. Board of Education* decision of 1954, when orders to desegregate schools in the South encountered heavy resistance from white Americans. Some districts shut down public schools altogether; others promoted private “segregation academies” for whites, often with religious programming, to be subsidized with tuition grants and voucher schemes . . . Among the supporters of the Trump administration, the rhetoric of “government schools” has less to do with economic libertarianism than with religious fundamentalism.

It is about the empowerment of a rearmed Christian right by the election of a man whom the Rev. Jerry Falwell Jr. calls evangelicals’ “dream president” . . . When these people talk about “government schools,” they want you to think of an alien force, and not an expression of democratic purpose. And when they say “freedom,” they mean freedom from democracy itself.

### **Teachers Respond to Katherine Stewart**

*Alyssa Knipfing (Bellmore-Merrick School District):* I had not come across the term “government schools” before; it is culturally intriguing to grasp that people in the same nation describe a central institution with different terminology based upon their own personal experiences and demographics. It is disturbing that opposition to public education has roots in earlier racist attacks on equality in the United States, after the Civil War and during the struggle for civil rights.

*Megan Bernth (Bellmore-Merrick School District):* Stewart is correct in her assertion that the phrase “government schools” promotes images of prison-like schools, which do nothing but indoctrinate children to blindly follow whatever the government says. This negative branding promotes a pessimistic view of public (or government) schools and supports calls for “school choice.” Although the idea behind school choice is to improve schools by using a competitive free market system, the reality is that it only puts more strain on the nation’s public schools. Even with voucher programs, low-income families will be unable to send their children to better schools, both because of the difference they would be required to pay in tuition and the transportation cost between their homes and the desirable schools.

*Marc Nuccio (Elmont High School, Sewanaka School District):* According to conservatives and libertarians, the public school systems that have served American children for over a century must be eliminated, so that the miracle of free market capitalism can make our schools great again. Forget about providing the additional funding that public schools need so that they can better serve our students – according to Trumpian logic, public schools are beyond repair.

Stewart shows how these attacks on public schools are rooted in a deep-seated form of institutional racism that has existed since the Reconstruction era. Her examination of anti-public school sentiments begins with former Confederate Army chaplain Robert Lewis Dabney, who felt it was immoral to tax white southerners to provide “pretended education to the brats of black paupers.” Perhaps the most abhorrent attack on “government schools” came in response to the *Brown v. Board of Education* decision of 1954. Districts would shut down public schools and promote private “segregation academies” for whites “subsidized with tuition grants and voucher schemes.” The tradition of denouncing “government schools” continues to thrive today, with anti-public school organizations (some of which are bankrolled by the DeVos family) accusing public schools of providing students with immoral sexual educations (perhaps by promoting tolerance of the LBGQT community) or otherwise perversely indoctrinating students. Stewart concludes by suggesting that those who speak of eliminating “government schools” are enemies of democracy who, in their opposition to public schooling, threaten the democratic process through which all American students may receive the public education that they are entitled to.

*Jackson Spear (Hofstra University):* When local populations leave public schools for charter or private schools, a community is essentially enforcing the idea that students of different backgrounds and socio-economic standing ought to be educated in different institutions. The urge to privatize education is understandably rooted in the desire to shelter one’s child, however, parents who excessively shelter their children have doomed them to a lack of experience with the world as it truly is. A diverse community is a strong community.

*Steve Rosino (Whitestone Academy, Queens, NY):* Stewart claims Christian conservatives view public school as the root of all evil. Her negative view is tied to her belief that the religious position, rather than being sincere, is largely a sham for corporate interests tied to the Trump administration. The public education system in the United States is already commercialized, from standardized tests, to textbooks, to vending machines, and includes swarms of consultants and tech companies. I believe that public education in the United States is the foundation to brighter futures. But many aspects of the system are outdated and must change. Too much money is squandered. Public education may be endangered, but not from people who want their children to receive a religious education.

*Olivia LaRocca (Syosset HS):* The phrase that stuck with me the most in Stewart's article was "failing government schools." The United States is a powerful and influential country, but its educational system does not rank as high as it should when compared to other countries. Efforts such as the Common Core have shed light on the deficits that exist. Next Generation Science Standards have also begun to address the same concerns as Common Core. As these reforms are implemented, we will see public schools as anything but failing. It was alarming, to read about the deeper roots behind attacks on "government schools." It is not until scientific phenomena are widely and uniformly accepted that the Theory of Evolution will change to the Law of Evolution.

*Tina Abbatiello (Locust Valley School District):* Stewart argues that referring to public schools as "government schools" is rooted in a racist past of "American slavery, Jim Crow-era segregation, anti-Catholic sentiment and a particular form of Christian fundamentalism." It seems like she is attacking advocates for economic and

religious freedom. It is as if you are the parent of a homeschool or private school child, you are de facto as racist. School choice promotes freedom and more opportunities for children. They help to limit the role of government while strengthening the role of parents and educators. Wealthy Americans have enormous educational advantages. They can afford private-school tuition or homes in the best school districts. They employ private tutors and create the most lavish and interactive home-schooling experience. Similar options should be available to families that do not have their financial resources.

*Arwa Alhumaidan (Hofstra University):* Trump's proposal to transfer federal funding from "government schools" to charters and religious institutions will hurt Americans who depend on public schools to educate their children. This is being done for political and financial reasons, not based on educational needs. Public schools are a community asset that help a nation grow strong. Children are not a commodity and should not be treated that way.

*Mark Vasco (Bethpage HS):* Stewart argues that Trump's attack on "government schools" has roots in Southern segregationist policies setting up private White-only academies after the Supreme Court ordered the desegregation of public schools in the 1950s. Trump's proposal would cut over \$9 billion in funding to public schools that are attended by nearly 90% of American children and redirect money to charter and religious schools. What would the repercussions be for such a drastic shift in education? Gambling with the education of so many children would be an extremely risky move. Public schools are not perfect. However, I am not convinced that Trump's policies address the nation's problems.

## **U.S. History – What is Important to Know and Why: A Conversation between Michael Shaughnessy and Alan Singer**

*This article was originally published in Education Views, July 20, 2017, <http://www.educationviews.org/alan-singer-u-s-history-important-why/>*

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**Michael Shaughnessy: Can you first tell us a bit about what you do and your education and experience?**

**Alan Singer:** I attended the City College of New York (CCNY) in the 1960s and got caught up in the wave of protest against racial injustice and the War in Vietnam. At the start of my junior year, I began to think about what I would do after I finished college. My long-term plan was to become a revolutionary. My short-term plan was to be employable. My father persuaded me to get my teaching credentials as a back-up plan. At some point, and I am not sure when, I started to become a serious student. If I was going to change the world, I had to understand it. I began to read history, study, do research, and think about the world. An unanticipated result of my changed attitude toward studying was that I was accepted into the U.S. history doctoral program at Rutgers University and offered a teaching assistantship. As an undergraduate my focus was on European history. I switched to United States history in graduate school because of my language inabilities. I never considered studying the history of the non-Western world. I am not even sure many courses were offered that focused on these regions of the world when I was in school. My doctoral dissertation focused on radical movements in the American coal miners union during the 1920s and 1930s. I taught high school social studies in New York City schools for approximately fifteen years. This forced me to broaden my scope and to study global history on my own. Since I transitioned to teacher education at

Hofstra University in the early 1990s I have written a book on [Teaching Global History](#) (Routledge, 2011) and produced curriculum guides on the Great Irish Famine and New York City and state's complicity with slavery. I am now completing a history of New York's ties to the abolitionist movement that will be published by SUNY Press.

**Michael: Now, how long have you been teaching U.S. History?**

**Alan:** The start of my teaching "career" followed a very circuitous route so "how long" is actually a difficult question to answer. While an activist in college I was a community organizer in Brooklyn and "taught" in afterschool programs and a summer sleep-away camp. I student taught in a Bronx middle school 1970-1971. When I started graduate school in 1971-1972 I was a teaching assistant and adjunct for undergraduate classes in the United States history. I became a middle school teacher in 1974-1975 and a high school social studies teacher in 1978. The entire time I continued to "teach" history in community-based programs. I started teaching history to teachers in 1990 and to undergraduates a few years later. At Hofstra University I have taught general U.S. history survey classes, and classes on immigration to the United States, the Great Irish Famine, and New York and slavery. I guess you have to pick your own start date.

**Michael: In your mind, when does United States**

**History actually begin – with Columbus, or Plymouth Rock or 1776 and why?**

**Alan:** I used a variation of this question as an opening lesson when I taught United States history in New York City high schools. I still use it as an introductory lesson in my social studies methods classes for teachers. The difference is I ask, “When does American history begin?” My goal has always been for students to reconsider their underlying assumptions about history and historical connections, the criteria they use to make their decision, and the evidence that supports their position. I don’t believe there is one correct answer. I provide students and prospective teachers with these choices. Approximately 20,000 BC: People first migrate from Asia across the Bering land bridge; 985-1000 AD: Vikings from Scandinavia explore the western North Atlantic; 1492 AD: The first voyage of Christopher Columbus; 1565 AD: Spanish settlement is established at St. Augustine in Florida; 1607 AD: The first permanent British settlement at Jamestown, Virginia; 1619 AD: The first enslaved Africans are brought to Jamestown; 1620 AD: Pilgrims arrive in what will become Massachusetts; 1776-1783 AD: Declaration of Independence followed by a successful war for separation; 1787-1789 AD: The Constitution is written and a new government is formed; 1861-1865 AD: The U.S. Civil War; Another date/event. Most students eliminate the Vikings because they left such a light footprint.

The real debates are over whether we are discussing/teaching American history or United States history (or if they should be thought of as the same), whether the indigenous population is part of American/U.S. history, and should a course on American/U.S. history spend time on the Columbian Exchange, including the trans-Atlantic slavery, and the colonial era, or start with the move

to independence and the creation of a new government. My position is that whether we call it American or United States history, there are multiple historical streams that flow into the “American River.” These include indigenous, African, European, and Asian later. We cannot understand historical events unless these tributaries are included at the start. Much of late 19th century American imperialism has its roots in the treatment of native populations and the enslavement of Africans continues to shape race relations in the United States up until the present.

**Michael: Many historians revolve around historical figures and people. How important is it for student at the high school and college level to become knowledgeable about the Presidents and leaders of the U.S.?**

**Alan:** Before I can answer this question, readers need to take a little test. Name the Presidents, sequentially between Andrew Jackson and Abraham Lincoln and between Abraham Lincoln and Theodore Roosevelt. The answer is at the end of the interview. My point is that every President and every “leader” did not have a major impact on history, and many were not even very important during their own time. Between Jackson and Lincoln most presidents were compromise candidates and important decisions were made in the United States Senate. Sectional leaders like John C. Calhoun (South), Henry Clay West), and Daniel Webster (North) debated slavery national expansion, and federal authority, and essentially blocked each other’s political ambitions. In the Lincoln to Roosevelt era the nation’s real leaders were financiers and industrialists, rather than politicians, including Presidents. One hundred years from now, will students learn about Gerald Ford, George Bush (I and II), and Bill Clinton, or about

Bill Gates, Steve Jobs, and Jeff Bezos? We will have to wait and see.

**Michael: Now, there have been many events in U.S. History – wars, and other events, such as the transcontinental railway, the gold rush, Louisiana Purchase, etc. How much emphasis should be put on these events?**

**Alan:** I recommend organizing United States history curriculum around themes and essential questions rather than around specific people and events. The people and events then fit into the themes and become the evidence students cite as they explore and try to come up with answers to broader questions. In 1993, my high school United States history class identified four essential questions, which I believe pervade the entire history of the country, whatever starting point you choose. Can the United States become a more just society? Is government responsible for people? Should the U.S. act as the world's police force? Does technological change improve or damage the world? I promised students I would organize the year's curriculum to answer their questions, but the reality is I did not have to change anything. These were the essential questions then and they still remain the pertinent questions twenty-five years later. Eric Foner has written numerous books on United States history. I strongly recommend *The Story of American Freedom* (Norton, 1998), where Foner offers a thematic overview of the history of the United States as he discusses the evolution of the meaning of freedom. Howard Zinn's *A People's History of the United States* (Harper Perennial, 2015) is also a thematic approach to the study of United States history. Zinn's concern was writing in people traditionally left out of the historical narrative through a focus on movements for social change and struggles for equality and rights. The [National Council for the Social Studies](#) (NCSS

1994) has a list of key concepts or thematic strands that should be repeatedly reexamined in social studies lessons, units, and curriculum. They include *Culture*: Ways that human groups learn, create, and adapt, in order to meet their fundamental needs and beliefs they develop to explain the world; *Time, Continuity, and Change*: Ways that human groups locate themselves historically; *People, Places, and Environments*: The influence of geography on human cultures and history; *Individual Development and Identity*: Relationships between the ways that people perceive themselves and their membership in social groups; *Individuals, Groups, and Institutions*: Roles played by social institutions like schools and families in a society and their impact on individuals and groups; *Power, Authority, and Governance*: Ways that individuals and societies make decisions about rights, rules, relationships, and priorities; *Production, Distribution, and Consumption*: Ways that individuals and societies make decisions about the things people need to survive and how they will be provided; *Science, Technology, and Society*: Methods and tools used by people to produce and distribute what they need and want within an economic system; *Global Connections*: The increasingly important and diverse relationships between societies; and *Civic Ideals and Practices*: The relationship between the expressed beliefs of a society and the implementation of these beliefs in actual practice. Secondary school and college students also need to examine concepts like injustice, racism, and imperialism, and to decide when they are operating. Although continuity and change are significant concepts, students also need to examine different theories about change and compare concepts like progress, reform, reaction, and revolution.

**Michael: Transcending U.S. history are a number of documents – the Declaration of**

**Independence, the Constitution, the Amendments. How does a good history teacher weave these things into classroom presentation?**

**Alan:** A major component and social studies education and historical study is always primary source analysis. One of my most memorable experiences in high school was when a United States history teacher proclaimed the [Declaration of Independence](#) the most “perfect” document ever written and challenged the class to discover any inaccuracy or vague point in the document. That night I poured over the Declaration, probably one of the few times I actually did my homework. The next day I argued that the phrase “That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it . . .” was intentionally vague because the authors of the Declaration did not define who they meant by “the People.” They did this because many “People” were not included in their concept of “People” (women, enslaved Africans, and native tribes) and because they didn’t even know how much support they had amongst the colonists. The teacher, Mr. Strom, accepted my argument, and bought me a copy of [The Declaration of Independence](#) by Carl Becker to read. I think it was one of the first books I personally owned.

A major focus in my classes is becoming a historian, which means reading, analyzing, questioning, and critiquing primary source material. Routledge, which publishes my book *Social Studies for Secondary Schools*, maintains a [companion website](#) with activity sheets for teachers organized so students can evaluate primary source material. I also have document-based activity sheets for use by teachers on my Hofstra University [website](#). I know this is the long way around to answering your question, but I think close textual analysis of the U.S. Constitution is fundamental and opens students

up to reevaluate many of their assumptions. In New York State this is usually done in a separate high school Participation in Government class. How much does the [elastic clause](#) allow us to stretch the Constitution? Does the [14th amendment](#) clause “nor shall any state deprive any person of life, liberty, or property, without due process of law” ensure rights for undocumented immigrants? Does the [2nd amendment](#) allow for the regulation of individual gun ownership? One of my favorite questions is whether under the Constitution [corporations](#) are entitled to the same rights as people?

**Michael:** Sadly, there have been negative things in American history – the treatment of American Indians, the entire question of slavery, the treatment of women, and even our dropping the atomic bomb on Nagasaki and Hiroshima. How much time and emphasis should be spent on these negative occurrences?

**Alan:** These are all issues raised by the essential questions students define at the start of the school year and there are many fundamental documents students should analyze as they decide how significant “negative things” were in shaping the United States. The Declaration and the Constitution are not the only documents that define the United States. In a Huffington Post column I introduced readers to [Frederick Douglass’](#) 1852 speech in Rochester, New York where he asked, “What, to the American slave, is your 4th of July?” His rhetorical response, “a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim.” Students should also be familiar with speeches by Sojourner Truth, Eugene Debs, Martin Luther King, Dwight Eisenhower, and William Brennan. In his farewell address to the nation, [Eisenhower](#) warned about the growing influence of a military-industrial complex that he feared was growing to powerful in shaping

government policy. Good sources for “negative” documents are [Voices of a People’s History](#) by Howard Zinn and Anthony Arnove and [The American Spirit](#), a more traditional document collection, edited by David Kennedy.

**Michael: The history of America is replete with various political parties (Republican, Democrat, conservative, Populist, Bull Moose Party). How much time and emphasis should be given to these different perspectives (and the fact that some have changed over the years)?**

**Alan:** Rather than political parties, I prefer to focus on social movements and transformation points. The abolitionists, the labor movement, civil rights activists, and women’s groups never had their own major “political party.” These movements, however, helped transform the political landscape. Many of their ideas were later adopted by mainstream parties. While at Rutgers in the 1970s I was a teaching assistant for Richard McCormick. McCormick was a political historian who focused on what he called changing “[party systems](#),” an organizing principle I find very useful as a teacher because it helps to explain voter shifts, party coalitions, and why, for example, the New Deal tolerated [racism](#). The first party system emerged very early in the new republic and pitted Federalists against anti-federalists or Democratic-Republicans. It was essentially a battle over national versus state authority. In McCormick’s schema, the second party system, or alignment, was Democrats versus Whigs and started with Andrew Jackson’s ascendancy to the Presidency. New transformations occur with the Civil War, the Great Depression, and 1968 Nixon Southern Strategy that starts to bring White working class voters from the South and West into the Republican Party.

**Michael: Now, there are various dates – the War of 1812, the Spanish-American War and other various dates – do students just need to have a global timeline, or should they really be held to some accountability to know when the Civil War occurred for example?**

**Alan:** You are really asking about the importance of chronology and cause and effect, which are at the core of historical study. Without an understanding of chronology, there is no understanding of cause and effect. I like to focus on dates and events that have long-term impact. The War of 1812 redefines the nation, not just politically, but culturally. You see the shift in American art and literature. The Spanish-American War marks the emergence of the United States as a global and imperialist power. As a global power, the United States can no longer hide behind ocean barriers. One of the primary source documents I like to examine with students is McKinley’s [explanation](#) for the annexation of the Philippines. He wanted to Christianize “Filipinos” and apparently did not know the Spanish had introduced Christianity to the archipelago centuries before.

**Michael: What have I neglected to ask?**

**Alan:** E. H. Carr, author of [What is History?](#) (1967), argued that thinking about the past and present are part of a continuum that stretches into the future. He believed that concern with the future is what really motivates the study of the past. I have hopes and many concerns about the future and this directly influences what I study, ask, and think about the past. Right now, many of my concerns have coalesced around attention to the impact of Donald Trump and his supporters on the United States and the world. Capitalist imperialism produced colonialism, World War I and II, and contributed to genocide. Its latest iteration,

unrestrained corporate-led globalization, has escalated climate change and global warming, generated increased inequality within and between nations, and produced excess industrial capacity and new forms of financial manipulation that threaten another global economic collapse. The United States was instrumental in the creation and maintenance of this globalized system after World War II and its reorganization at the end of the Cold War. In Trump we have a Presidential administration blind to inequality, opposed to corporate and financial regulation, committed to international competition rather than cooperation, and in denial about the human causes of climate change. To quote a favorite Presidential tweet, “SAD!” The Trump administration’s attacks on voting rights, immigrant communities, urban minorities, and the press also read as threats to the future of democracy. [Howard Zinn](#) called history a weapon, a weapon in defense of truth and social justice. I guess the last question we have to ask is “How can teachers wield history as a weapon to defend democracy and social justice in the United States and human civilization?”

#### **Presidents Quiz**

##### **United States Presidents from 1829-1861:**

Andrew Jackson, Martin Van Buren, William Henry Harrison, James Tyler, James Polk, Zachary Taylor, Millard Fillmore, Franklin Pierce, and James Buchanan.

##### **United States Presidents from 1861-1901:**

Abraham Lincoln, Andrew Johnson, Ulysses Grant, Rutherford B. Hayes, James Garfield, Chester Arthur, Grover Cleveland, Benjamin Harrison, Grover Cleveland again, and William McKinley.

#### **Documenting United States History**

[Frederick Douglass, “The Meaning of July Fourth for the Negro”](#) (1852)

“What, to the American slave, is your 4th of July? I answer: a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciations of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade, and solemnity, are, to him, mere bombast, fraud, deception, impiety, and hypocrisy — a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices, more shocking and bloody, than are the people of these United States, at this very hour. Go where you may, search where you will, roam through all the monarchies and despotisms of the old world, travel through South America, search out every abuse, and when you have found the last, lay your facts by the side of the everyday practices of this nation, and you will say with me, that, for revolting barbarity and shameless hypocrisy, America reigns without a rival.”

[President William McKinley Explains Annexation of the Philippines](#) (1899)

“When next I realized that the Philippines had dropped into our laps, I confess I did not know what to do with them. I sought counsel from all sides—Democrats as well as Republicans but got little help. I thought first we would take only Manila; then Luzon; then other islands, perhaps, also. I walked the floor of the White House night after night until midnight; and I am not ashamed to tell you, gentlemen, that I went down on my knees and prayed Almighty God for light and guidance more than one night. And on night late it came to me this way—I don’t know how it was, but it came:

- (1) That we could not give them back to Spain—that would be cowardly and dishonorable;
- (2) That we could not turn them over to France or Germany, our commercial rivals in the Orient—that would be bad business and discreditable;
- (3) That we could not leave them to themselves—they were unfit for self-government, and they would soon have anarchy and misrule worse than Spain's was; and
- (4) That there was nothing left for us to do but to take them all, and to educate the Filipinos, and uplift and civilize and Christianize them and by God's grace do the very best we could by them, as our fellow men found in Christ also died.

And then I went to bed and went to sleep, and slept soundly, and the next morning I sent for the chief engineer of the War Department (our map-maker) and I told him to put the Philippines on the map of the United States (pointing to a large map on the wall of his office), and there they are and there they will stay while I am President!

[President Dwight Eisenhower, Farewell Address to the Nation](#) (1961)

“Until the latest of our world conflicts, the United States had no armaments industry. American makers of plowshares could, with time and as required, make swords as well. But now we can no longer risk emergency improvisation of national defense; we have been compelled to create a permanent armaments industry of vast proportions. Added to this, three and a half million men and women are directly engaged in the defense establishment. We annually spend on military security more than the net income of all United States corporations. This conjunction of an immense military establishment and a large arms industry is new in the American experience. The total influence – economic, political, even spiritual

– is felt in every city, every Statehouse, every office of the Federal government. We recognize the imperative need for this development. Yet we must not fail to comprehend its grave implications. Our toil, resources and livelihood are all involved; so is the very structure of our society. In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military—industrial complex. The potential for the disastrous rise of misplaced power exists and will persist. We must never let the weight of this combination endanger our liberties or democratic processes. We should take nothing for granted. Only an alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery of defense with our peaceful methods and goals, so that security and liberty may prosper together.”

[“Where Do We Go From Here?” by Martin Luther King, Jr.](#) (1967)

“There are forty million poor people here, and one day we must ask the question, “Why are there forty million poor people in America?” And when you begin to ask that question, you are raising a question about the economic system, about a broader distribution of wealth. When you ask that question, you begin to question the capitalistic economy. And I'm simply saying that more and more, we've got to begin to ask questions about the whole society. We are called upon to help the discouraged beggars in life's marketplace. But one day we must come to see that an edifice which produces beggars needs restructuring. It means that questions must be raised. And you see, my friends, when you deal with this you begin to ask the question, “Who owns the oil?” You begin to ask the question, “Who owns the iron ore?” You begin to ask the question, “Why is it that people have to pay water bills in a world that's two-thirds water?”

## **“A Better Deal For American Workers” — Not Without Unions**

by Allan Lichtenstein

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At the Tufts Medical Center in Boston, 1,200 nurses recently walked off the job, initiating “the largest nurses’ strike in Massachusetts’s history and the first in Boston for 31 years.” In New York, lawyers representing farmworkers recently argued in the State Supreme Court that they have a constitutional right to organize. In the Pacific Northwest, indigenous Oaxacan farm workers have organized the “first new farm worker union in the U.S. in a quarter century.” In New York City, Fast Food Justice, a new nonprofit, advocates for fast-food workers on the issues affecting their members, although they will be forbidden to undertake bargaining wage levels directly with employers. And in the South, “workers involved in the Southern Workers Assembly are . . . focused on building a network of smaller minority unions that lack collective bargaining to create a groundswell of union support.”

These encouraging and varying actions to organize workers could portend resurgence in the labor movement in this country — or they may be the final act in the slow death of unions. Glimmers of hope are matched and sometimes overshadowed by defeats, as when the United Auto Workers union lost a unionization vote at the Nissan car plant in Canton, Mississippi by a 62% to 38%. A victory could have led to a revitalization of organizing in the South. Instead, the union’s lack of influence among Southern autoworkers served to reduce its bargaining power to stop plant closings in Detroit and other manufacturing centers.

The future of unions in the United States is precarious. Union membership has been in steady decline. The stridently anti-union stance of the

Trump administration, Congressional Republicans and state government Republicans, as well as a hostile Supreme Court, pose a substantive threat to union existence. Since 1983, the number of unionized employed wage and salary workers has decreased from 17.7 million to 14.6 million in 2016. As a percentage of total employed wage and salary workers, the decline has been from 20.1 percent in 1983 to 10.7 percent in 2016.

Despite his rhetoric during the presidential campaign, the Trump administration has moved to reverse several pro-labor actions taken by the Obama administration. Trump’s proposed budget will decrease funding for the National Labor Relations Board (NLRB), an institution intended to protect workers from employers. His expected appointment of Republicans to the NLRB will likely result in the reversal of various pro-union rulings, including those holding companies responsible for labor violations committed by contractors and franchisees, making it easier for relatively small groups of workers within a company to form a union, and granting graduate students at private universities a federally protected right to unionize. The Department of Labor is rescinding the “persuader rule” which previously required contractors to disclose if they had hired a consultant to “persuade” employees against joining together in union. And Congress is discussing three anti-union bills: The Workforce Democracy and Fairness Act, The Employee Privacy Protection Act and The Employee Rights Act.

Right-to-Work laws now exist in twenty-eight states including Wisconsin, Missouri, Kentucky, Iowa, and Michigan, once the heartland of American labor. In Right-to-Work states,

workers who are not union members are not required to pay union dues or their equivalent, although they benefit from collective bargaining agreements reached on behalf of all workers in a specific sector. The huge financial burdens placed on unions as a result threaten to undermine their financial viability.

The death of Antonin Scalia forestalled an unfavorable Supreme Court decision that could have doomed public employee unions in the case *Friedrichs v. California Teachers Association*. With the addition of Neil Gorsuch to the Supreme Court and the pending hearing of a similar case — *Janus v. AFSCME* — the Court may rule against unions in its next session. A ruling against labor will have the same effect nationwide for public sector workers as right-to-work laws have at the state level.

In order to resist this threat, unions need to recognize the changing composition of their membership. Union membership was formerly predominantly male, white, and concentrated in the private sector, especially in the transportation, construction, and manufacturing sectors. It is now increasingly female, disproportionately black, and has gained membership only in the education and health sectors. Union membership in the government sector is now almost equal to that in the private sector. Between 1983 and 2016, the number of male union members decreased by about 4 million — from 11.8 million in 1983 to 7.9 million in 2016. By contrast, the number of women union members has increased by almost 800,000, increasing from a little less than 6 million in 1983 to almost 6.7 million in 2016. Although the percentage of unionized workers has decreased for all racial and ethnic groups, black unionization rates are proportionately higher than for whites, Hispanics, or Asians. In 2000, about 17 percent of all employed black wage and salary workers were union

members; by 2016, it had fallen to 13 percent. By contrast, only 13 percent of white wage and salary workers were unionized in 2000; in 2016, the percentage had fallen to 10.5 percent. Overall, whites made up 69 percent of union members in 2016, compared to almost 75 percent in 2000; the share of blacks has remained constant at almost 14 percent; the share of Hispanics has increased from 9 percent to almost 13 percent, and that of Asians from 4 percent to almost 5 percent.

Union membership in the private sector declined from almost 12 million in 1983 to about 7.5 million in 2016. By contrast, union membership in the government sector has grown from a little more than 5.7 million in 1983 to 7.1 million in 2016. While only 6.4 percent of all private sector workers were unionized in 2016 — down from 16.8 percent in 1983 — 34.4 percent of government workers were unionized in 2016, slightly less than the 36.7 percent rate in 1983. Within the government sector, 27.4 percent of federal workers were unionized in 2016, 29.6 percent of state workers and 40.3 percent of local government workers.

Among the industrial sectors with higher rates of unionization, membership is still primarily concentrated in transportation, construction, and manufacturing. However, their share of union members declined considerably between 2000 and 2016: in the transportation sector from 26.0 percent to 18.9 percent, in construction from 17.5 percent to 13.9 percent, and in manufacturing from 14.9 percent to 8.8 percent. Although much smaller, membership has fallen slightly in the wholesale and retail sector, from 5.9 percent to 4.2 percent, and in the leisure sector, from 3.8 percent to 3.0 percent. By contrast, union membership has risen slightly in the education and health sectors, from 7.9 percent to 8.2 percent.

Many of the benefits workers have gained going back to the late 19th century (“eight hours for work, eight hours for sleep, eight hours for what we will”), including unemployment insurance, workers’ compensation, health and safety laws, child labor laws, health and retirement benefits, and others, are a result of the long history of union activity. Unions continue to be a pivotal bulwark against further deterioration in working conditions. Additional threats to unions will further corrode economic security of working people. The evidence demonstrating the successful achievements of unions is clear. For example, research shows:

- Non-unionized workers, in particular non-unionized men, have endured substantial wage losses with the declining membership of private-sector unions since the late 1970s, exacerbating wage inequality. Non-union men who did not complete college or go beyond high school have been hurt the most.
- Membership in unions has raised the wages of black workers and increased their access to health and retirement benefits. They enjoy higher wages and better access to health insurance and retirement benefits than their non-union peers.
- The steady disappearance of the middle class is a direct outcome of the decline in union membership. Between 1984 and 2014, almost half of the decline in the middle-class workers can be attributed to a weakening labor movement, in turn contributing to rising inequality.
- The decline in unionization among the working poor is the most important state-level influence on individual working poverty, larger than the economic performance or social policies of the state as well as many other individual predictors of poverty — “where unions are weak, working poverty is widespread and where unions are stable, working poverty is much less common . . . the striking decline of unionization in the U.S. has

stalled what might have been progress in reducing working poverty.”

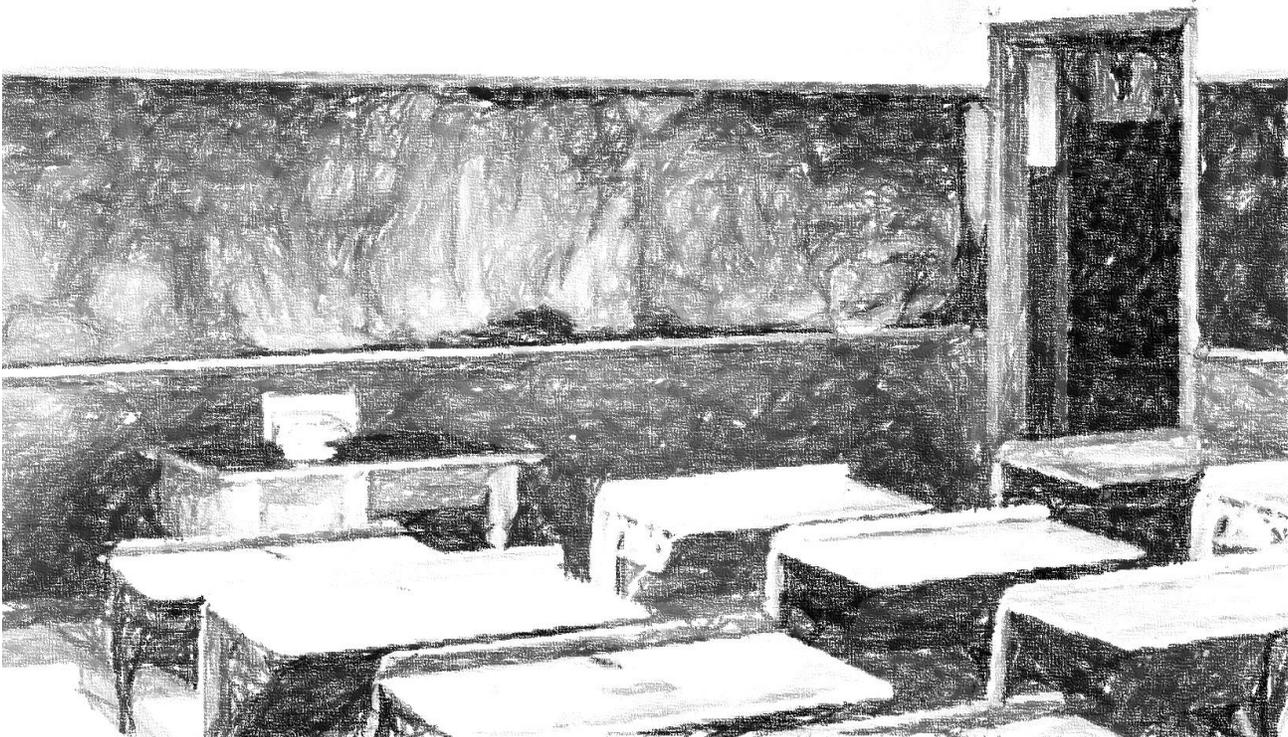
- A comparative international analysis found “strong evidence that lower unionization is associated with an increase in top income shares in [twenty] advanced economies during the period 1980–2010.”
- The union-household vote for Hillary Clinton in the 2016 election was the lowest for a Democrat since Jimmy Carter won only 48 percent of the union-household vote in his defeat by Ronald Reagan. Only 51 percent of union households voted for Clinton, while Donald Trump won 43 percent, more than any other Republican candidate since Reagan in 1980 and 1984.
- White workers, especially union workers in Iowa, Wisconsin, Michigan, and Pennsylvania, many of whom had voted for Obama, backed Trump, casting the decisive votes to secure Trump the presidency. While Obama won white union workers by a margin of 18 percent, Hillary Clinton did so by only 8 percent.

In response to Donald Trump’s election, the Democratic Party recently announced “A Better Deal” for working people in the United States. Writing in the *New York Times*, Senator Charles Schumer claimed, “Democrats will show the country that we’re the party on the side of working people.” Similarly, Nancy Pelosi in the *Washington Post* wrote, “Americans deserve better than the GOP agenda, so we’re offering a better deal.”

Aside from criticism of the slogan, the Democrats have received guarded support for this initiative from parts of the left, accompanied by harsh criticism for some of the policy proposals, as well as dismissal from other sections of the left. Noticeably absent from “A Better Deal” is any mention of unions. Maybe the Democrats still have much to learn from Jeremy Corbyn’s achievement

in the British election. In its election manifesto, the British Labour Party makes clear that in striving for “a fair deal at work,” it will “empower workers

and their trade unions, because we are stronger when we stand together.”



## Teaching About the “N-Word”

by April Francis  
Secretary, NYSCSS

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This past academic year, I was approached by a teacher in my department to address a recent issue that arose during her lesson. Someone posted the “N-word” as a screen name on a class online game. As a chairperson of Social Studies and a woman of color, in a predominantly white American school district, this sadly wasn’t shocking to me. Growing up on Long Island, I have experienced various levels of racism, yet, it was still upsetting. I questioned whether this would ever be a thing of past, yet, I had no time to dwell on “what ifs,” I needed to act. The teacher, a white woman, came to me, as her chair, for guidance and consoling; she was emotionally upset about the incident.

The teacher went on to explain the details of what took place that afternoon in class. The class was using an online game to study for a test and a student entered the “N-word” in response to a prompt. The teacher stopped the review activity and spoke to the class about how hurt and concerned she was over the casual use of the word. None of the students were willing to admit they entered the term. She then informed them that she would speak with the dean and department chair to address this serious issue.

The class had approximately two-dozen students, one of whom identifies as African American. This particular student was very upset. He came to my office to express how tired he was of the biased remarks many use throughout the school day. He stated, he didn’t think things would change, but he would appreciate me speaking with the class. I was also contacted by the student’s parent who asked how the incident was being handled. The teacher and I decided we would

address this in class as a learning opportunity and allow the school DASA coordinator and Dean to follow up as per the school code of conduct.

As a teacher, I previously worked in a district where the student population was predominately African/Caribbean American and Latino. As part of my lessons each year, I would discuss the history of this infamous word and have students reflect on its usage today. Using this lesson as a base, the teacher and I co-planned the lesson for her class. We arranged the class into a semi-circle to create an open and equal classroom setting. We opened the lesson explaining the Federal DASA (Dignity for all Students Act) guidelines. We highlighted to the students that they have the right to complain when language or behavior makes them uncomfortable. We then asked students to write on a piece of paper what they know, or think they know, about the “N-word.” Students shared what they knew, some responses included: “It is a negative word that was used to discriminate against black people,” “it was used in a bad way in the past, but now it is used in a different way, instead of -er, people say the “a”, and use it to refer to a friend”. We allowed the students to express their statements, keeping in mind what we discussed as regards to DASA (Dignity for All Students Act), to keep it a “safe place.”

After discussing what they wrote, we had students analyze a quotation from an article published in the magazine *Teaching Tolerance*:

*“We know that as early as the 17th century, ‘negro’ evolved to ‘n----er’ as intentionally derogatory, and it has never been able to shed that baggage since then — even when black people talk about appropriating and*

*reappropriating it. The poison is still there. The word is inextricably linked with violence and brutality on black psyches and derogatory aspersions cast on black bodies. No degree of appropriating can rid it of that bloodsoaked history.” – Sean Price*

To illustrate what the author meant, we also showed and discussed a brief segment from the “Eyes on the Prize” video series, where Emmett Till was murdered (<https://www.youtube.com/watch?v=v8QXNyCvDP4>). We selected this clip because Emmett Till was the same age as the students in the class.

After the video, due to the circumstances of Emmett Till’s death, we allowed time for students to express how it made them feel. We then asked them to critically think about how it connected to the quotation. Many of the students could not believe this was the actual history of race in the United States. The video was very upsetting to them, they were shocked that the men who committed the murder of Emmett Till were never convicted, and that the men, later bragged to a journalist about their actions that day.

One student said, “Now I understand when the quote says ‘bloodsoaked,’ a lot of people lost their lives during those times, they were treated unfairly, and called that word.” In closing, we gave the students “Exit Tickets” with the question – “Now that you know the history of the “N-word” – why should we teach others not to use it?”

Later that day, I saw the student who voiced his concern regarding the incident in the hallway, I asked him how he felt it went – he smiled at me and

gave me two thumbs up. Towards the end of the school year, he came to my office and said that my lesson inspired him to speak up more when he heard the word used, and more importantly, he realized he wanted to go into law enforcement to help make changes. He enrolled in the Police Science program at Nassau BOCES for the next school year.

As Social Studies educators, I believe it is crucial to address the use of this word no matter the student population of your class or school. The “N-word” has a history that should not and cannot, be ignored. It is part of our American history that includes slavery, Jim Crow segregation, and racism that still lingers on today. I do not accept its use as a form of empowerment, despite its use in some contemporary music and urban slang.

Our goal, that day, was for students to understand the history of the “N-Word,” its effect on the African American community in the past, and the affect it still has on a community that is often still marginalized. We wanted students to have knowledge so they could make better personal choices. In addition, by co-teaching the lesson, we wanted to set the example, that no matter your race or background, this word is offensive to all and would not be tolerated in our classrooms or school. In the end, we felt we had to reach their hearts as well as their minds.

I believe the students left with an understanding that words have history and power. My hope is that our students learn from history, reflect on their present choices, and make positive decisions in the future that help improve our society. If my lesson only reached one student that day – my job as an educator was achieved that day.

## Writing and Performing Class Plays Based on Supreme Court Cases Opposing the Vietnam War

by Charles F. Howlett

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One of the more interesting social and political topics for students to examine is the impact that the Vietnam War had on this nation. It was a time in mid-twentieth century America marked by massive social, cultural, and political upheavals. It was highlighted by numerous examples of civil disobedience, the growing empowerment of women, the impact of the counterculture, and the growing split within the civil rights movement between the followers of the pacifist Martin Luther King, Jr., and those advocating more violent forms of dissent—such as the actions of the Black Panthers. All of these events were accentuated by the war in Vietnam and the growing opposition to it at home. Indeed, the antiwar movement's diversity remains one of the more unique aspects to this particular social and political protest movement. In the vast crowds of protest marches one could see priests, nuns, Communist party members, socialists, religious pacifists, people of color, and conservative business leaders. Joining pacifists and internationalists were thousands of Americans in no way connected to the organized peace movement. It marked a defining moment in the history of American antiwar dissent.

Yet, rather than having students learn about the topic using textbooks or primary source readings, I decided to teach this subject using case law through the art of drama. During the Vietnam War there were a number of noted U.S. Supreme Court cases involving opposition to the draft and the war itself. Having taught both high school social studies and graduate education courses for teacher candidates, it was important to develop effective classroom strategies not only to enhance student

learning but also to assess my own effectiveness as a communicator of knowledge. Hence the drama concept, which I first used as a high school social studies teacher, seemed to fit right in with my graduate education mission regarding effective teaching for content mastery, enrichment, and engagement. Active classroom participation is critical for successful teaching and learning. Encouraging students to write their own plays and perform them in front of their peers can be truly rewarding not only for its entertainment value but also for its educational awareness.

Clearly, matters related to conscience, free speech, right of assembly, especially antiwar protests, have played a major role in constitutional law and the democratic tradition. What is particularly relevant to making peace activism come alive is how the law is applied in actual practice and how it identifies real people and movements in history who were willing to challenge society's institutions and statutes in the name of justice and individual conscience. There were two questions I asked my students to consider: how have matters of law served as both an impediment and an instrument to peace reform? And when did the courts and legal applications have a direct bearing on peace action, especially respecting the issues of conscience and protest?

In my Methods course, I divided my class into three groups of four students each, and provided them one Supreme Court decision. I selected the cases (*Tinker v. Des Moines*, *U.S. v. O'Brien*, and *U.S. v. Berrigan*) and provided copies to each group and told them to write a skit encompassing about twenty to thirty minutes of

class time (Howlett, 2013, pp. 6-32). I pointed out to the students that the court decisions also provide a written procedural history with the facts of the case which could guide them when writing their play (short skit). The groups were to complete their plays at the end of the topic on the Vietnam War. The plays would then be performed during class time.

To write the dialogue and plot, I suggested two works for the students to consult: Philip Boas and Edwin Smith's *An Introduction to the Study of Literature* (Boas and Smith, 1925) and Josefina Niggli's *New Pointers on Playwriting* (Niggli, 1927). Both works are designed to assist students in the techniques of writing dialogue and stage setting. Although the Boas and Smith work has been in print for a very long time, it remains a standard account for purposes of consultation. Chapter Five is devoted entirely to the principles of dramatic construction—plot, characters, plot complication, setting, and artistic economy; the authors do explain the permanent value of drama as literature and history. Niggli's work includes examples from classical and modern plays illustrating how a play “works” on stage. She also addresses how to handle exposition, develop a storyline, understand the protagonist-antagonist relationship, write dialogue, and make effective transition sentences.

To assist the students further, I provided a rubric which they used in preparing the script for the plays. The rubric I developed focused on three elements: (1) organization—developing effective use of English language tools with cohesive dialogue for dramatic effect; (2) content analysis—thorough knowledge of the historical/interpretative process and a full understanding of the time period under discussion; and (3) theoretical connections—knowledge of historical facts that are applied to reasoning behind free expression, conscience, the role of peace activism and how the law addresses

the role of dissent in a democratic society. I did not expect the students to analyze the cases as an attorney would do but to take the facts of the decision and use those for historical examination “under the lights.”

In terms of historical content and application, the cases I selected seemed to be the best examples of just how conflicted Americans were over our military involvement in Southeast Asia. During the Vietnam War hundreds of cases were filed with the courts, including those challenging individual Selective Service classification decisions as well as those cases where the government chose to prosecute drafted men for failure to report for induction into the military. Although today's male students no longer face an active draft, I reminded the class that conscription is still a right of the government and can be enacted at any time (*Macintosh v. United States*, 1930). My reason for selecting the *O'Brien* case was because it established the guiding principles for determining free expression in opposition to the draft. O'Brien was convicted for burning his draft card on the steps of the South Boston Courthouse in Massachusetts. The U.S. Supreme Court ultimately established a four-part test for determining when a governmental interest sufficiently justified the regulation of expressive conduct as it pertained to “clear and present” danger. The skit the students wrote and performed explored the human dimension to the draft as applied to one individual who decided that his conscience trumped the dictates of the state. The larger question raised and how it should be posed to future students is what would they do if the government decided to re-establish conscription on a wartime footing?

When it came to *US v. Berrigan* the classroom skit specifically highlighted the role of religious peace activists—specifically the Roman Catholic priests, Daniel and Philip—who believed

that the war was immoral. This was a very famous case in which the two brothers, along with seven others dubbed the “Catonsville Nine,” stood trial for burning Selective Service files at the Catonsville, Maryland, Selective Service Office. These protestors were carrying out their own form of symbolic antiwar expression. Although they were found guilty of willfully injuring government property, mutilating public records, and hindering the operation of the Selective Service System, the play sympathetically portrayed them as concerned citizens who attempted to obstruct the government from conscripting young men to fight in an unjust war. What the play brought out in a fair and balanced way was the court’s refusal to recognize moral opposition to the Vietnam War as a legal defense to prosecution for criminal acts of defiance. The point the play did make, in spite of support for their actions, was that justice is color-blind. What may seem right, however, is not always permitted under the law.

In *Tinker*, the U.S. Supreme Court ruled that public schools students would be allowed to wear black armbands as a symbolic form of protest against the Vietnam War. It was a victory for freedom of expression behind schoolhouse gates (Howlett, 2004, 74-76). This case proved to be the most popular one for my teacher candidates, in particular, given that it directly applied to education and schooling. One specific part of the script is provided here for illustrative purposes:

Act 1, Scene V Setting: That night at the home of students John and Mary Beth Tinker while the family is seated around the dinner table.

**Mrs. Tinker:** (to John and Mary Beth) What you did was right. I can’t believe those people had the nerve to suspend you. Is this not America? (Her voice is getting louder as she speaks.) When they limit our rights, they limit our democracy....

**Mr. Tinker:** Relax, Lorena. There is always going to be opposition to free speech, (he turns and faces John and Mary Beth) but neither of you did anything wrong. You two do not have to return to school until January 4<sup>th</sup>, when your protest ends. Unless, of course, you want to give in.

**Mary Beth:** No way!! I’m fighting this thing the whole way through. I did nothing wrong and I will not let anyone suppress me and what I believe. (John is looking at her in disbelief. He cannot believe that his sister has become so obsessed with the cause. She had never been this adamant about anything.) John, I have an idea. Let’s wear black even after our protest is over. We can’t get in trouble for clothing.

**John:** Good idea. And black is the color of mourning (Howlett, 2004, 74-76 & 2007, 330-31).

Needless, to say, the use of the black armbands as a constitutionally-protect right for freedom of expression struck a responsive chord among the teacher candidates. It also invited a number of other interesting questions in terms of teacher free speech. In fact, I referred them to a specific case, which occurred in upstate New York during the Vietnam War when a teacher by the name of Charles James wore a black armband to class to protest the war and sued and won to get his job back after he was fired; his act of conscience became the subject of a book chapter by the late Nat Hentoff in *The First Freedom* (Hentoff, 1980, pp. 46-53).

Ultimately, what the plays elicited in terms of student comprehension was that peace activism, especially conscience and freedom of expression, has been a vital part of the American democratic tradition. The students also comprehended that the law, and how decisions are made, is not necessarily straight forward; each case and how the law was applied had its own distinctions and what may seem right and fair is not always the court ruling. For

instance, in the *Tinker* decision, students applauded the right of freedom of expression, but were perplexed when the dialogue composed by this play group informed them that dissent behind schoolhouse gates is permissible only when it does not disrupt the learning environment; in other words the latitude provided for college students is much wider than it is for public school students given the doctrine of *in loco parentis*. Moreover, the students were able to link the issue of symbolic protest, both its acceptance as in *Tinker* and its limitation as found in *Berrigan*.

Using judicial decisions and applying them to the art of drama made the story of antiwar dissent and peace activism a lively subject for discussion for class participants. It was a successful exercise because it dealt with the human dimension, feelings and emotions of real people facing real decisions, with enormous consequences for their future lives. Perhaps the most telling lesson my students learned from this exercise was that individuals who took a principled stand based on conscience and political belief did so with serious conviction. What became a valuable lesson for the students, and myself, was seeing them reflect on what they would do if placed in a similar situation, making the “hard choices” by which to conduct their lives and how they might be judged by society and established laws. The drama component was positively received according to the students and turned out to be the best part of this subject. For the teacher candidates, all agreed that it was a very successful teaching strategy.

The general impression also conveyed through these classroom plays was that these Americans activists, who were not always mentioned in textbooks, deserve to have their stories told as part of democracy’s history. Intersecting case law dramas with course content enabled my students to assess the historical and constitutional implications of peace activism as a

subject rich in analysis and one that brought to life stories of courage and conviction. Most importantly, these cases effectively illustrate the perplexing and often confusing relationship between one’s conscience and democracy when at war.

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## Add a little New Jersey Flavor to your U.S. History Class

by Arlene Gardner

Executive Director, NJ Center for Civic Education

Slaves in New Jersey and New York? An “Underground Railroad” station that actually used a railroad? Yes, the history of New Jersey and New York is much more fascinating than you might think and well worth studying. When the English seized the New Netherland colony in 1664, newly-named New York City had a higher percentage of slaves than Virginia. At the time of the American there were more than 8000 slaves in New Jersey—approximately eight percent of the population. Although slavery became much more pervasive in the southern colonies, slavery was not abolished in New Jersey until 1804—the last northern state to end the practice. And the 1804 Gradual Emancipation act still left 18 slaves in the state in 1860.

For the 350<sup>th</sup> anniversary of the state of New Jersey (and New York!) in 2014, the New Jersey Historical Commission gave a series of small grants to the New Jersey Center for Civic Education to work with teachers to develop, pilot and disseminate lessons about New Jersey’s history and government as a legacy for teachers to use. More than 50 lessons have been placed online at <http://civiced.rutgers.edu/njlessons.html>, approximately half for elementary grades and half for secondary grades. Middle school teachers, in particular, have a wide range of materials to use. One of the secondary lessons, “Slavery in New Jersey,” includes a series of activities with background information about slavery in the state beginning during the colonial period continuing through the Civil War Amendments. The background materials, handouts and activities were designed to help students understand why slavery

existed in New Jersey during the colonial period. How and why did England encourage colonists to bring slaves to the state? What were most slaves doing in New Jersey? What efforts were made to abolish slavery during the Antebellum period?

**Ten Dollars  
REWARD.**

RAN away on the night of the 29th instant, a Negro Man named HARRY, between 30 and 34 years of age, his complexion between that of a molatto and black, about five feet ten inches high, rather lean than fat inclined, chews tobacco and is fond of drink, speaks good English and Low Dutch, and tells a very pleasing story, but is a great liar; he is a turner and chair-maker by trade, and very handy at almost any kind of business: He had on when he went away a homespun short coat of a lightish colour, linen trousers, a good homespun great coat a little of a mixed lightish colour, a tow and linnen old shirt: Took with him a fine white shirt, and a long blue broad-cloath coat with metal buttons; the long coat is well worn. It is likely he will sell his great coat or blue coat to get drink. Whoever takes him up and secures him in any gaol, and gives information, so that his master may get him again, shall be entitled to the above reward.

JAMES COLE.  
New-Brunswick, State of New-Jersey, Sept. 30, 1795.

NEW-BRUNSWICK—Printed by ABRAHAM BLAUVELT.

**Fugitive Slave Ad, New Brunswick, 1795**

A related lesson, “The Underground Railroad in New Jersey,” helps students understand why New Jersey’s location and physical geography made it a transit point for the Underground Railroad, as well as the risks people took to help fugitive slaves escape. It leads to broader discussions about discrimination and what individuals can do to fight prejudice and discrimination. Contrary to Colson Whitehead’s

2016 novel, *The Underground Railroad*, the underground railroad was neither a railroad nor underground. It was primarily a system of safe houses (“stations”) where fugitives could eat, sleep and stay briefly operated by free Blacks, religiously-motivated Quakers, and abolitionists and other sympathizers. Unlike other northern states (Connecticut, Massachusetts, Vermont, New Hampshire, Maine, Pennsylvania, Michigan, and Wisconsin) which enacted “personal liberty” laws, New Jersey enforced the 1850 Fugitive Slave Law, making it dangerous for those working on the Underground Railroad. The penalty for helping fugitive slaves escape was \$1000 (a lot of money in the 1850s) and six months in jail. A dozen sites across New Jersey from the Delaware River to the Hudson Bay have been identified as being part of the underground railroad network. It has been suggested that sometimes fugitive slaves were carried on the (above-ground) Camden and Amboy Railroad from Camden to South Amboy, with connections across the Raritan Bay to New York City or through Jersey City to New York.

Another lesson focuses on immigration policy and its impact on New Jersey, looking at specific periods from 1840 to 1890, 1980 to the 1920s, the immigration restriction in the 1920s through 1960s, the Immigration Act of 1965 and immigration policy today. The background and activities help students to understand why New

Jersey has a continuing history of attracting foreign-born immigrants, looking at the push-pull factors; how national policy has influenced immigration to the state; and how immigrants have influenced the culture of New Jersey and left it one of the most diverse states in the country. Photographs of immigrants passing through Ellis Island, political cartoons from the 1890s and today, as well as census data, are included as part of the handouts for teachers to use with their students.

These three lessons, as well as 22 others—including lessons about New Jersey’s governor, legislature and judiciary, historical events from the colonial period to the American Revolution, the Federal Convention, the War of 1812, the Civil War, Standard Oil of New Jersey and monopolies, the Paterson Silk Strike, Alice Paul and the Suffragist Movement, New Jersey in the 1930s, New Jersey and World War II, New Jersey’s Constitutional Framework, School Desegregation and School Funding, Innovations from New Jersey, New Jersey Women You Should Know, Land Use in New Jersey and even Rockin’ in the Garden State (popular music from New Jersey from the 1950s to today) are available online at <http://civiced.rutgers.edu/njlessons.html> for middle and high school teachers to use. As you teach U.S. History, make it more real, bring it home, use some examples from the Garden State.

## **Teaching Cultural Competence: A Canadian Voice**

by Charles Elkabas, University of Toronto, Canada

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In our increasingly globalised world, Nation-States are faced with critical population shifts and acute trans-border migration. Today more than ever, topics such as culturalism and interculturalism arouse much discussion among policy makers, educators, anthropologists and sociologists. These topics even gain prominence in the public debate, especially around election times.

The objective of this paper is not to add another definition of culture – a daunting task considering the fact that there exist already 313 definitions (Baldwin et al., 2006), but to highlight some of the main theorists' points of view in order to better understand the issues surrounding the impact of culture in the field of education. Whether they teach foreign languages, English, social sciences, or philosophy, it is our belief that educators must encourage their students to be more open to the outside world in order to become global citizens. As the present surge in human migration takes extraordinary proportions, the fabric of our classes is equally transformed. The student population in both Canada and the United States come from diverse countries, have different ethnic, religious and cultural backgrounds, and most often the language they learn in their host country is their third or fourth. Consequently, educators must re-examine their teaching perspective. As we reflect on the interdependence between language learning and culture, in this paper we will also propose some guidelines for the teaching and learning of foreign languages.

Culture permeates everything we say, do, touch, eat, and the way we look and express our love. Even before we utter one single word, the way we

approach the other, the pressure of our handshake, the distance we keep in our conversation, our body movement, all these are indicative of our "hidden culture" (Hall, 1977). As anthropologist Hall (1977, p. 17) states: "Culture is man's medium; there is not one aspect of human life that is not touched and altered by culture." Erickson (2007) sums it up laconically in this manner: "We breathe culture, we talk culture" (p. 33). Contrary to language which is innate, culture is learned and as a result, permeates language and how different peoples shaped their languages. It is a social construct, a multilayered human invention which is built from birth and developed through a multi branch system: family, religious, educational, national are just a few examples. It is also a natural process that is conscious and unconscious, explicit and implicit. From infancy, parents, relatives, and peers take on the role of mediators; we imitate others, we learn how to do things, we adapt to new situations with the goal of belonging; most often, culture is imposed on us by way of rituals, beliefs, codes and behaviors. Culture is made up of various strata that constitute a vast repertoire of knowledge or cultural capital: refined and popular, mass and corporate, physical and agricultural, scientific and philosophical. These are just some of the identifiable layers of culture. Of course, it is rare if not impossible for an individual to accumulate a large sum of distinct cultures that they are able to fully shift between at will - as the bulk of culture is primarily not deliberate but rather is unconscious and organic, both in how it is performed and in how it is used as a prism through which the world is perceived.

Our cultural competence is thus dictated by our personal interest and according to groups we wish to be associated with. Lévi-Strauss (1983) sums up

the concept of national culture and its rapport with other cultures in the following manner: “A culture, he says, consists of a multiplicity of features some of which, to some degree, are shared with closer or distant cultures, while other features can more or less separate them.” Although our culture shapes our personal and collective identities, it is not totally impermeable. It is part of an evolutionary mechanism, and it is gradually transformed as it comes into contact with other cultures.

Never static, culture is a dynamic and developing process that is nourished by the sum of endless exchanges between individuals within and outside of their communities. Thus, we will find it hard to exactly define the nature of one’s cultural identity. What is it to be Polish, or Ukrainian, or New Yorker? Can we adequately and with certainty frame our response to these questions? France and French culture and identity will serve as a basis for our demonstration. “There is no such thing as French culture” announced this extraordinary headline in French and in international media. These words, attributed to then presidential candidate Emmanuel Macron by opponents from the right and extreme right political parties, were actually taken out of context. What Macron said in London in February 21, 2017 is this: “There is no such thing as a single French culture. There is culture in France and it is diverse and multiple. And I will not leave out from this culture certain authors or musicians or artists, on the pretext that they supposedly come from elsewhere.” To support his argument, Macron then cites Picasso and Chagall as two individuals among the many other foreigners who have at all times enriched French culture.

Students tend to believe that language is fixed and has remained unchanged for centuries. But no language, no art, no music, no architecture, no anthropological features of a nation are locked in a cultural bubble. Here are some examples that

illustrate what I would call a “genetically modified culture,” a proof that cultural mix is more widespread than we think. The first example demonstrates how French language, whose clarity is jealously guarded by the reputable French Academy, is actually enriched by other languages, in this case Arabic. Picasso paintings, whose inspiration can be traced to Africa, clearly establish an intercultural dialogue not only between two continents - African and European, but also between three cultures (African, Spanish and French). Likewise, well-known architectural Christian sites in Spain are deeply penetrated by former Muslim places of worship. Topics such as family, food, leisure, body language and schooling can provide enough material for a fruitful discussion on intercultural dialogue between the culture of origin and the foreign culture as well as a powerful reflection on one’s own values and traditions.

By showing these few examples, we try to highlight the fact that culture is not passed down untouched from generation to generation. Unlike family inheritance or property assets, culture is porous, and as such it is constantly affected by our social environment (Cuche, 1996). Even though individuals can be totally immersed in their own culture, they nonetheless are not immune to exchanges with people that exist both within and outside of their cultural group.

When the European Council published its voluminous report the Common European Framework of Reference for Languages (2001), its stated objective was “To promote mutual understanding and tolerance, respect for identities and cultural diversity through more effective international communication” (3). Indeed, this is the foundation of interculturalism. As many research studies point out, understanding a foreign culture allows us to understand our own culture. “Years of study” says Hall (1977) “have convinced me that

the real job is not to understand foreign culture but to understand our own” (30). He further adds: “The best reason for the layman to spend time studying culture is that he can learn something useful and enlightening about himself” (32).

### *Teaching cultural competence*

How can we teach cultural competence? Which features do we introduce in a closed educational space? How do we transmit cultural knowledge? How do we choose our teaching materials? How do we avoid making a systematic inventory of French/German/Chinese cultural habits [for example]? How do we train our students to become social agents? These are just some of the questions that come to mind and that could serve as a basis for a discussion on the teaching and learning of foreign cultures.

Under the heading “Intercultural skills and know-how”, the Common European Framework of Reference for Languages (2001: 104) suggests the following skills for consideration:

1. The ability to bring the culture of origin and the foreign culture into relation with each other;
2. Cultural sensitivity and the ability to identify and use a variety of strategies for contact with those from other cultures;
3. The capacity to fulfill the role of cultural intermediary between one’s own culture and the foreign culture and to deal effectively with intercultural misunderstanding and conflict situations;
4. The ability to overcome stereotyped relationships.

This is an ambitious and commendable program. One can see that the European Council is intent to

improve the quality of communication among Europeans of different linguistic and cultural backgrounds. Indeed, better communication leads to freer mobility and more direct contact, which in turn leads to better understanding and closer cooperation. It is clear then that mastering a language and being able to simply communicate linguistically are not sufficient for any individual to be considered full members of a given community, and, as ethnographers, anthropologists, socio-psychologists and communication experts have shown us all along, we are all socially and culturally conditioned (Verbunt, 2007).

We will now elaborate on one of the principles stated in the Common European Framework of Reference for Languages (2001), that is: “The ability to overcome stereotyped relationships” (105). Stereotypes and identity are predictable topics in any course on culture or simply a standalone language course.

Media, our neighbors, members of our family, a professor’s discourse, etc., all frequently resort to stereotypes because these have the advantage of simplifying complex ideas or images. However, stereotypes frequently border on caricature. As an example, we often hear people say that the French are the best cooks, that Italians love operas, that Germans are disciplined, or that African Americans are all good singers. But all stereotypes are not systematically this positive; unfortunately, ethnic, religious or linguistic groups are often victims of bias and prejudice. Thus, when our relationship with another culture is marked by a negative experience, during a sports event or when travelling abroad for example, our perception of the culture may become tainted with negative stereotypes.

“Paris Syndrome” is just one example. Tourists are often totally shocked upon their arrival in the City of Light when they discover that Paris as

represented in films, fashion magazines or in documentaries is not the image of their dreams: their extreme disappointment often provokes severe mental and physical conditions such as anxiety and hallucinations. Sometimes travelers' disappointment may turn into harsh criticism. An article titled "Is France a Country of Romantics?" from *People Daily*, a Chinese Internet newspaper, debunks the myth of France as a nation of romantics. The author of the article lists a series of negative comments, criticizing France for what is perceived as its poor customer service, its welfare state system, and its treatment of Africans and Arabs, while French people are presented as ethnocentric, full of prejudice, polyamorous, and tacitly accepting adulterous relationships. These two cases, Paris Syndrome and the Chinese newspaper article, can generate a stimulating class discussion on the impact of literature, visual arts and media on stereotypes in our own countries, and illustrate how our perception of stereotypes is shaped by internal and external factors.

We are told that, "Before interpreting a disagreement or a conflict as being of cultural origin, it is necessary to question the environment, the conditions and circumstances, and avoid focusing on the cultural variable solely because the actors involved belong to different cultures" (Préteceille, 2011: 66. Our translation). In other words, the lesson to be drawn from both examples, Paris Syndrome and the Chinese article, is to avoid a comparative study between two cultures - an approach that can often lead to ethnocentrism.

There is an alternative that can be used in classrooms. As a first step, students may look into the way Hollywood projects a powerful image of the rich and famous and their imposing houses, how movies and T.V. sitcoms present family relationships and the American way of life (fast cars, glamorous country clubs, unrestricted leisure,

inexhaustible abundance, etc.), how successful entrepreneurs and self-made men are represented by fictional characters, and so on. As a second step, students may want to conduct research on the Internet for information on living conditions, public transportation, factory work, social housing in cities such as New York, Chicago or Philadelphia. Do these findings correspond to the perfect American narrative as depicted by Hollywood? Web technologies, with their multiple authentic resources, can help debunk many of Hollywood's fabricated stereotypes, and at the same time raise the learner's sensitivity to the "Other." These technological tools are actually more efficient than the instructor who, as the exclusive cultural spokesperson in the classroom, could be inclined to perpetuate many of these stereotypes.

Another way of addressing the topic of stereotypes is an activity called "Filling up the 'China Box'" developed by Kirkebæk (2013) in Denmark. The author presents to his class a lidded cardboard box with the mention "China Box" written on it. Each student is asked to guess what examples of Chinese culture are contained in the box. Students submit their examples in writing and results are tabulated according to occurrences. There is a wide range of proposed items: rice, chopsticks, Chinese calligraphy, symbols such as dragons, pictures of the Great Wall, decorations, recipes of Chinese cuisine, tea, silk, etc. "Chopsticks" is the item that records the highest number. When the teacher opens the box, students disappointedly discover that it is empty. The teacher then proposes a task-based problem solving approach and invites the students to decide what to put in the box. They are also asked to consult the Internet for articles of interest and discuss their findings within their respective groups. Their results would show that chopsticks are also used in Japan, Korea and all over the world where East Asian food is consumed. Chinese people don't use chopsticks

all the time – a spoon is an alternative in school cafeterias or work canteens, they use European cutlery when dining with foreigners in high-end restaurants, and they simply use their hands when eating at McDonald's. Long discussions ensue, positions are argued, and students must agree on the choice of typical Chinese cultural artifacts. It is clear that these artifacts are not necessarily representative “of the definitive Chinese culture, but rather, only representations of their perceptions of it, and [in Kirkebæk's opinion] it may at least be as far as one can hope to get” (Kirkebæk, 2013, p. 23). Instructors can adapt this activity to their curriculum needs: they could potentially use, for example, a ‘German Box’, a ‘Mexican Box,’ or a ‘Russian Box.’

### *Conclusion*

These brief case demonstrations support the notion that culture is based on a major principle: that of perception. Students' knowledge of culture is mainly made up of declarative/descriptive knowledge or cultural savoir: identification of artifacts and symbols, historical dates and events, etc. What they are lacking is procedural knowledge or savoir-faire: why, when and how to navigate one's way through the foreign cultural landscapes, how to negotiate and empathize with the culturally distinct Other, etc.? Students must therefore be willing to take an active and constructive approach to culture without negating the Other. As Prétceille (2011, p. 62) rightly points out: “To understand a person is not to gain knowledge and learning about that person, but it entails a willingness to engage in a reciprocal recognition, and to learn how to think about the Other without annihilating him or her [. . . ]” (Our translation).

*The film Borat: Cultural Learnings of America for Make Benefit Glorious Nation of Kazakhstan*, the 2006 mockumentary known simply as Borat

(written and produced by British comedian Sacha Baron Cohen) is a fine illustration of cultural divide. Borat, the main character who arrives to the USA with his pet hen in his briefcase, gets in trouble every time he encounters an American. Indeed, this film is the perfect illustration of cultural incompetence, but contrary to what we may perceive as a mockery of the ugly foreigner, it is the Americans who are actually the target of ridicule and derision. “People learn to process information in certain ways in their own cultures and learn that certain information is conveniently placed in certain categories. When these categories are brought to their cultures, they are likely to be challenged” (Brislin, 1994, p. 99). Lack of empathy towards the Other can only lead to cultural disconnect. And most of all, “one of best way to learn about oneself is by taking seriously the culture of others” (Hall, 1977, p. 32). Too often teachers tend to neglect intercultural communicative competence. To communicate with the Other is just one step, but to interact with the Other is a big leap. It's called cultural sensitivity.

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## Teaching as Social Activism in India

By Martin Schoenhals

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**February 28, 2017:** We're just ending a two-week training for women from the villages. These women are rural activists, young women, who will then advocate for change. They are unapologetic about being strong advocates despite the risks. The main challenge is the seclusion of women. Girls at about puberty are supposed to stay inside the village and even inside the house. Since high school and jobs are outside the village, this "purdah" or seclusion really disempowers them. Yesterday I organized a session for them to talk about purdah and other issues, which they did one after another. Then they brainstormed ways to challenge it and presented their arguments to the audience. Really good and really inspiring.

Purdah is the traditional practice, common among Hindus as well as Muslims, of secluding women from the outside. Still in many parts of India, including the villages where we are working, as soon as girls hit early teens they are supposed to not leave the village. If they do, they are viewed as prostitutes. What is interesting is that purdah was traditionally an upper caste practice, a sign of the honor and "eliteness" of the family. However, we are finding purdah equally strong among the Dalits, the Untouchables.

Purdah also has a symbolic meaning. One woman in our trainings said she must cover her face

completely whenever a man is around. She is Hindu and not Muslim. There is some research to suggest that in India Muslims picked up some of their purdah practices from the Hindus rather than the other way around. She referred to this as purdah too – the idea that a woman must be veiled/secluded to protect her honor. This woman said she will challenge this practice forcefully in her village and we're waiting to see how this goes. She and others are truly brave.

**March 3, 2017:** One thing that I think is really interesting is the way Indian villagers respond to the sanitation trainings. Even the older women in the villages, who can't read or write, are really good scientists. They are good in the sense that they question our university people about what evidence the university people have that the women's water is polluted by open field defecation. In one village the older women noted that no one had gotten sick from water. They also pointed out that there was an 80-something year old man in the village, so this raised some doubt, they said, about whether their conditions were indeed unsanitary. The university tested the water and found out that it was, in fact, safe.

The villagers' skepticism really frustrates the university-educated workers here who say that poor rural people don't care about "improving" their lives. I've asked my colleagues to consider the possibility that villagers' skepticism, their refusal to accept a premise as true just because a university authority says it's true, is really admirable; a truly scientific attitude.

This week we had another similar case of intelligent skepticism and questioning while talking with women, this time younger, educated rural women, about boiling water. They know that boiling water can kill bacteria but one woman said villagers told her mother if she boils the water, her children will never develop needed immunity to the bacteria that is in much of India's water. When they go outside the village, the children will have no immunity and will get sick too easily, the village women told her. She agreed and continued to filter the water but not boil it.

Of course, I'm not against boiling water. And open defecation, widely practiced in rural India, does have very serious health consequences. But what I like is the fact that rural women ask hard questions about the evidence for boiling and for toilets and raise questions about how the modern alternative, toilets in their homes, might also negatively affect their health.

Education teaches us to believe things because an authority with a degree tells us something is true. "Uneducated" people often are more demanding of empirical evidence than we all are, which is a virtue I think we formally educated people should all admire.

**March 6, 2017:** The university in India where I teach is Amrita University, which has five campuses in southern India. It's a fascinating place and a wonderful model of how an educational institution can truly connect with the outside world. Such connections are critical to all learning, I think, but especially so in the social sciences. You can't truly understand the world unless you get out of the classroom and engage with the world.

And that is the model here. This university is a private university, now ranked first in India among private universities, but it takes a very public

approach. The university has adopted over 100 villages throughout India, and all of the villages are among the poorest and low-caste populations in India. The university chancellor insists that all of the research at the university go toward solving specific problems faced by the villagers. One example I love is the coconut-cutting robot. The chancellor heard villagers here complain that the old profession of coconut cutters had died out, thus leaving villagers no way to access the huge number of coconuts growing on trees in their yards. Rather than simply console people for their lost coconut income, the chancellor thought about solutions. She tasked the robotics department with inventing a cheap robot that could climb a coconut tree and cut coconuts. They actually succeeded. I saw it myself. Now thanks to the robot, people can earn a significant amount of money from selling the coconuts that grow high up in trees in their yards.

The robot is a good example of everything that happens here; learning has a purpose because it serves the needs of common people. The chancellor requires all students and faculty to go to the villages to assess their needs. Then everyone returns to their university research labs to go to work inventing new things that will serve the villagers. Unlike most university research, which goes toward inventing things for the middle and upper classes, this place serves the most downtrodden, since the villages are low-caste, many of them "Untouchable" or Dalit (the polite way to say it) villages. Amrita can do this because the chancellor is also a low caste woman, someone with no formal education, who has become a religious figure throughout India and the world. She has a huge following in the Silicon Valley and many wealthy people there contribute to her cause. That makes Amrita very well-resourced, and thus able to do the good work that it does.

For a social scientist like me, the educational model here is ideal. I work in the Center for Gender

Equality. This Center sends students to the villages to understand the sources of inequality that exist between women and men. We then plan meaningful interventions. Of course, many scholars may question the role of the scientist as non-objective activist. Such change-making makes what we are learning much more meaningful because we are doing something real – socially transformative – with what we learn. My colleagues are quite sophisticated about potential problems involved with being educated middle class urban Indians working in rural India and this sophistication and caution is a good thing. I have told them that there is no such thing as a unitary “culture.” There are always dissenters and divergent views within any community. Therefore, if we link up with, and help amplify, these views, we are not just imposing our values from the outside but helping suppressed minority views and groups be heard.

This approach was especially evident last week, when we held trainings of 40 activist young women from the villages. We did not have to prompt their activism. During the trainings they spoke out extremely forcefully for gender equality and against such widespread practices as purdah, the seclusion of women. This practice of requiring any pubescent girl to be inside her home makes it virtually impossible for girls to go past middle school, or to work outside the villages, unless they are from progressive families. The trainees know this and they spoke without any hesitation or ambivalence about the need to end such seclusion. They will return to their villages and hold awareness meetings to discuss the idea that a girl going to school is good for the whole family, and that she should not be seen as a semi-prostitute just because she leaves her home. They performed street plays for us that they wrote challenging a wide range of social conditions, everything from purdah to caste, child marriage and alcoholism among men.

There is a lot more to say about all of this but for now I want to reinforce the important point that this university has adopted a very special educational model, one where the knowledge gained is used to directly benefit people. This gives learning and research a genuine sense of purpose that it so often lacks in most of the academic world, where the walls of the academy and the confinement of students in their classrooms (ironically, our own form of purdah) makes much teaching and learning inorganic — an activity whose artificiality and segregation from the world too often engenders boredom in teachers and students alike.

**March 13:** Amrita University in southern India where I teach has a fascinating history, one that challenges many conventional ideas most of us hold about universities and education. The university was founded by a Hindu spiritual figure who is referred to by both locals and the many international visitors here as “Mother,” or Amma. When I first heard about a university founded by a spiritual figure in India, I was skeptical. It must not be a real university I thought. There’s such a conflict in the West between religion and science that I couldn’t imagine anything good coming out of here.

But I was wrong. I met the Amrita people when they were putting on a conference in 2015 at the United Nations. I was working at the UN along with other skeptics, but we were all won over by the high-level science discussed at the conference. Amrita shared the stage with scientists from America and England’s leading universities – Stanford, MIT, Oxford – and the Amrita scientists’ work was as good as those from the elite places, and more interesting because of its direct practical applications. I decided to find out more and took a trip to India.

Amma, Amrita's founder, is a dark-skinned low caste woman who grew up in a fishing village along the coast of Kerala, the southernmost state in India. As a girl she began to offer food to hungry people and give them consoling hugs. She soon set up a place where she would show compassion through her hugs to anyone showing up. This caused great outrage among people in the village because public hugging of women and men is taboo, and even more so the touching of a low-caste girl through her hugs of all manner of people, males and females, young and old, rich and poor. But she soon won over her challengers. Amma earned a worldwide following. Quite a few of her followers are refugees from the corporate worlds of the West, and of India. Unhappy about their lives, they have come here to work at the university or at the nearby ashram. Many work as volunteers, keeping overhead low. Some of the wealthy followers are quiet (seemingly anonymous) donors to the university, making it extremely well-financed.

Amma, though only having received an elementary school education, directs all university operations in her role as university chancellor. In about a decade and a half Amrita has built five campuses and a major research hospital, with plans in the works for two more campuses and another hospital. None of us can believe that a whole university and medical center could have been built so quickly but all Amma has to do is ask her followers to do something, and they do it. There is a lesson here for the economists, who believe money is the main, or only, motivator of human behavior. Here most people receive no monetary benefit, and Amma herself gives away tens of millions of dollars yearly worldwide, including money for survivors of Katrina in New Orleans. She lives in a small apartment near the university and travels the world, hugging people worldwide while listening to their problems. Her friends say Amma, who is in her

sixties, sleeps very little, only a few hours nightly, and is energized by all of her activity.

Amma is adamant about her belief that there is no conflict between science and religion and she sees secular inquiry as a fundamental part of the compassion of religion. During my previous visit it was announced that Amma was going to give a talk on climate change. I went, expecting something lightweight. Again I was wrong. Amma had been reading scientific papers on the subject and distilled their essence to us with great skill. When new inventions are developed at the university, the inventors always ask Amma for her input, and she frequently gives suggestions to improve the design of the inventions.

Amma herself embodies the idea that one need not have received a formal education to be knowledgeable about the world, and her appointments at the university reflect this belief. She often takes educated people from the Silicon Valley, many of whom are Indians returning to India, and appoints them to run projects about which they have no formal education. This practice has its drawbacks, but it is fascinating to see smart people freed from the usual constraints that Western education enforces through its emphasis on degrees and specialization. Likewise, the university is based on the idea that teaching and research should serve society, especially its most vulnerable members. The lack of strict disciplinary boundaries or strict qualifications for research and teaching is complemented by a lack of boundaries between the outside world and Amrita.

Amrita is as fascinating as its brilliant founder. It is a place that proves that curiosity is humanity's passion, even among those who have little formal education. It is a major research institution, now ranked as India's leading private university, built with phenomenal speed by a large crew of mostly

volunteers; it does put to shame the dawdling, inefficient institutions many of us know all too well. And it is run by many smart people who have learned about topics far from the fields of their formal training, with an emphasis on research that will serve the needs of the common Indian, and common person more broadly. Amrita and Amma force us to question many of our assumptions about teaching and learning, which is a healthy and necessary process for anyone interested in education.

**March 21:** India, like the United States, is a land of contradictions. Private schools, often Christian ones, are the rule for anyone in the aspiring middle class and above. Even though this is a Hindu-majority nation, Christian schools are quite common, and most of my friends, Hindu and Muslim alike, have attended such schools. For those who do go to such schools, the education is rigorous. Children start learning English in first grade and these private schools are “English-medium,” meaning that the language of instruction is English, in contrast to public schools, which teach in Hindi. One of my colleagues has a six-year-old son who is speaking and writing English amazingly well. He tells me stories in English of whole Batman episodes. When he is a little older, he will watch American movies with or without subtitles, as well-educated youth often do.

Another of my colleagues is at home today helping her sixth grade daughter study for her exams. This girl, who goes to the same nearby private school as the six-year-old boy, is being tested on physics, biology, chemistry, world history and Indian history. My colleagues lament the rigor and pressures of such educations, but they know it is the key to keeping their children in the very competitive Indian middle class. I heard an

ambivalent attitude too from a Finnish woman I met recently. She works as the only special education teacher at the school and her daughter also goes there. This woman told me she feels the education is too memorization-based, and she says many of the students can recite things from memory but don’t know what they mean. Some local children attend the school, along with children of university employees, and some of these children, rural residents from a string of nearby villages, often have trouble at the school. She has told the administration that many of these children cannot read when in the fifth or sixth grade. The teachers know this is true, too, but the large classes, absence of special education, and curriculum geared to the most advanced students preclude sufficient attention to slower learners.

This hints at the other side of education in India. Studies have shown that teachers in rural schools sometimes – even often – don’t hold class. In addition caste and gender inequalities are stubbornly persistent. Most readers will have heard about the “Untouchables.” These people, about 16% of the Indian population, have this name because they are considered spiritually polluted because of the jobs they and their ancestors did. Even Untouchables who have taken on non-dirty occupations are still considered to be Untouchable and this identity passes on to their offspring without end since they cannot change their status. Anything having to do with mortality or the body, such as leather work (working with the dead skins of animals), is seen as spiritually dirty. Anyone doing this work, or even anyone whose ancestors did such work, is considered so polluted that no one wants to touch them. The Untouchables, now referred to politely as “Dalits,” live in separate villages from anyone else. Parents of higher caste Indians often won’t let their children play with Dalits, nor do they want their children to attend school with them. Even though schools are supposed to accept Dalits, I have

found many instances in rural India during years of research and visits where Dalit children are not allowed to attend school or, alternatively, are sent to schools separate from the rest of the population. This practice is not legal, technically, but it still occurs. So, too, does discrimination at all levels. A woman from the Brahmin caste, the highest caste due to their occupational role as Hindu religious figures, told me that teachers often see Dalit children as less intelligent, and upper caste children are, not surprisingly, much more likely to do well in school than lower caste children. India has affirmative action, known as “reservation,” so that lower caste children going to college receive some preference in admissions, but the practice has aroused protests from the upper castes, who believe that “unqualified” lower caste youth are being given places at India’s most competitive universities at the expense of their own children. Caste resentments have led to a backlash led by the higher castes, and by more religious Hindus, against lower castes and Muslims. The result has been the success in government of the BJP, India’s Hindu nationalist party. Since the BJP’s second victory of the 21st century, in 2014, killings of Dalits and Muslims, always an occurrence in India, have increased.

At the same time social media helps Dalit youth organize and there has been a movement by them that receives wide publicity. When there was a recent killing of Dalits suspected (wrongly) of killing a live cow, the sacred symbol of Hindu India, the Dalits in that region announced that they would no longer butcher dead cows, leaving that job, a spiritually polluting one, to the higher castes. And on a sadder note there have been a series of highly-publicized suicides of Dalit university students protesting widespread anti-Dalit attitudes at universities. Among progressive English-

speaking Indian intellectuals there has been strong support for the Dalits, but an equally common reaction I have encountered is bafflement about why Dalits are unhappy given the supposedly special privileges they enjoy.

Anti-Dalit discrimination, plus discrimination against girls in the countryside, has given these populations a hard time in schools, if they are even able to attend school. India is a country with a well-educated and very sophisticated English-speaking middle and upper class along with a high rate of illiteracy, 25%. Traditional modes of discrimination, such as caste and discrimination against women, continue to play out in schooling, so that the status based upon education often reproduces traditional inequalities.

By Mark Levy

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For the 1964 Mississippi Summer Project, often called “Freedom Summer,” SNCC and CORE proposed having “Freedom Schools” as part of the Civil Rights movement’s activities. For that unique assignment, teachers had to be selected and trained, but it was more than that. Understanding and appreciating the community’s role was our first lesson. In a matter of months, organizing work had to be done by the local people and civil rights groups to prepare for and find locations for the schools, recruit students, provide lunches, solicit books and materials, discuss goals and curriculum, arrange security, and plan to house, train, and direct the volunteers who would teach in those schools.

As one of those Northern “volunteers” who served in one of the largest of the state’s freedom schools in Meridian, Mississippi, I strongly believe what so many of us concluded by the end of the summer: “I learned more than I ever taught.” What SNCC trained us to do during orientation in Ohio influenced me then, and has remained with me throughout all my subsequent teaching years.

Attached are notes I took at orientation, which I believe are still relevant and worth reflecting on today. As a short introduction to those freedom school teacher-training lessons, I think it is important noting that the main purposes of the summer’s schools were not academic (or remedial) but the encouragement and development of future young leaders. Ten years after the Brown decision, the Mississippi’s public school system remained defiantly segregated. The “Freedom Schools” were supported by local communities as an integral part of the Movement’s voter registration and empowerment struggles. They were inspired by and grew out of activist’s experiences at Myles Horton’s Highlander Folk School, in Rev. James

Lawson’s workshops on nonviolence and direct action, and Ella Baker’s “group-centered” organizing approach, as well as several years of SNCC’s work with engaged high school students.

While several committees contributed curriculum materials, Noel Day’s set of questions from Boston’s school boycott and its freedom schools set the basic framework around our curriculum for Mississippi:

- WHY are we here today? What would a new, integrated, and better world be for everyone?
- What do THEY (i.e., white culture and society) have that is good that WE (i.e., black culture and society) would want to include? Flip that question to also ask: But what do THEY have that is *not* good that WE would *not* want for the future?
- In a similar way, what do WE (i.e., in black culture and society) have that is good that we would want to include and share? Similarly, flip that question to ask: What do WE have that is *not* good and that we would *not* want for the future?
- What can we imagine (or learn about) that does not exist in either white or black society and that we would want in the future for EVERYONE?
- How do we move from the way things are now to make a better world? What is nonviolent direct action and its role in our Movement? What is the meaning of a Freedom Movement?

I remember during our teacher training sessions being advised: “Once a student learns to ask ‘Why?’ the system is starting to change.” Our orientation also impressed upon us that the students did not come as blank slates; they knew things we could learn from them. I think those two core concepts were perfect guides for our journey towards new kinds of teaching and learning. I did not record who the speaker was that I took the notes from, but recent discussions with others who were at Western College for Women in June 1964 suggest it was the

Staughton Lynd, historian and director of the Freedom Schools. Vincent Harding said that each of us (e.g., classroom teachers, community activists, students, bus drivers, parents, preachers, etc.) is a teacher — in one way or another — and has a responsibility for keeping the story of the Movement alive. The lessons of Mississippi's Freedom Schools are especially worth retelling for hope, guidance, and inspiration today.

**Mark Levy's Notes on Freedom School Teacher Training: Oxford, OH – June '64**

- Freedom school not to educate to move north and get job – but to form and motivate leadership.
- Most important thing to teach is that students must think, ask questions, respect themselves.
- Not impose [the] way we have been taught, but way we would have liked to have been taught. Also, Mississippi students will be coming expecting something different.
- We will start building schools from the moment we get off the bus and get into the homes and meet the families.
- There are a lot of people in the community who want the freedom schools. Get them to help recruit.
- You will often be the first white person the students know well. Must be honest – explain why there. Watch out for “Yes sirs.” Students must question and talk back to teachers.
- Learn “un-freedom” before you can teach “freedom.” Learn from students how to survive in a totalitarian state.
- Don't teach what's in your mind – but find out what is in student's.
- Certain basic shared emotion is “FEAR.” Good starting point.
- Develop on-going programs. (Find and) train people who can take over later.
- Once a student learns to ask “Why?” – the system is starting to change.

- Must encounter people as people – not as “students” and “teachers.”
- Get an understanding of the students' own schools.
- Compile history of Negro in the county and on the history of the Civil Rights movement in the area.
- Not black and white but “people” coming down. No insider and outsider. Eastland makes laws for all.
- Dual responsibility of teachers to prepare for school – but also to be close to students and their activities.
- If afraid of the unknown, should back out now – can't predict. Can't play game by their rules.
- Everything going on in the community is a subject for discussion.
- Curriculum becomes a crutch for a frightened teacher who runs out of words – but (aim is to) deal with students' desires.
- Examine words often used: “The system” “The man” “Mr. Charlie”
- Get to know the needs of the community: Its general issues and the function of the freedom school in relation to those issues (and the ability of people to attend).
- Handicraft co-ops growing out of community centers.
- Medger [Evers] was not killed just because he was leader of NAACP – what he was doing was the challenge.
- Let teachers teach out of own strengths – both in content and in style.
- When the press does a story, the story is not about you but about the community, the project, and the local people.
- Far easier for northern whites to work in Negro community where we feel accepted -- than to step out of shell and go where we are also needed.
- Q: “Would you marry a Negro?” A: “Which one?”
- The most important experience this summer for the students will be their relationships with their teachers.

By Tina Abbatiello and Melissa Banks

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Henry Wells and William Fargo, founders of the Wells Fargo Company, were New Yorkers. Henry Wells was born in December 1805 in Thetford, Vermont but moved to central New York as a child where he worked on a farm and attended school. In 1822, at the age of 17, he was apprenticed to Jessup & Palmer, tanners and shoemakers in Palmyra, New York, but switched careers after seeing developments in transportation and communication. In 1836, at the age of 30, he became a freight agent on the Erie Canal and soon started his own business.

William Fargo was born in May 1818 in Pompey, New York. His education consisted of the rudiments taught in a country school until he left at the age of 13 to deliver mail to help support his family. In the winter of 1838, Fargo started working with Hough & Gilchrist, grocers, from Syracuse. After three years, Fargo obtained a clerkship and became a freight agent for an express messenger between Albany and Buffalo, for the Auburn and Syracuse Railroad in Auburn. In 1843, Fargo became a Resident Agent in Buffalo, New York. He left the Auburn and Syracuse Railroad and joined Livingston, Wells & Co., as messenger.

The California economy boomed after the discovery of the gold at Sutters Mill in 1849, spurring a huge demand for shipping. On March 18, 1852, Wells and Fargo signed articles of association in New York City forming a joint stock company to provide banking and express services to California. Wells Fargo delivered business by the fastest means possible including stagecoach, steamship, railroad, pony, and telegraph.

Wells Fargo established Overland Mail Company, the famed “Butterfield Line,” to meet the

demand for speedy communications across the continent. The “Butterfield Line” was a stagecoach service that operated from 1857 to 1861. It carried passengers and U.S. Mail from eastern termini in Memphis, Tennessee and St. Louis, Missouri to San Francisco. In 1861, Wells Fargo also took over operations of the western leg of the famed, but short-lived, Pony Express.

*Figure 1: a Wells Fargo stagecoach:*



From 1862 to 1865, Wells Fargo operated a private express line between San Francisco and Virginia City, Nevada. Wells Fargo merged with several other “Pony Express” and stagecoach lines in 1866 to become the leader in transportation in the West. The “Pony Express” was short lived because of the telegraph. When the transcontinental railroad was completed three years later, the company began using railroads to transport its freight, however, overland mail and express services were continued by the coordinated efforts of several companies.

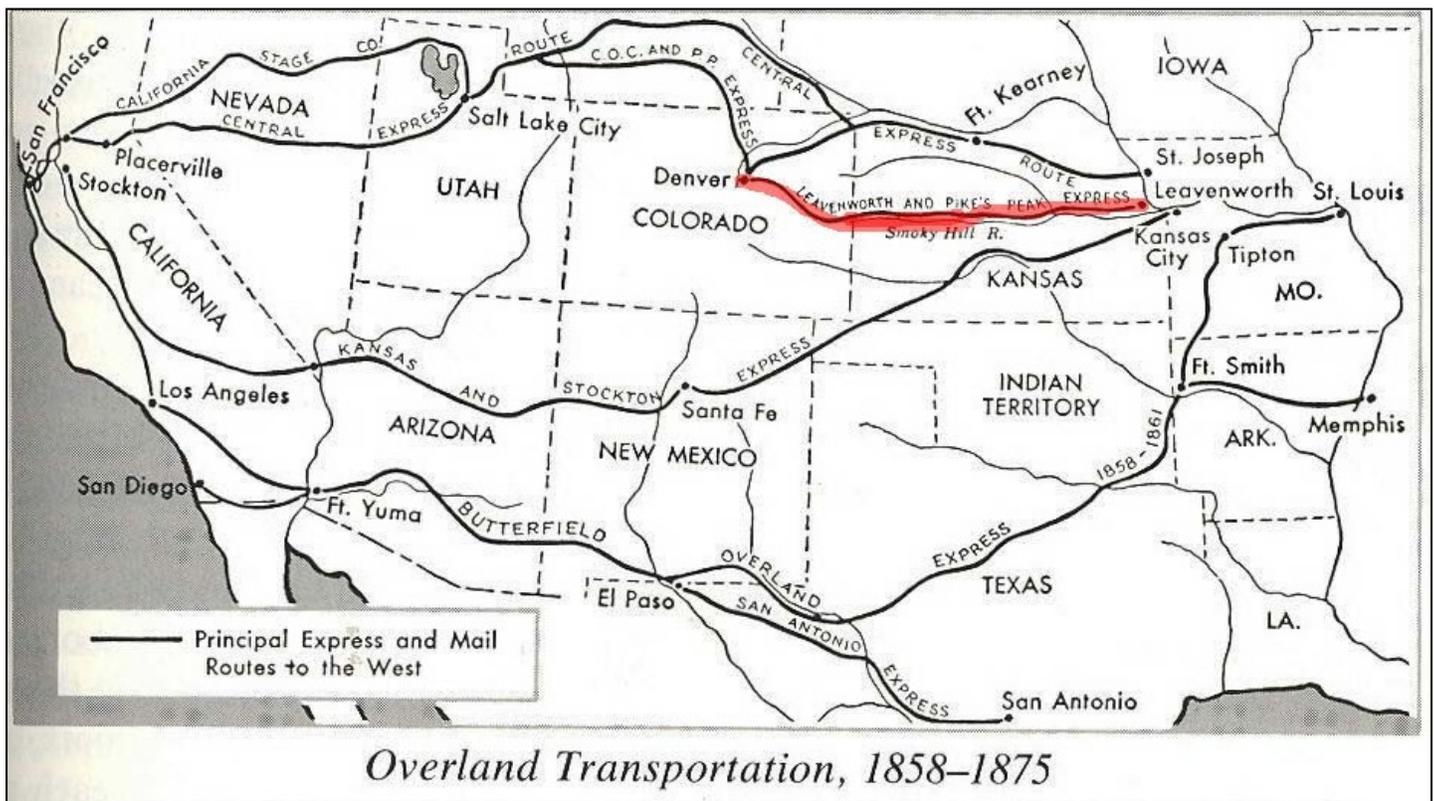
Stagecoaches bearing the name *Wells, Fargo & Co.* rolled over 3,000 miles of territory, from

California to Nebraska, and from Colorado into the mining regions of Montana and Idaho. After the completion of the transcontinental railroad in 1869, Wells Fargo increasingly rode the rails.

In 1888, after expanding along the new steel network across the Northeast into New York, Wells Fargo became the country's first nationwide express company. It adopted the motto "Ocean-to-Ocean" to describe its service that connected over 2,500 communities in 25 states, and "Over-the-Seas" to highlight its lines linking America's increasingly global economy.

By 1910 the Company's network linked 6,000 locations, including new offices in the Upper Midwest and Great Lakes regions. It was in these towns that the famed "Wells Fargo Wagon" delivered goods of all sorts, from a grey mackinaw to some grapefruit from Tampa, as the song from the Music Man goes. By 1918 Wells Fargo was part of 10,000 communities across the country. That year the federal government took over the nation's express network as part of its effort in the First World War. Wells Fargo was left with just one bank in San Francisco, but the company grew and thrived after the war and is a major financial player today.

Figure 2: Overland Transportation, 1858-1875



Aligning the 7th Grade New York State Social Studies Toolkit and Math Standards

By Marie Pusateri

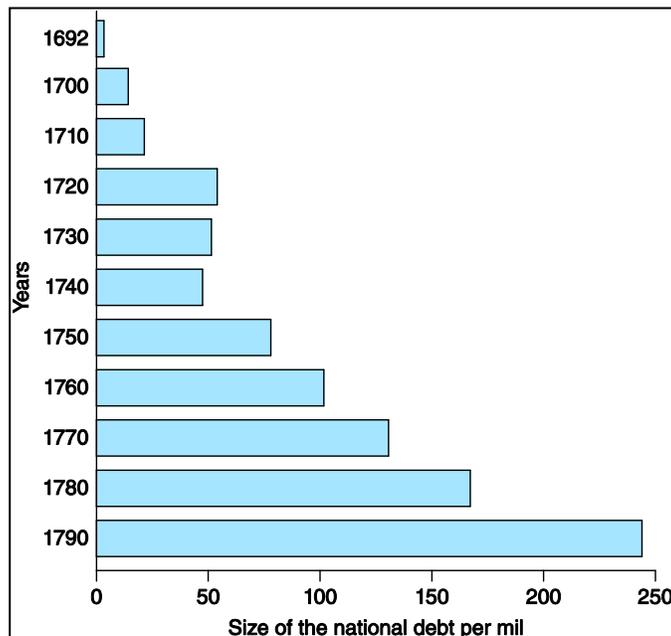
Students often ask how they can use mathematical strategies in the real world, a question that is not always easy to answer. However, math becomes more concrete for students when teachers that specialize in Social Studies, English, and Science, incorporate mathematical concepts into their lessons. Mathematical topics examined in the Social Studies curriculum include analyzing statistical data, such as graphs and charts, and topics in geometry, where students can associate real world scenarios with geometric shapes. When reading tables, students apply their knowledge of ratios, rates, percentages, and proportions, all of which are taught in sixth grade and reinforced in 7th grade. A number of lessons with mathematical applications are included in the New York 7th grade social studies toolkit available online at <https://www.engageny.org/resource/new-york-state-k-12-social-studies-resource-toolkit-grades-5-8>.

The math standards are located at <https://www.engageny.org/resource/grade-7-mathematics>.

The first lesson in Grade 7.3 discusses whether or not the American Revolution was avoidable. One of the topics in this lesson includes British debt in the 18th century, which can be represented by the chart, labeled Figure 1. This bar graph is technically a histogram. It displays details about the growth of Britain's national debt from 1692-1790.

In Math, students learn about different types of charts and graphs, including bar graphs, and how they can be used to represent data. According to Lesson 7.3, the British debt was primarily caused by expenditures on costly 18th century wars. While Great Britain acquired new territory in North America, mostly at the expense of France, the victories with a price, which is illustrated in Figure 1:

Figure 1: size of the national debt per million



Math Standard Associated with Figure 1:

CCSS.MATH.CONTENT.6.SP.B.4: Display numerical data in plots on a number line, including dot plots, histograms, and box plots.

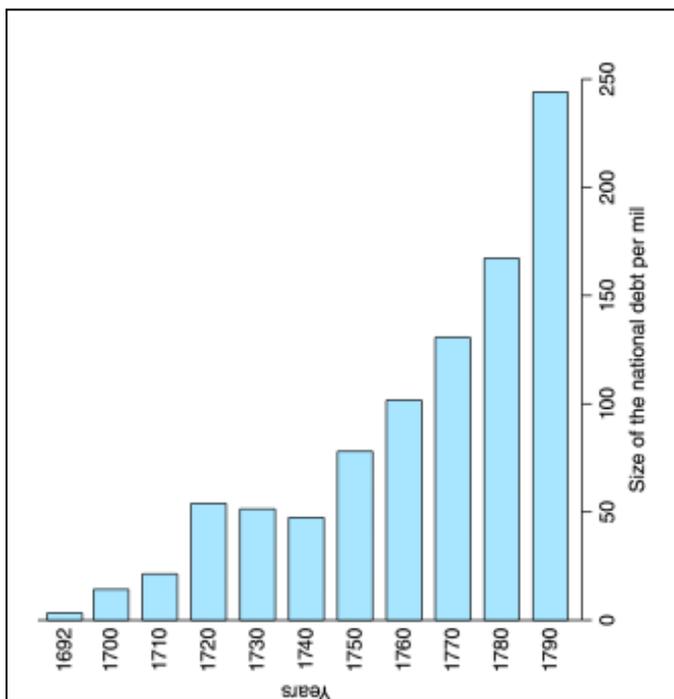
CCSS.MATH.CONTENT.7.SP.A.1: Understand that statistics can be used to gain information about a population by examining a sample of the population; generalizations about a population from a sample are valid only if the sample is representative of that population. Understand that random sampling tends to produce representative samples and support valid inferences

Math related questions corresponding to Figure 1 are as follows:

1. What is the approximate size of Britain's national debt (in millions) in 1740 and 1790?
2. What is the percent increase of the national debt in Britain from 1740 and 1790?
3. Which two years do you see a slight decrease in the national debt in Britain?

4. Find the size of the national debt for both years to the nearest million. What conclusions can you draw about government spending in Britain during this time period based on your findings?
5. When does the National Debt in Britain start and end? How many years did it last?
6. Suppose we were to flip the histogram so that the x-axis represents the Years and the y-axis represents the Size of the national debt per million. Make a hypothesis about the relationship between the years and national debt. See figure 2:

Figure 2: flipped histogram



7. *Step 1:* Graph the trend in the national debt between the years 1700 and 1790. The x-axis represents years and the y-axis represents national debt. Start with 1700 and go up by 10's. Make 1790 the final year. *Step 2:* Graph the corresponding size of national debt in millions for every year, estimating each value to the nearest million.

Figure 3 represents another description based on Figure 1, where Britain's financial situation is described between 1739-1775.

Figure 3: Britain's financial status, 1739-1775:

Year	National Debt	Government Revenue	Government Spending
1739	46,954,623	5,820,000	5,210,000
1748	78,293,313	7,199,000	11,943,000
1755	74,571,849	6,938,000	7,119,000
1762	146,682,844	9,459,000	20,040,000
1775	135,943,051	11,112,000	10,365,000

Math Standards Associated with Figure 3:

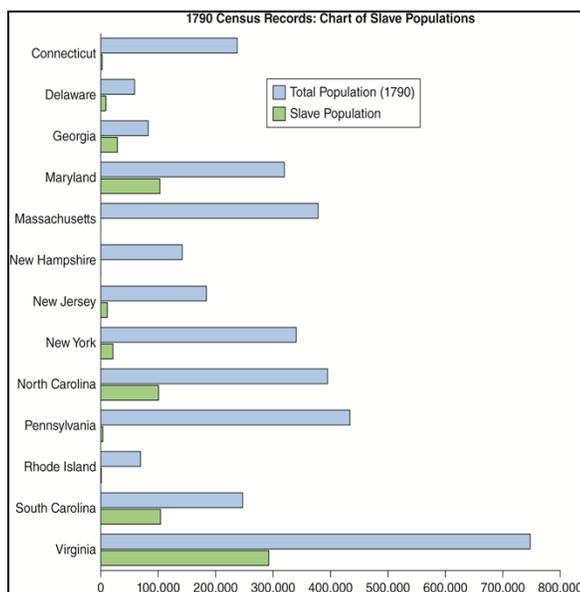
CCSS.MATH.CONTENT.7.RP.A.3: Use proportional relationships to solve multistep ratio and percent problems. Examples: simple interest, tax, markups and markdowns, gratuities and commissions, fees, percent increase and decrease, percent error.

Math related questions corresponding to Figure 2:

1. What is the percent increase in national debt between 1755 and 1762 to the nearest tenth of a percent?
2. In your opinion, what caused this large gap?
3. Between which two years was there a decrease in the national debt?
4. What do you think caused this?
5. How does government spending influence national debt?
6. What is the relationship between these two factors? (Tip: Use your knowledge of linear equations).

In Lesson 7.4, the main topic is the Great Compromise, where students must comprise an argument stating whether or not it was fair. In this particular lesson, students are required to construct an argument on this matter, which will be supported by evidence. Math is also incorporated into this lesson. Students are presented with a histogram showing census data that compares slave populations to the total population in different states (See Figure 4). This histogram involves greater complexity because it includes two variables for each state, total population and slave population.

Figure 4: 1790 Census Records: Chart of slaves populations



Math Standard Associated with Figure 4:

CCSS.MATH.CONTENT.6.SP.B.4: Display numerical data in plots on a number line, including dot plots, histograms, and box plots.

CCSS.MATH.CONTENT.7.SP.A.1: Understand that statistics can be used to gain information about a population by examining a sample of the population; generalizations about a population from a sample are valid only if the sample is representative of that population. Understand that random sampling tends to produce representative samples and support valid inferences.

Math related questions corresponding to Figure 3 are as follows:

1. Create a table displaying the difference from the total population to the slave population for each state. Estimate each answer to the nearest hundred-thousandth place.
2. How many variables are displayed in this histogram? Explain.

In Lesson 7.2 student learn about the relationship between Pilgrims and the Wampanoags and how they cooperated with one another in the first years of contact. In Figure 4, students apply mathematical reasoning to identify which shape this plantation would be. This shape is considered a parallelogram because the opposite sides are parallel to one another. Students can draw historical conclusions based on the area and the perimeter of this plantation. See Figure 5:

Figure 5: Plymouth Plantation:



Math Standards Associated with Figure 5:

CCSS.MATH.CONTENT.5.G.B.4: Classify two-dimensional figures in a hierarchy based on properties.

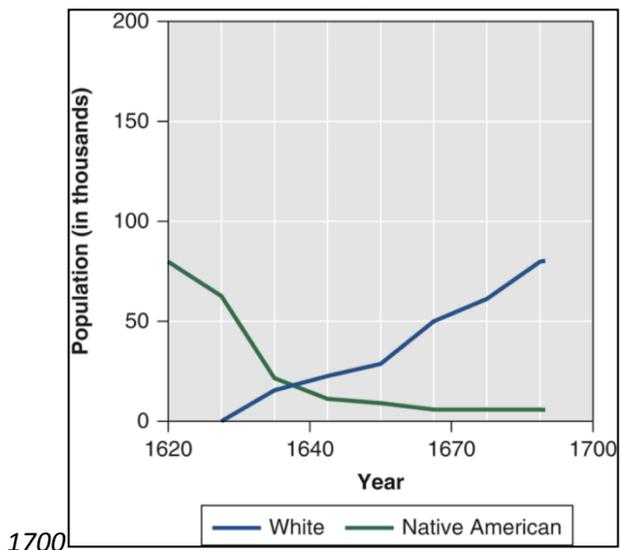
CCSS.MATH.CONTENT.7.G.A.2: Draw (freehand, with ruler and protractor, and with technology) geometric shapes with given conditions. Focus on constructing triangles from three measures of angles or sides, noticing when the conditions determine a unique triangle, more than one triangle, or no triangle.

Math related questions corresponding to Figure 5 are as follows:

1. What two dimensional shape is displayed in Figure 4?
2. Create your own dimensions based on what you think the lengths of the sides of the plantation would be. Find the area and perimeter based on your findings.

The chart shown in Figure 6 illustrates the impact that the Europeans had on Native Americans upon their arrival. When students look at the graph in Figure 5, they can hypothesize how the increase of the White population contributed to the decrease of the Native American population.

Figure 6: Population changes in New England, 1620-



Math Standards Associated with Figure 6:

CCSS.MATH.CONTENT.6.SP.B.4: Display numerical data in plots on a number line, including dot plots, histograms, and box plots.

CCSS.MATH.CONTENT.7.SP.A.1: Understand that statistics can be used to gain information about a population by examining a sample of the population; generalizations about a population from a sample are valid only if the sample is representative of that population. Understand that random sampling tends to produce representative samples and support valid inferences.

CCSS.MATH.CONTENT.5.G.A.2: Represent real world and mathematical problems by graphing points in the first quadrant of the coordinate plane, and interpret coordinate values of points in the context of the situation.

Math related questions corresponding to Figure 6 are as follows:

1. Using your knowledge of independent and dependent variables, create a two column table based on the graph. List all of the years between 1620 and 1700 going by 10's. Round all populations to the nearest thousands place.
2. Use your findings to draw conclusions about the impact that European immigration had on Native American populations.
3. Create a two-column table and find the approximate x and y coordinates for each trend (European and Native American).

Lesson 7.6 involves westward migration. Driven by a political and economic standpoint, the United States expanded itself to the Pacific Ocean between 1800 and 1860, thus displacing Native Americans. The population increase in the United States is depicted in Figure 7:

Figure 7: Total U.S. population, 1790-1860

Decade /	Population
1790 /	3,893,635
1800 /	5,308,483
1810 /	7,239,881
1820 /	9,638,453
1830 /	12,866,020
1840 /	17,069,453
1850 /	23,191,867
1860 /	31,443,321

Math Standards Associated with Figure 7:

CCSS.MATH.CONTENT.7.RP.A.2: Recognize and represent proportional relationships between quantities.

CCSS.MATH.CONTENT.7.RP.A.3: Use proportional relationships to solve multistep ratio and percent problems. Examples: simple interest, tax, markups and markdowns, gratuities and commissions, fees, percent increase and decrease, percent error.

For a math related activity corresponding to Figure 7 try the following. Graph the trend of the total U.S. population between 1790 and 1860. Base all values off of the table and round each population to the nearest million. Make sure to label your x-axis and y-axis and use your knowledge of independent and dependent variables to decide where to put each label.

In 1817, New York State Governor DeWitt Clinton received approval for a \$7 million grant to construct the Erie Canal, which was built from Albany on the Hudson to Buffalo on Lake Erie. This then became

Figure 8: Travel during the Erie Canal Era

	Dirt Road (freight)	Canal (freight)
Method	Wagon 8 Horses	Line Boat 2 Mules
Amount of Time	15-45 Days	9 Days
Cost	\$100/Ton	\$6/Ton

the most effective and cost efficient way to transport goods across the state of New York. Figure 8 portrays the productivity of the Erie Canal and how it was used to transport goods across a large distance in opposition to using a Dirt Road for such purposes. Figure 9 represents the map of the different canals operating in the 19th century as well as the canals that are associated with the Erie Canal system.

Figure 8 portrays the productivity of the Erie Canal and how it was used to transport goods across a large distance in opposition to using a Dirt Road for such purposes. Figure 9 represents the map of the different canals operating in the 19th century as well as the canals that are associated with the Erie Canal system.

Figure 9: Map of canals associated with Erie Canal, 19<sup>th</sup> century



*Math Standards Associated with Figure 8:*  
 CCSS.MATH.CONTENT.7.RP.A.2: Recognize and represent proportional relationships between quantities.  
 CCSS.MATH.CONTENT.7.RP.A.3: Use proportional relationships to solve multistep ratio and percent problems. Examples: simple interest, tax, markups and markdowns, gratuities and commissions, fees, percent increase and decrease, percent error.

Math related questions corresponding to Fig. 8:

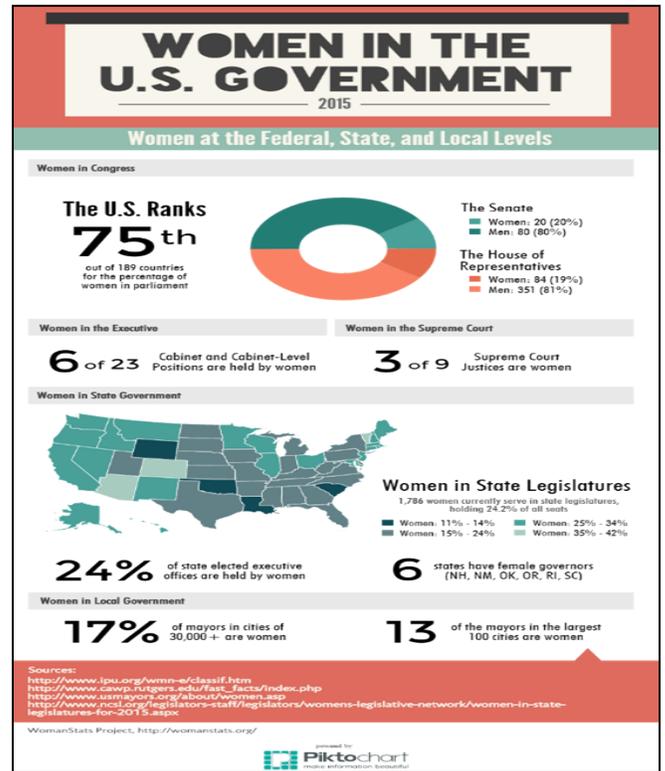
1. What is the ratio of the amount of tons that the canal can hold to the total cost?
2. What is the ratio of horses to mules according to the Dirt Road and the Canal?
3. What is the ratio of mules to line boats? What is the ratio of wagons to horses? Explain why there are more horses for a wagon than mules for a line boat.
4. What is the cost for 6 tons when on a Dirt Road? What is the cost for the same weight on a Canal?
5. Explain why it would take 15-45 days to transport 8 horses on a Wagon on a Dirt Road and it only takes 9 days to transport 2 Mules on a Line Boat on a Canal.

Lesson 7.7 involves reform movements such as the Women’s Rights movement. The main question is “What does it mean to be equal?” Students analyze the changing conditions for women dating back from the 19th century up until present day. Figure 10 represents the participation of women in the U.S. government in 2015.

*Math Standards Associated with Figure 10:*  
 CCSS.MATH.CONTENT.7.RP.A.2: Recognize and represent proportional relationships between quantities.  
 CCSS.MATH.CONTENT.7.RP.A.3: Use proportional relationships to solve multistep ratio and percent problems. Examples: simple interest, tax, markups and markdowns, gratuities and

commissions, fees, percent increase and decrease, percent error

Figure 10: Participation of women at the federal, state, and local levels in U.S.:



Math related questions corresponding to Fig. 10:

1. What is the ratio of women to men in the Senate?
2. What is the percentage of women in the Executive branch of government if there are 6 women out of a total of 23?
3. What percentage of the Supreme Court justices are women?
4. What percentage of states in the United States have female governors?
5. Hypothesize an explanation for your findings.

It is crucial teachers of the core middle school subjects (Math, English, Social Studies, and Science) work together to ensure interdisciplinary connections. Students will understand math concepts and procedures when they see them applied in different settings and contexts

## Human Action, Rising Sea-Levels, and Climate Change

By Marc Nuccio, Jaffrey Barakat and Ashley Balgobind

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The study of climate change integrates the core subjects of math, science, social studies and language arts. The material in these lessons can be used as a part of a final unit in 10th grade global history or to engage student activism as part of the participation in government curriculum. Human activity has led to an average increase in temperature worldwide. CO<sub>2</sub> levels are rising at a rate that has not been seen in recorded history, which will lead to additional unprecedented rises in global temperatures. Higher CO<sub>2</sub> levels have led in turn to higher sea levels as glacial ice caps melt. This will lead to the destruction of coastal cities like Miami, Florida and low altitude countries like Bangladesh. Millions of people will need to move when higher sea levels make their homes inhabitable. A useful debate on the role human activity plays in climate change is at <http://climatechange.procon.org/>.

### Lesson 1 Aim: How does human activity contribute to rising sea levels?

Interactive map – Rising Sea levels in New York

Source: <http://geology.com/sea-level-rise/new-york.shtml>

Video – Al Gore’s CO<sub>2</sub> Emissions Chart with accompanying Graphic Organizer

Video source: <https://www.youtube.com/watch?v=-JJuKjaY3r4>

Chart – Top 20 Most At-Risk Countries

Source: <http://www.climatecentral.org/news/new-analysis-global-exposure-to-sea-level-rise-flooding-18066>

Article – Sea Level Rise with accompanying Graphic Organizer

Source: <http://www.nationalgeographic.com/environment/global-warming/sea-level-rise/>

1. As an opening activity, students write down three geographic features of the Long Island or New Jersey and describe how these features impact their lives.
2. Students watch a presentation by former Vice-President Al Gore on rising CO<sub>2</sub> levels and how they correlate with rising temperatures. Students will write observations drawn from three charts shown in the video.
3. Student teams complete charts and analyze data from the video.
4. Students work independently reading and annotating an article from National Geographic on rising sea levels. After reading, student teams complete the graphic organizer and write three claims from the text that impact human life. Based on this activity, students understand how humans cause climate change and rising sea levels, and why rising sea levels are a major concern.

Activity 1 Directions: The video presents three charts. Record your observations for each chart. Hypothesize what impact the information presented will have on you, and what impact it will have on people worldwide.

Chart	During video: Observations	After video: Analysis
Chart 1 – Northern Hemisphere Temperature		
Chart 2 – 1,000 years of CO <sub>2</sub> and Global Warming		
Chart 3 – 650,000 years of CO <sub>2</sub> and Temperature		

Activity 2 Directions: Using the article *Sea Level Rise*, make three claims from the text regarding rising sea levels. For each claim, write down the impact that it will have on humans. Once you complete the chart, answer the questions that follow.

Claim (with quote from text)	What impact will this have on humans?
1.	
2.	
3.	

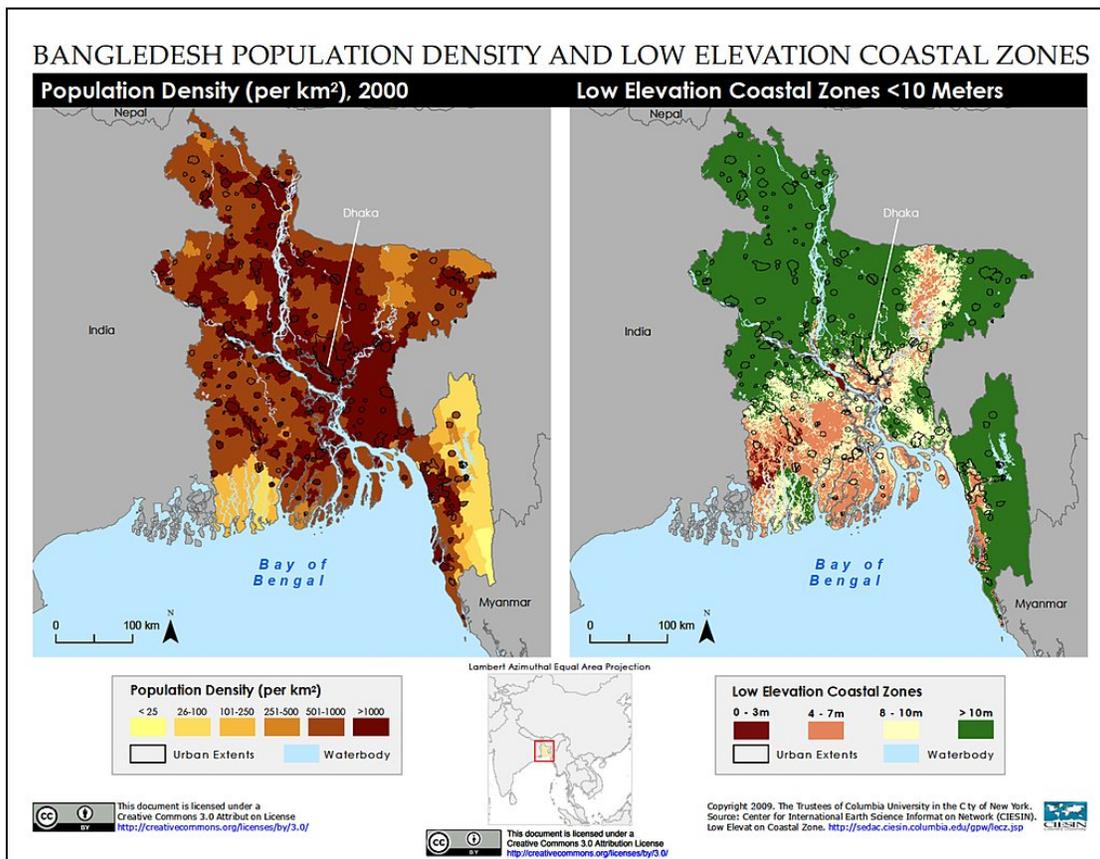
Questions	Summary Questions:
1. How have humans contributed to rising sea levels? Cite evidence from the article.	1. How do humans cause climate change and rising sea levels?
2. Provide two reasons why rising sea levels are a concern for people worldwide.	2. Why are rising sea levels a concern for people worldwide?
3. Can humans take action to prevent sea	3. Can humans take action to prevent sea levels from rising? Explain.

levels from rising? If so, how? If not, how can humans survive with rising sea levels?	4. How can humans survive with rising sea levels?
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**Lesson 2 Aim: How will rising sea levels affect coastal cities and countries?**

Students read about and discuss the impact of rising sea levels on Bangladesh and New York City metropolitan area. It includes map and photograph analysis. Developing coastal nations like Bangladesh, as well as small island nations, will disproportionately suffer from the consequences of climate change. As a developing nation, Bangladesh has contributed little to rising CO<sub>2</sub> concentrations and climate change, however millions of Bangladeshis will be forced to leave homes and seek shelter elsewhere. As an opening activity, students work individually to analyze maps illustrating the impact of rising sea levels on the people of Bangladesh. Next they read an article from the *New York Times* on the impact of rising sea levels on Bangladesh. Students analyze Bangladesh’s response to rising sea levels and determine how effective it has been. New York has the time and resources to respond to rising sea levels. Engineers have considered building barriers to protect New York from rising sea levels and hurricanes. Major disasters like Hurricane Sandy may become more commonplace due to climate change. New York must take action to prevent these events from causing widespread devastation. Students view and analyze images of the damage caused by Hurricane Sandy. Since the majority of the students lived in the New York metropolitan area during the storm, this activity will use students’ prior experiences to foreshadow how rising sea levels and climate change will continue to be relevant to their lives.

Figure 1: Bangladesh population density and low elevation coastal zones:



**Activity 1 Directions:** View the two maps. The map on the left depicts Bangladesh’s population density, and the map on the right depicts the elevation of areas in Bangladesh. Answer the questions that follow.

### Questions

1. Where is Bangladesh’s population the lowest? highest?
2. Where in Bangladesh is the elevation the lowest? highest?
3. How would a sea level rise of four meters affect the people of Bangladesh?

**Activity 2 Directions:** The following excerpts are from a *New York Times* article. It discusses the impact that climate change has had on Bangladesh. Read the article, and complete the assignment.

### Excerpts from “Facing Rising Seas, Bangladesh Confronts the Consequences of Climate Change”

By Gardiner Harris, *New York Times*, March 28, 2014

Source: <https://www.nytimes.com/2014/03/29/world/asia/facing-rising-seas-bangladesh-confronts-the-consequences-of-climate-change.html>

1. When a powerful storm destroyed her riverside home in 2009, Jahanara Khatun lost more than the modest roof over her head. In the aftermath, her husband died and she became so destitute that she

sold her son and daughter into bonded servitude. And she may lose yet more. Ms. Khatun now lives in a bamboo shack that sits below sea level about 50 yards from a sagging berm. She spends her days collecting cow dung for fuel and struggling to grow vegetables in soil poisoned by salt water. Climate scientists predict that this area will be inundated as sea levels rise and storm surges increase, and a cyclone or another disaster could easily wipe away

her rebuilt life. But Ms. Khatun is trying to hold out at least for a while — one of millions living on borrowed time in this vast landscape of river islands, bamboo huts, heartbreaking choices and impossible hopes.

2. Bangladesh relies almost entirely on groundwater for drinking supplies because the rivers are so polluted. The resultant pumping causes the land to settle. So as sea levels are rising, Bangladesh's cities are sinking, increasing the risks of flooding. Poorly constructed seawalls compound the problem. The country's climate scientists and politicians have come to agree that by 2050, rising sea levels will inundate some 17 percent of the land and displace about 18 million people.

3. Bangladeshis have already started to move away from the lowest-lying villages in the river deltas of the Bay of Bengal, scientists in Bangladesh say. People move for many reasons, and urbanization is increasing across South Asia, but rising tides are a big factor. Dr. Rahman's research group has made a rough estimate from small surveys that as many as 1.5 million of the five million slum inhabitants in Dhaka, the capital, moved from villages near the Bay of Bengal.

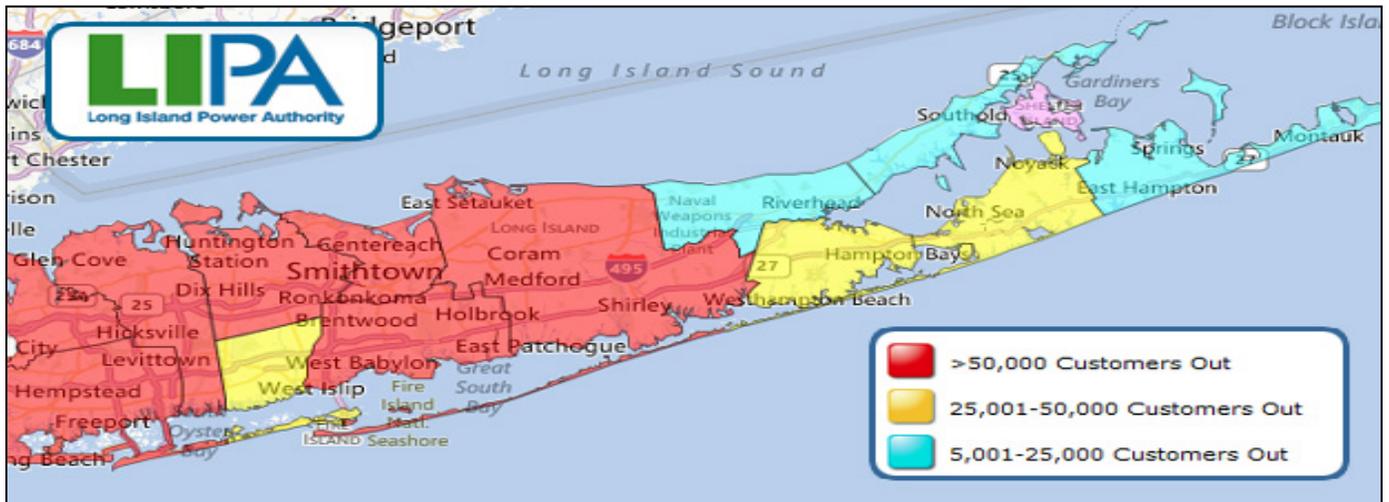
3. Bangladesh has done much to protect its population by creating an early-warning system and building at least 2,500 concrete storm shelters. The result has been a vast reduction in storm-related deaths. While Cyclone Bhola in 1970 killed as many as 550,000 people, Cyclone Aila in 2009 killed 300. The deadliest part of the storm was the nearly 10-foot wall of water that roared through villages in the middle of the afternoon.

### **Questions**

1. How have families been forced to cope with rising sea levels and storms in Bangladesh?
2. What has Bangladesh done to combat rising sea levels?
3. How successful has Bangladesh been in combatting rising sea levels? Explain.

**Activity 3 Directions:** View the map and images of the damage caused by Hurricane Sandy. Write down your observations. Consider how the images relate to your own experiences during the storm, and how you would react if you faced similar circumstances (see Figure 2):

*Figure 2: Map of power outages during Hurricane Sandy, 2012, pictures of storm damage:*



**Activity 4 Directions:** The excerpts from the *New York Magazine* article discuss the impact that climate change will have on the New York metropolitan area. Read the article, and answer the corresponding questions.

**Questions**

1. How does the article describe the initial impact of rising sea levels on New York?
2. How will gradually rising sea levels affect major facilities and landmarks in New York?
3. The article imagines what New York may look like after 2100, if global temperatures continue to rise along with the global sea level. How do you think future generations will react to this phenomenon?

Source:  
<http://nymag.com/daily/intelligencer/2016/09/new-york-future-flooding-climate-change.html>

1. The deluge will begin slowly, and irregularly, and so it will confound human perceptions of change. Areas that never had flash floods will start to experience them, in part because global warming will also increase precipitation. High tides will spill over old bulkheads when there is a full moon. People will start carrying galoshes to work. All the commercial skyscrapers, housing, cultural institutions that currently sit near the waterline will be forced to contend with routine inundation. And cataclysmic floods will become more common, because, to put it simply, if the baseline water level is higher, every storm surge will be that much stronger . . . By 2050, if sea-level rise happens as rapidly as many scientists think it will, today's hundred-year floods will become five times more likely, making mass destruction a once-a-generation occurrence.

*When Will New York City Sink? By Andrew Rice*

2. To begin to fathom what the future could hold for New York, I went to the Princeton office of a research organization called Climate Central, which has developed programs that map out sea-level projections. Climate scientist Ben Strauss set me up on the most advanced version, which uses 3-D Google Earth imagery, and apprised me of the latest gloomy research . . . In Antarctica, enormous glaciers appear to be melting faster than previously estimated, making the current worst-case projections look more and more like probabilities.

3. Using a special 3-D mouse, I swooped like a drone over a familiar reference point at the corner of Canal and Varick Streets: the landmarked former industrial building that houses this magazine's offices. With one foot of sea-level rise, the map didn't change that much. At three feet, though, a tide of blue covered Hudson River Park and West Street. Four feet, five feet: The blue crept east along Canal, toward the entrance to the Holland Tunnel. At six feet, my office building was almost an island.

4. Strauss told me that even the supposedly manageable increase of 1.5 degrees Celsius envisioned by the Paris Agreement would translate to around ten feet of eventual sea-level rise. When I clicked up to ten feet, much of Battery Park City, the Lower East Side, and Brooklyn's waterfront was submerged. The Dumbo carousel stood solitary in the East River, and the barrier spits of the Rockaways and Coney Island mostly vanished . . . I clicked up to the maximum setting of 4 degrees — 30 feet — and maneuvered upward to take in the view from the top of the spire of One World Trade Center. Lower Manhattan had become an archipelago, and the rooftops of southern Brooklyn resembled boats bobbing in a marina.

**Summary Question:** What responsibility does the current population have to future generations? Explain your answer.

## Teaching Innovations from New Jersey

Arlene Gardner, New Jersey Center for Civic Education, Rutgers, The State University of New Jersey

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This series of lessons may be taught as part of a week-long unit on Immigration or the individual lessons and activities might be integrated as part of U.S. History from 1840 to today.

- A. Alexander Hamilton and Great Falls
- B. John Stevens, Steam engines and Interstate Commerce
- C. Alfred Vail and the telegraph
- D. Thomas Edison, patents and the communications revolution
- E. Food and New Jersey
- F. Selman Waksman and the development of antibiotics
- G. Bell Labs and the start of the electronic and Internet revolution

### Objectives

- Explain the scientific method and how it was used by New Jersey inventors
- Define what makes an entrepreneur and identify New Jersey inventors that fit this definition
- Explain how inventions from New Jersey ushered in the market revolution of the 1820s-60s with John Steven's steam transportation
- Determine how Thomas Edison's inventions pushed a revolution in communications at the turn of the 19<sup>th</sup> century
- Describe how Dr. Waksman developed streptomycin and its impact on to deadly diseases such as tuberculosis in the 1950s
- Analyze the beginnings of the computer age with Bell Lab's transistor, laser, information theory, UNIX operating system and programming languages in the 1970s and 80s
- Determine how innovations from New Jersey have improved society

### Questions

1. Why were the Great Falls in Paterson, New Jersey selected as the site for the first industrial city in the country?
2. What new areas of the economy did the invention of the light bulb, the phonograph, the automobile and the motion picture open?
3. How have these inventions contributed to the improvement of our lives?
4. How has the electronics and Internet revolution changed the way we live?
5. Why do you think that many of these inventions were initially developed in New Jersey?
6. How can we balance the need for economic development with preservation of the environment and a life style free from unhealthy contaminants?

### NJ Social Studies Standards

- 6.1.12.C.3.a Analyze how technological developments transformed the economy, created international markets, and affected the environment in New Jersey and the nation
- 6.1.12.D.5.a Analyze government policies and other factors that promoted innovation, entrepreneurship, and industrialization in New Jersey and the United States during this period
- 6.1.12.C.8.b Relate social, cultural, and technological changes in the interwar period to the rise of a consumer economy and the changing role and status of women.
- 6.1.12.C.14.d Relate the changing manufacturing, service, science, and technology industries and educational opportunities to the economy and social dynamics in New Jersey.
- 6.1.12.A.16.a Examine the impact of media and

technology on political and social issues in a global society

6.1.12.A.16.b Analyze government efforts to address intellectual property rights, personal privacy, and other ethical issues in science, medicine, and business that arise from the global use of new technologies.

6.1.12.A.16.c Assess from various perspectives the effectiveness with which the United States government addresses economic issues that affect individuals, business, and/or other countries.

6.1.12.C.16.a Evaluate the economic, political, and social impact of new and emerging technologies on individuals and nations

### **Common Core ELA Standards**

RH.11-12.1: Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

RH.11-12.2: Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

RH.11-12.3: Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.

RH.11-12.4: Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines *faction* in *Federalist* No. 10).

RH.11-12.5: Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.

RH.11-12.6: Evaluate authors' differing points of view on the same historical event or issue by

assessing the authors' claims, reasoning, and evidence.

RH.11-12.7: Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

RH.11-12.8: Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information.

RH.11-12.9: Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

**Anticipatory set:** Ask students: What is an “innovation”? Discuss student responses and make sure that students understand that an innovation is a new idea, or more-effective device or process. An innovation may be the application of better solutions that meet new requirements, unarticulated needs, or existing market needs. Then ask, what is an “invention”? Again, discuss student responses and make clear that an invention may be an improvement upon a machine or product, or a new process for creating an object or a result. Ask, what is the difference between an invention and an innovation? To be called an invention, an idea only needs to be proven as workable, but to be called an innovation, it must also be replicable at an economical cost, and must satisfy a specific need. That's why only a few inventions lead to innovations because not all of them are economically feasible. An inventor develops a new good or service, but does not necessarily bring it to market. An entrepreneur risks resources (natural, human and capital) to bring a new or improved product or service to market. The entrepreneur may not have invented the product or service. Profit is the incentive for the entrepreneur. As an introductory activity, go to the lesson on Econedlink

by the Council for Economic Education at <http://www.econedlink.org/lesson/380/Improving-Original> to understand the difference between innovations, inventions, and entrepreneurs.

**(A) Alexander Hamilton and Great Falls, Paterson, NJ—the first industrial park**

**Background:** Teacher presentation or lecture or student handout or reading. Recognizing the need to spur economic development, the founders included in the U.S. Constitution a provision for patents and copyrights authorizing Congress “to promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writing and Discoveries” (Art. I, Sec. 8, para. 8). The United States Patent Office considers an *invention* patentable only if the *invention* is novel; not obvious; and has utility. Over *6 million patents* have been issued since the first patent in 1790.

At the start of the republic, the new nation was an agricultural society, importing most of its needed manufactured goods from Britain. As President Washington’s Treasury Secretary, Alexander Hamilton had a vision to secure the economic foundation of the United States that included the federal assumption of state debts, the creation of the Bank of the United States and support from the government to encourage the growth of manufacturing. The first Congress approved the assumption of state debts from the Revolution by the federal government in the Funding Act of 1790. It also approved legislation to create the First Bank of the United States in 1791, which was built in Philadelphia while it was still the nation’s capital. In December 1791, Hamilton presented to Congress a Report on the Subject of Manufacturers, which recommended high tariffs to protect American industry from competition, government subsidies

for “new inventions...particularly those which relate to machinery” and internal improvements. Congress, however, was not as enthusiastic. The report was never put to a vote.

See video on Alexander Hamilton and New Jersey at <https://www.youtube.com/watch?v=YL4hkHAa85o>. In the meantime, however, Hamilton and his former Treasury Department assistant, William Duer, founded the "Society for the Establishment of Useful Manufactures." Supported by private investors, the society was chartered by New Jersey under Hamilton's direction to exploit the falls for this planned city, which Hamilton called a "national manufactory". The enterprise was a public-private partnership: it was exempt from property taxes for ten years. The society founded the city of Paterson in the vicinity of the falls, naming it in honor of William Paterson, the governor of New Jersey. Hamilton commissioned civil engineer Pierre Charles L'Enfant, responsible for the layout of the new capital at Washington, D.C. to design the system of canals known as raceways supplying the power for the watermills in the new town. His magnificent and impracticable ideas were soon abandoned but a series of raceways were constructed.

*Figure 1: The Great Falls of the Passaic River, showing the turbine housing of the S.U.M. dating from 1911*



The Great Falls of the Passaic River in Paterson, New Jersey became America's first planned industrial city in 1791. The waterfalls were harnessed as a power source for grist mills and resulted in the growth of Paterson as one of the first industrial centers in the United States. Hamilton hoped to demonstrate the ability of the United States to make proper use of its plentiful raw materials and its people's special aptitude for technological pursuits through successful manufacturing. Although the Society was dissolved after only five years because it was losing money, it was the first manufacturing corporation chartered by the state of New Jersey and established a model for the future. Later on, the management of the falls became a lucrative source of profits as the area became the nucleus for a growing mill industry. By 1815, thirteen water-powered cotton mills were operating beside the falls, operated by over 2,000 workers. As a result of the society's success in promoting industry, the population of Paterson grew from 500 in the 1790s to over 5,000 by 1820. By the 1830s, the textile mill industry in the area had been surpassed by larger and better-capitalized steam-powered operations in New England and the local mill industry shifted toward the manufacture of steel and locomotives. The Rogers Locomotive and Machine Works, which began operating in 1832, was the first such success. By the time of the American Civil War, the milling of steel and the manufacture of locomotives had become the dominant industry. In the 1880s, the area became the center of the nation's silk industry. The society continued operations into the 20th century but fell into decline with the abandonment of the area by industry. In 1945, the society's charter and property were acquired by the city of Paterson. But American industry started here.

**Critical thinking activity:** Ask students to look at a map of the eastern United States and explain why

Hamilton selected the Great Falls as the site for the first United States industrial park. Hamilton had visited the Great Falls of the Passaic River in 1778 when he was serving as an aide to General Washington during the American Revolution and saw how powerful they were. The energy of the waterfalls was harnessed as a power source for raw products (cotton, iron, silk) that could be manufactured into finished products. The falls were not only powerful but also conveniently located within the main population centers of the country between New York City and Philadelphia and on a river which could be reached from New York Harbor. In addition to being located near the nation's population centers, land in New Jersey was cheap and there were abundant forests and rivers.

Why did New Jersey fit the criteria of a manufacturing location described by Alexander Hamilton in his Report on Manufacturers? Why did railroads come to New Jersey? Go to the NJ Digital Highway at [http://www.njdigitalhighway.org/enj/lessons/thomas\\_edison/?part=growth\\_of\\_industry](http://www.njdigitalhighway.org/enj/lessons/thomas_edison/?part=growth_of_industry) for an activity to help answer this question.

**Critical thinking activity:** Ask students: What governmental support did the Society for the Establishment of Useful Manufactures (SUM) have from government? It was exempt from local property taxes for ten years. Do you think that the federal /state or local government should be supporting economic development or should it be left to private individuals? How do you think government should support economic development?

**(B) John Stevens, Steam Engines and Interstate Commerce**

Industrial development in the early 19th century would not have been possible without steam engines. In 1781 Scottish engineer James Watt

patented a steam engine that produced continuous rotary motion. Watt's ten-horse-power engines enabled a wide range of manufacturing machinery to be powered. The engines could be sited anywhere that water and coal or wood fuel could be obtained. With steam engines, it was possible to construct mainline railways, which were a key component of the industrial revolution. Railways reduced the costs of shipping, and allowed for fewer lost goods, compared with shipping over water, which faced occasional sinking of ships. The change from canals to railways allowed for "national markets" in which prices varied very little from city to city. Watt's steam engine also enabled a wide range of manufacturing machinery to be powered since the engines could be placed anywhere that water and coal or wood fuel was available.

Steam engines were also being used to power ships and for manufacturing. John Stevens was a lawyer, engineer and inventor in Hoboken, New Jersey, who constructed the first U.S. steam locomotive, the first steam-powered ferry and the first U.S. commercial ferry service. In 1791, Stevens received one of the first three patents issued by the United States Patent Office, all three of which were applications of steam power. In 1809, Stevens' steamship, *Phoenix*, left Hoboken on a trip down the Atlantic Ocean along the coastline of New Jersey and then up the Delaware River to Philadelphia. It was the first steamship to make an ocean voyage. In 1811, Steven's steam ferry, *Juliana*, was the first to run across the Hudson River between New York and Hoboken. The first railroad charter in the U.S. was given to Stevens and others in 1815 for the New Jersey Railroad. He designed and built a steam locomotive capable of hauling several passenger cars at his estate in Hoboken, New Jersey in 1825.

**Procedures/Comparing Inventors Activity:** John Stevens (1749-1838) and James Watt (1736-1819) were both interested in developing the use of steam engines. Have students conduct research (or use the information provided below) and complete *Handout 1: Graphic Organizer* comparing John Stevens and James Watt or prepare a short essay comparing their backgrounds and accomplishments. Essays should note the similarities: both came from prominent families had excellent educational backgrounds and were curious tinkerers, their inventions were practical and had enormous impact on the improvement of transportation during the early 19<sup>th</sup> century, and institutions of higher learning were established in their names. Students should use the graphic organizer, Handout 1, to help them organize their comparison of the two inventors.

James Watt was born in a Scottish seaport on the Firth of Clyde in 1736. His father was a shipwright, ship owner and contractor, and served as a civic officer for the town. His mother came from a distinguished family and was well educated. When he was eighteen, his mother died and his father's health began to fail. Watt traveled to London to study instrument-making for a year, then returned to Scotland, settling in the major commercial city of Glasgow intent on setting up his own instrument-making business. Although steam engines had been in use for more than 50 years, they weren't very workable. In 1765, Watt realized that too much heat was being lost in the process and developed a model of a more efficient steam engine that provided more steam to perform work. Watt had a working model later that same year and a patent for it by 1781. Watt Memorial Library was begun in 1816 with Watt's donation of scientific books, and developed as part of the Watt Institution by his son, which ultimately became the James Watt College, now part of West College Scotland.

John Stevens was born in Perth Amboy, New Jersey. His father was a prominent state politician who served as a delegate to the [Continental Congress](#), and his mother, Elizabeth Alexander, was the daughter of New York lawyer and statesman. Stevens graduated King's College (now Columbia University) in 1768. At age 27 he was appointed a captain in Washington's army, and was afterwards treasurer of New Jersey. In 1784, he bought land that had been confiscated from a Tory (Loyalist) landowner at a public auction from the state of New Jersey. His land purchase comprised approximately what is now the city of Hoboken. Stevens was a lawyer, engineer and inventor. He constructed the first U.S. steam locomotive, the first steam-powered ferry, the *Phoenix* in 1806, which was the first steamship to successfully navigate open ocean to Philadelphia, and first U.S. commercial ferry service from in 1811 from Hoboken, NJ to New York City, NY. He obtained the first railroad charter in 1815 and designed and built a steam locomotive capable of hauling several passenger cars in 1825. He also helped to develop U.S. patent law. Stevens built an estate at Castle Point in Hoboken, on land that was given by his son to create Stevens Institute of Technology in 1870.

**John Stevens and James Watt**

	James Watt	John Stevens
<b>Birth date and place</b>	Island of Firth, Scotland 1736	Perth Amboy, NJ 1745
<b>Families</b>	Father a civic leader Mother from a distinguished family and well-educated	Father a prominent statesman Mother from a distinguished family
<b>Educational Background</b>	Well educated	Graduated from a prestigious university
<b>Accomplishments</b>	Developed and patented in 1781 a workable steam engine	Constructed the first U.S. steam locomotive, and the first steam-powered ferry, the <i>Phoenix</i> in 1806, , and the first U.S. commercial ferry service from in 1811 from Hoboken, NJ to New York City, NY. Obtained the first railroad charter in 1815 and designed and built a steam locomotive capable of hauling several passenger cars in 1825. Helped to develop U.S. patent law.
<b>Legacies</b>	Watt Memorial Library, now part of West College in Scotland	Stevens Institute of Technology in Hoboken, NJ
<b>Other information</b>		

**The Law and the entrepreneur: *Gibbons v. Ogden (1824)*:** The case that defined the scope of interstate commerce. It was the operation of

steamboats on the Hudson River between New Jersey and New York that prompted the U.S. Supreme Court decision that made it clear that the federal government had the right to regulate interstate commerce. A New York state law gave to individuals the exclusive right to operate steamboats on waters within state jurisdiction. Laws like this one were duplicated elsewhere which led to friction as some states would require foreign (out-of-state) boats to pay substantial fees for navigation privileges. In this case Thomas Gibbons -- a steamboat owner who did business between New York and New Jersey under a federal coastal license -- challenged the monopoly license granted by New York to Aaron Ogden. New York courts consistently upheld the state monopoly.

On appeal to the U.S. Supreme Court under Article III, Section 2 granting the federal courts jurisdiction over cases arising “between Citizens of different States,” the question was: Did the State of New York exercise authority in a realm reserved exclusively to Congress, namely, the regulation of interstate commerce?

The unanimous Court found that New York's licensing requirement for out-of-state operators was inconsistent with a congressional act regulating the coasting trade (Act of February 1793, Sec. 1, Clause 8). The New York law was invalid by virtue of the Supremacy Clause U.S. Constitution, Art. I, Sec. 8, Clause 3: granting Congress the power “to regulate Commerce with foreign Nations, and among the several States, and with the Indian tribes”. In his opinion, Chief Justice John Marshall developed a clear definition of the word commerce, which included navigation on interstate waterways. He also gave meaning to the phrase "among the several states" in the Commerce Clause. Marshall's was one of the earliest and most influential opinions concerning this important clause. He concluded that

regulation of navigation by steamboat operators and others for purposes of conducting interstate commerce was a power reserved to and exercised by the Congress.

**Close Reading Activity:** Have students read *Handout 2: Gibbons v. Ogden* (1824). Have them identify and define any words that they do not understand. Students answer the following questions:

1. How does the U.S. Supreme Court define “commerce”?
2. How does it define “among the several States”?
3. Why does the Court conclude that the New York law must give way to federal law?
4. Why was this decision important to the development of commerce in the United States?
5. Why was this decision important to the development of the power of the federal government?

*Gibbons v. Ogden* set the stage for future expansion of congressional power over commercial activity and a vast range of other activities once thought to come within the jurisdiction of the states. After *Gibbons v. Ogden*, Congress had preemptive authority over the states to regulate any aspect of commerce crossing state lines. Thus, any state law regulating in-state commercial activities (e.g., workers' minimum wages in an in-state factory) could potentially be overturned by Congress if that activity was somehow connected to interstate commerce (e.g., that factory's goods were sold across state lines). Indeed, more than any other case, *Gibbons v. Ogden* set the stage for the federal government's overwhelming growth in power into the 20th century. All started by a dispute between ferry boat transportation across the Hudson River between New Jersey and New York.

*Figure 2: Telegraph Key created by Alfred Vail, 1844, Artifact, National Museum of American History, EM\*181411.*



### **(C) Alfred Vail and the Telegraph**

**Background:** Born in 1807 in Morristown, New Jersey, Alfred Vail's father owned the Speedwell Iron Works. Situated at a natural gorge of the Whippany River, several hydraulic powered forges predated the establishment of the ironworks. In 1815, Vail became sole owner of the Speedwell works and expanded it, producing a variety of agricultural and industrial machinery. After completing public school, Alfred Vail worked as a machinist at the iron works. The engine for the SS Savannah, the first steamship to cross the Atlantic Ocean, was built at the Speedwell Ironworks in 1818. In 1832, he began coursework in theological studies at the University of the City of New York, now New York University, with the hope of becoming a Presbyterian minister.

Samuel Morse was born in Charlestown, Massachusetts in 1791. He was a professional artist, not a scientist. He graduated from Yale in 1810 and lived in England from 1811 to 1815, where he exhibited at the Royal Academy in 1813. He spent

the next ten years as an itinerant artist with a particular interest in portraiture. He returned to America in 1832 and became a professor of painting and sculpture at the University of the City of New York. Hearing a discussion on electromagnets gave him the idea for an electric telegraph and he gave the development of a telegraph his full attention. In 1837, Alfred Vail saw Morse demonstrate an early version of his electric telegraph in New York, and convinced Morse to take him on as a partner. The contract between the two stated that Vail—for a share of interest in Morse's rights to the telegraph—would work on constructing the telegraph machines and financing the American and foreign patents. During his work on the telegraph, Morse needed political help to obtain support from Congress as much as he required technical and financial assistance, and he also shared ownership in a future telegraph system with Congressman Francis Ormond Jonathan "Fog" Smith (four shares).

Vail vastly improved Morse's original design of the machine. Instead of using pendulums, Vail added weights to the machine's turning key. He also substituted a steel pointed pen for the pencil Morse had employed, to indent the code into the paper tape the machine used and improved the mechanics of the register, the instrument that punched out the code via electric impulse, as well. Additionally, Vail developed a simpler alphabetic system of code to replace Morse's original, but more complicated numerical code, in which dashes and dots were interpreted as numbers and then translated into words in a code book. Vail's alpha code greatly sped up the process of deciphering messages. Though his contributions to the project were extremely significant, it was Morse's name that appeared on the patents. Consequently, Morse is remembered, and Vail is often not.

Samuel Morse and Alfred Vail sent the first telegram using Morse code, and the first in America, on January 11, 1838 in Morristown, New Jersey from the Speedwell Ironworks. It was the beginning of a revolution in communications, and as soon there were lines linking all the major cities on the East Coast. By 1861, the telegraph connected the West Coast to the East Coast, bringing an end to the Pony Express.

With changing industrial trends and a decline in the flow of the Whippany River, the ironworks were shut down in 1873, and its equipment sold. The remains of the factory buildings burned in 1908, and the few surviving walls and foundations remain unrestored. Speedwell Village was declared a National Historic Landmark in 1974.

Go to the video about the Invention of the Telegraph at

[https://www.youtube.com/watch?list=PLU0OVRbhFK0rDPCDQI42aPb\\_5MpGikfNG&v=RNhinA8ajoI](https://www.youtube.com/watch?list=PLU0OVRbhFK0rDPCDQI42aPb_5MpGikfNG&v=RNhinA8ajoI).

You decide: Both Vail and Morse left their papers to the Library of Congress, including their contract. Based on their contract which can be found at <https://www.loc.gov/collections/samuel-morse-papers/articles-and-essays/collection-highlights/invention-of-the-telegraph/>, do you think it was fair for Morse to patent the telegraph solely in his name? Why or why not?

### **(D) Thomas Edison, patents and the communications revolution**

Although protecting authors and inventors with limited monopolies was not without precedent, few countries have enshrined this concept in their founding document. The United States Constitution included a specific provision for Congress to

“promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writing and Discoveries” (U.S. Constitution Art. 1, Sec. 8, para. 8, 1787 ratified 1788), which was done through the passage of the Patent Act of 1790 and successive patent acts.

We associate the invention of the light bulb with Thomas Edison in Menlo Park, New Jersey, but we often forget that Edison was the author of many other important inventions, including the idea of a research lab. Edison called his research lab his “invention factory.” In fact, Edison did not “invent” the light bulb. Arc lighting, which was bright enough to light a street but too bright for inside, had been invented prior to Edison. What he did invent was the incandescent bulb in 1879 which was soft enough for inside use and burned long enough to light a home for many hours. Then Edison and his lab assistants invented the electric power system, including wires, fuses and switches, to bring electricity to homes and businesses.

**Background:** Thomas Alva Edison was born on February 11, 1847, in Milan, Ohio. He was the last of the seven children of Samuel and Nancy Edison. Thomas's father was an exiled political activist from Canada and his mother was a school teacher and a major influence in Thomas' early life. In 1854, the family moved to Port Huron, Michigan, where Edison attended public school for a total of 12 weeks. A hyperactive child, prone to distraction, he was deemed "difficult" by his teacher. His mother quickly pulled him from school and taught him at home. At age 11, he showed a voracious appetite for knowledge, reading books on a wide range of subjects. In this wide-open curriculum Edison developed a process for self-education and learning independently that would serve him throughout his life.

At age 12, Edison began to sell newspapers to passengers along the Grand Trunk Railroad line. Exploiting his access to the news bulletins teletyped to the station office each day, Edison began publishing his own small newspaper, called the *Grand Trunk Herald*. The up-to-date articles were a hit with passengers. This was the first of what would become a long string of entrepreneurial ventures where he saw a need and took the opportunity to capitalize on it. While he worked for the railroad, a near-tragic event turned fortuitous for the young man. After Edison saved a 3-year-old from being run over by an errant train, the child's grateful father rewarded him by teaching him to operate a telegraph. By age 15, he had learned enough to be employed as a telegraph operator. For the next five years, Edison traveled throughout the Midwest as an itinerant telegrapher, subbing for those who had gone to the Civil War. He read widely, studied and experimented with telegraph technology, and became familiar with electrical science. In 1868, Edison ventured to Boston, landing a job with the Western Union Telegraph Company. In his spare time, he designed and patented an electronic voting recorder for quickly tallying votes in the legislature—his first patent. The following year Edison moved to New York

City and developed his first invention, an improved stock ticker, the Universal Stock Printer, which synchronized several stock tickers' transactions. The Gold and Stock Telegraph Company was so impressed, they paid him \$40,000 for the rights. Edison was only 22 years old. With this success, he quit his work as a telegrapher to devote himself full-time to inventing.

In 1870, Thomas Edison set up his first small laboratory and manufacturing facility in Newark, New Jersey, and employed several machinists. As an independent entrepreneur, Edison formed numerous partnerships and developed his products for the highest bidder. Often that was Western Union, but just as often, it was one of Western Union's rivals. In 1876, he moved his expanding operations to Menlo Park, New Jersey, and built an independent industrial research facility incorporating machine shops and laboratories. That same year, Western Union encouraged him to develop a communication device to compete with Alexander Graham Bell's telephone. He never did. However, in December of 1877, Edison developed a method for recording sound: the phonograph. Though not commercially viable for another decade, the invention brought him worldwide fame.

Figure 3: Thomas Edison with his second phonograph, April 1878.  
[http://en.academic.ru/pictures/enwiki/69/Edison\\_and\\_phonograph\\_edit1.jpg](http://en.academic.ru/pictures/enwiki/69/Edison_and_phonograph_edit1.jpg)



Figure 4: Edison cylinder phonograph ca.1899  
<http://en.academic.ru/pictures/enwiki/69/EdisonPhonograph.jpg>



Figure 5: Edison and most of his Lab Staff in West Orange, NJ, 1893, LC-USZ62-98068



In his first public display of incandescent lighting, Thomas Alva Edison lit up the streets of Menlo Park, New Jersey on December 31, 1879. The following January, Edison was granted a patent for “an improvement on electric lamps and in the method of manufacturing the same,” and he set out to develop a company that would deliver the electricity to power and light the cities of the world. That same year, Edison founded the Edison

Illuminating Company—the first investor-owned electric utility—which later became the General Electric Corporation. Watch the video of Thomas Edison’s Light Bulb at <https://www.youtube.com/watch?v=0wkjISzt0ko>.

In 1881, he left Menlo Park to establish facilities in several cities where electrical systems were being installed. In 1882, the Pearl Street generating

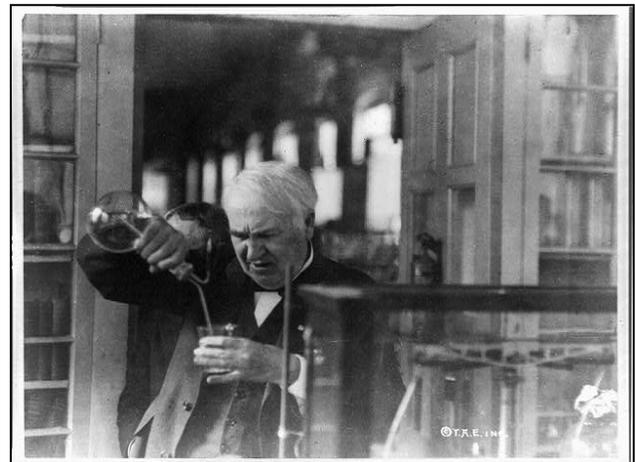
station provided 110 volts of electrical power to 59 customers in lower Manhattan. In 1887, Edison built an industrial research laboratory in West Orange, New Jersey, which served as the primary research laboratory for the Edison lighting companies. He spent most of his time there, supervising the development of lighting technology and power systems. He also perfected the phonograph, and developed the motion picture camera and the alkaline storage battery.

Over the next few decades, Edison found his role as inventor transitioning to one as industrialist and business manager. He eventually became embroiled in a longstanding rivalry with Nikola Tesla, an engineering visionary with academic training who worked with Edison's company for a time, parting ways in 1885. The two would publicly clash about the use of direct current electricity, which Edison favored, vs. alternating currents, which Tesla championed. The latter inventor entered into a partnership with George Westinghouse, an Edison competitor as well, and thus a major business feud over electrical power came into being.

But more inventions were in store for Edison: the motion picture. In 1893, the world's first film production studio, the Black Maria, was completed on the grounds of Edison's laboratories at West Orange, New Jersey, for the purpose of making filmstrips for the Kinetoscope. It got its name because it was large, black, and looked like the police wagons of the day. On January 7, 1894, the experimental kinetoscope film of Thomas Edison's employee Fred Ott sneezing was filmed at the Edison Laboratories in West Orange. It was the first motion picture copyrighted in the United States. The kinetoscope enabled one person at a time to view moving pictures. In 1895, the French Lumiere brothers invented a portable motion-picture camera, film processing unit and projector called

the Cinematographe, three functions covered in one invention that projected moving, photographic, pictures to a paying audience of more than one person. Later in 1896, Edison showed his improved Vitascope projector and it was the first commercially, successful, projector in the U.S. On April 23, 1896, Edison became the first person to project a motion picture, holding the world's first motion picture screening at Koster & Bial's Music Hall in New York City. On December 1, 1903 "The Great Train Robbery," the first "western" film, produced by Edison Laboratories and filmed at various locations in New Jersey, was released to the public. Edison produced 200-300 films at the Black Maria.

*Figure 6: Edison experimenting in his lab, 1920  
LC-USZ62-98832*



As the automobile industry began to grow, Edison worked on developing a suitable storage battery that could power an electric car. Though the gasoline-powered engine eventually prevailed, Edison designed a battery for the self-starter on the Model T for friend and admirer Henry Ford in 1912. The system was used extensively in the auto industry for decades.

Edison earned 1,093 United States patents, a record number for one person that still stands. He also earned at least several hundred foreign patents from

Great Britain, France, Germany and other countries. Most foreign patents were similar to the American ones. Thomas Edison died of complications of diabetes on October 18, 1931, in his home, "Glenmont," in West Orange, New Jersey. He was 84 years old.

**Jigsaw Activity:** Divide students into six groups. Prepare cards with selections from Edison's biography (early life, early inventions, Menlo Park light bulb, phonograph, motion pictures, automobile battery and share one card with each group. Have students jigsaw and explain the early life or inventions of Thomas Edison to the other groups. Have students use Handout 3 to organize and summarize Edison's life and inventions.

**The scientific method:** Scientific method is a body of techniques for investigating phenomena, acquiring new knowledge, or correcting and integrating previous knowledge. To be termed scientific, a method of inquiry is commonly based on empirical or measurable evidence subject to specific principles of reasoning. The *Oxford English Dictionary* defines the scientific method as "a method or procedure that has characterized natural science since the 17th century, consisting in systematic observation, measurement, and experiment, and the formulation, testing, and modification of hypotheses."

**Critical thinking activity:** Ask students to consider and respond to the following questions about Edison and his inventions:

1. Why did Edison choose to open his lab in New Jersey?
2. How did people react to his inventions?
3. How did Edison expect his inventions to be used?
4. Did Edison follow the scientific method in developing his inventions?

5. Why is Edison considered a pioneer of the research and development process that exists today?
6. Does Edison fit the definition of an "entrepreneur"?

**Activity:** Edison on Trial. Some people believe that historians give too much credit to Edison and not enough is given to his assistants for these inventions. Your job is to sit as a member of a jury that must decide whether or not Edison deserves all of the credit he is given. Since this is a civil case rather than a criminal case, the burden of proof necessary for a guilty verdict is only more likely than not. (over 50%) You will be presented with a case for the prosecution that charges that, "Thomas Alva Edison primarily succeeded not because of his own inventive ability, but as a result of the ingenuity and efforts of the many inventors and machinists that worked for him." The defense will argue that although Edison did have teams of assistants and machinists, he succeed as a result of his own ideas, intellectual ability, leadership and hard work. The court case will rely heavily on statements from Edison and those who knew and worked with him. Any statements in quotes are directly from the witnesses and those that are not in quotes were developed for the purposes of this case based on the opinions and ideas of the witnesses. For documents and instructions, go to the NJ Digital Highway at [http://www.njdigitalhighway.org/enj/lessons/thomas\\_edison/?part=edison\\_on\\_trial](http://www.njdigitalhighway.org/enj/lessons/thomas_edison/?part=edison_on_trial)

### **(E) Food and New Jersey**

Although many scoff at the idea of New Jersey as the "Garden State", New Jersey is home to more than 9,071 farms covering 715,057 acres of farmland. The state is among the leaders in many forms of agricultural production. For example, New Jersey ranks 5<sup>th</sup> in blueberry production, 3<sup>rd</sup> in

cranberry production, 3<sup>rd</sup> in spinach, 3<sup>rd</sup> in bell peppers, 4<sup>th</sup> in peach production. It was the location of several important improvements in foods that we eat every day.

A. Condensed soup. Doctor John T. Dorrance, a chemist with the Campbell Soup Company, in Camden, NJ, invented condensed soup in 1897. Canned soup can be condensed, in which case it is prepared by adding water (or sometimes milk), or it can be "ready-to-eat," meaning that no additional liquid is needed before eating. Condensing soup allows soup to be packaged into a smaller can and sold at a lower price than other canned soups. The soup is usually doubled in volume by adding a "can full" of water or milk (about 10 ounces). Campbell's products are sold in 120 countries around the world. For a video about the Campbell Soup Company go to

[https://www.youtube.com/watch?list=PLU0OVRbhFK0rDPCDQI42aPb\\_5MpGikfNG&v=TBpd2zCxEmE](https://www.youtube.com/watch?list=PLU0OVRbhFK0rDPCDQI42aPb_5MpGikfNG&v=TBpd2zCxEmE).

B. Blueberries. The birthplace of the cultivated blueberry is Whitesbog. Today, blueberries are considered a super-food, rich in vitamins and antioxidants, and grown around the world; North Carolina, Michigan, Georgia, and New Jersey are the top U.S. producers. Americans consume, on average, five cups of blueberries per year. But until the early twentieth century, most farmers thought that wild blueberries could not be cultivated successfully. Elizabeth Coleman White (1871-1954) grew up on her father's cranberry farm in Whitesbog, an agricultural community in the Pine Barrens in Pemberton Township, New Jersey. Whitesbog was the largest cranberry farm in the state and its founder (her father) was a nationally recognized leader in the cranberry industry. At the time, people did not believe that blueberries could be domesticated. In 1911, Elizabeth White became

interested in blueberry propagation and, using her father's farm, she collaborated with Dr. Frederick Coville, a U.S. Department of Agriculture botanist, to identify wild blueberry plants with the most desirable properties, crossbreed the bushes and create vibrant new blueberry varieties based on wild varieties. By 1916, they had developed a blueberry plants that could be grown and sold commercially. In 1927, she helped to start the New Jersey Cooperative Blueberry Association. Thanks to Elizabeth White, blueberries are now produced in 38 states, with Michigan producing the most but New Jersey not far behind! For additional information on Elizabeth White, see <http://officialnj350.com/elizabeth-white-and-the-blueberry-business-teaching-resource-target-age-middle-school/>.

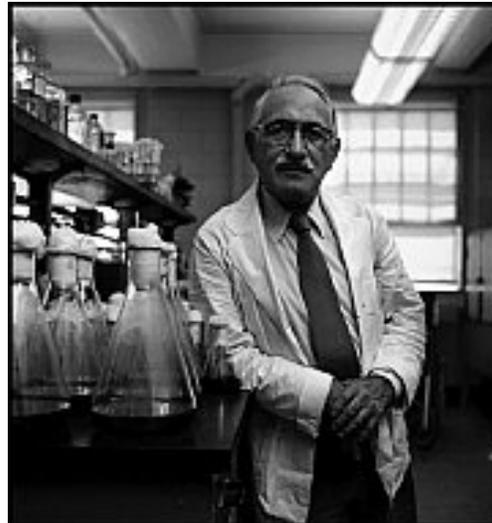
C. The Rutgers tomato was introduced in 1934 by Rutgers breeder Lyman Schermerhorn as an ideal locally well-adapted and improved "General Use" tomato for processing (canning and juicing) as well as fresh market. The Rutgers tomato was developed and released in the period between World War I and World War II, during expansion of canning and truck farming, when 36,000+ acres of tomatoes were grown in the Garden State. The Rutgers tomato was a genuine horticultural improvement over non-certified saved seeds, as well as over commercial varieties, with improved attributes, including: Pleasing flavor and taste of the juice; more uniform sparkling red internal color ripening from center of the tomato outward; smooth skin; freedom from fruit cracking; 'second early' maturity; handsome flattened globe shape; vigorous healthy foliage to ripen more fruit and reduce sunscald; firm thick fleshy fruit walls for its time, though considered extremely soft by today's definition of tomato firmness; uniformity true to type in the field.

**Activity:** Let me count the ways. How often do you eat a tomato or tomato product (sauce, stewed, sun-dried)? How about a blueberry or blueberry product (yogurt, cake of muffins, etc.)? How about something from a can? What can you conclude about the impact of agricultural improvements from New Jersey based on your calculations? Consider the method for identifying the best way to cultivate blueberries or tomatoes for market. How are these methods the same as those for other “inventions”? (In both cases, the scientific method of investigating what worked and what did not was followed.)

**(F) Selman Waksman and the development of antibiotics**

Born in Russia (near Kiev) in 1888, Selman Waksman entered Rutgers University as an undergraduate in 1911 and graduate with a Bachelor of Science degree in Agriculture in 1915. He completed his Master's Degree also at Rutgers while working as a research assistant in soil bacteriology at the New Jersey Experimental Agriculture Station. After working in California on his Ph. D in Microbiology he was invited back to Rutgers, where he worked his way up from Associate Professor to head of the Microbiology Department when it was organized in 1940. In 1928, Scottish bacteriologist Alexander Fleming made a chance discovery from an already discarded, contaminated Petri dish. The mold that had contaminated the experiment turned out to contain a powerful antibiotic, penicillin. However, it wasn't until 1940 that two scientists at Oxford University, Australian Howard Florey and German refugee Ernst Chain, developed a chemical technique for producing a penicillin that kept its antibacterial power for longer than a few days and was safe to use. Mass production started immediately since the new drug was needed to save lives that otherwise would have been lost due to bacterial infections in even minor wounds.

*Figure 7: Dr. Selman Waksman in his lab, 1953  
[http://www.magnumphotos.com/Catalogue/Erich-Hartmann/1953/USA-Dr-Selman-WAKSMAN-\(US\)-NN13147.html](http://www.magnumphotos.com/Catalogue/Erich-Hartmann/1953/USA-Dr-Selman-WAKSMAN-(US)-NN13147.html)*



At the start of the 20th century, tuberculosis was an urgent health problem; it was contagious and usually fatal. No immunization or effective treatment was available. Individuals with tuberculosis were isolated in facilities. In 1882 the Prussian physician Robert Koch had identified the cause of tuberculosis to be a specific bacteria or bacillus. He developed a protein from the bacteria with the hope that it would prove to provide effective immunization, but it did not. Since 1915, Dr. Waksman had been analyzing soil. In 1939, i.e. one year before the rediscovery of penicillin by Florey and Chain, Dr. Waksman started an extensive study aimed at determining the nature of the substance by which the various soil microbes destroyed each other. In 1940 Dr. Waksman and his colleagues at Rutgers University had succeeded in isolating the first antibiotic, which was called “actinomycin” but it was very toxic. In 1942 another antibiotic was detected and studied, called “streptothricin”. This had a high degree of activity against many bacteria and also against the tubercle bacillus but was also too toxic. During the

streptothricin studies, Dr. Waksman and his colleagues, Albert Schatz, Elizabeth Bugie, developed a series of test-methods, which helped to isolate the antibiotic, streptomycin, in 1943. Streptomycin was the first effective cure for tuberculosis and dramatically reduced the number of cases, although the hope of total eradication has been thwarted by the development of drug-resistant strains.

In 1949, an Institute of Microbiology was established at Rutgers University with Dr. Waksman as its first Director. Today this institute bears his name. In 1952, he was awarded the Nobel Prize for Physiology/Medicine for his work on antibiotics (including streptomycin) and their effect on tuberculosis. Located on Busch Campus of Rutgers, The State University of New Jersey, the Waksman Institute of Microbiology is an interdisciplinary research institute devoted to excellence in basic research including developmental biology, cell biology, biochemistry, structural biology, genetics, and genomics but now employs molecular tools to streamline and accelerate laboratory processes. Watch the video at [https://youtu.be/\\_PB-OVGWVGg](https://youtu.be/_PB-OVGWVGg). Although he officially retired from Rutgers in 1958, Dr. Waksman still maintained an office and conducted research from time to time. A research facility on the campus on the Technion Institute of Technology in Haifa, Israel, was established in 1962 with Dr. Waksman as its director. Dr. Waksman died in 1973.

**Activity:** The role of the legal system in the creation of, protection of, and profit from intellectual property such as new antibiotics. The pharmaceutical/chemical manufacturer Merck and Co. was interested in manufacturing and marketing these new antibiotics. Dr. Waksman could have used his discoveries to make himself rich, but chose

instead to divert most of the profits of his work to the Institute. His influence at Merck led Merck to give up its exclusive license on the manufacture of streptomycin so that it could be licensed to other companies in order to rapidly distribute it for the treatment of tuberculosis. In spite of his philanthropic approach, Albert Schatz, one of Dr. Waksman's research assistants, sued him for a share of the profits. For directions and documents to use regarding this law suit to understand the role of the legal system in protecting inventions and intellectual property, go to the NJ Digital Highway at

[http://www.njdigitalhighway.org/enj/lessons/selman\\_waksman/?part=patents\\_and\\_profits](http://www.njdigitalhighway.org/enj/lessons/selman_waksman/?part=patents_and_profits).

### **(G) Bell Labs and the start of the electronic and internet revolution**

**Activity:** Watch the video about Bell labs at <https://www.youtube.com/watch?v=yJwkOzJ7bjA>.

**Background:** Bell Labs has its roots in the consolidation of several engineering departments within the American Telephone & Telegraph (AT&T) company and the Western Electric company, the manufacturing organization for the Bell System. These departments had been tasked with overcoming the day-to-day engineering challenges of building a national communications network. But as large parts of that network were deployed and the emerging telephone business took hold in the 1920s, attention increasingly turned to exploring fundamental areas of science likely to shape the future of the industry. As a result, about 4,000 of these scientists and engineers were assigned to a newly created Bell Telephone Laboratories, Inc. in 1925, and were to be fully dedicated to such research. Go to <http://www.bell-labs.com/claude-shannon/> for background on early work at Bell Labs "Math Department".

Bell Labs headquarters was in Murray Hill, NJ. In 1934, AT&T's Development and Research Department, which had been devoted to bridging the gap between laboratory research and the operations of communication systems, was integrated into Bell Laboratories. Growth continued as engineers from development departments were also folded into Bell Laboratories. In 1947, the transistor was developed at Bell Labs, the start of the 20th century communications revolutions that has resulted in cell phones and computers. Scientists from Bell Labs developed a wide range of revolutionary technologies, including the laser, information theory, the UNIX operating system, the C programming language and the C++ programming language. Eight Nobel Prizes have been awarded for work completed at Bell Labs.

As a consequence of a divestiture agreement with the U.S. Government in 1984, AT&T Corporation divested itself of its local exchange companies and the Bell System as it was known ceased to exist. As part of the divestiture agreement, AT&T Technologies assumed the business of Western Electric and Bell Laboratories. Concurrently, several thousand Bell Laboratories employees were split off to form Bellcore, the organization established to provide research and technical functions for the newly independent local exchange carriers. In 1996, AT&T spun off most of Bell Laboratories and its equipment manufacturing business into Lucent Technologies, Inc. (now Alcatel-Lucent). Bell Laboratories is a research and scientific development company that now belongs to Nokia. Its headquarters are located in Murray Hill, New Jersey, in addition to other laboratories around the rest of the United States and in other countries.

### **Questions**

1. How does Bell Labs differ from Edison's Invention Lab? How is it similar?

2. Not all inventors are entrepreneurs. Can the teams working at Bell Labs be considered entrepreneurs if the risk is taken by the company?
3. How much can one person's innovation reshape a region? How important is collaboration in bringing such innovations to fruition?
4. What current companies do you think of as "entrepreneurial" today? Why do they fit the definition?

**Class Trips:** Paterson Great Falls, a National Historical Park. For more information go to

[www.nps.gov/pagr](http://www.nps.gov/pagr)

Speedwell Historic Village, outside of Morristown with seven preserved buildings, including the Vail House, the Wheel House, the Granary, the Carriage House and Ford Cottage . and 19<sup>th</sup> century Georgian mansion and an early 19th century House with changing exhibits. For information go to <http://37.60.235.13/~morrissa/index.php/parks/historic-speedwell> or call 973-285-6550.

Thomas Edison's home, Glenmont, and his Lab Complex, in West Orange, NJ are both part of the National Park Service and open for visitors. For additional information go to

<http://www.nps.gov/edis/planyourvisit/hours.htm>

Thomas Edison Center at Menlo Park & Edison Memorial Tower, at 37 Christie St. and Route 27 in Edison, NJ 08820, marks the spot where the light bulb was perfected. For more information go to <http://www.visitnj.org/nj-historic-sites-memorials/thomas-edison-center-menlo-park-edison-memorial-tower#sthash.0b5dbcxm.dpuf>

Historic Whitesbog Village: On both the National and State Registers of Historic Sites, Whitesbog offers living history tours, a quarterly lecture series, seasonal programs, and festivals.

<http://www.whitesbog.org>.

## Teaching the Movie “All Quiet on the Western Front”

By Karen Snyder

**OBJECTIVES:** Students will judge if *All Quiet on the Western Front* accurately portrays the ways young men were influenced to join armies in World War I. They will view a section of the film, *All Quiet on the Western Front*, and judge whether it accurately portrays the costs of war and the attitude towards war. Students will be able to judge the physical and psychological pressures placed on the soldiers in the trenches. Through a gallery walk, they will be able to determine the effects of World War I and evaluate whether the war was worth the costs.

**LESSON 1 AIM:** How were young men influenced to join the war effort?

**Activity 1:** In groups of two, students will read and discuss “A Call to Arms.”

“German conscription laws exempted university students from service until their studies were complete. On August 3, 1914, the third day of World War I, the rectors [university heads] of the Bavarian universities jointly issued the following appeal: Students! The muses are silent. The issue is battle, the battle forced upon us for German culture, which is being threatened by the barbarians from the East, and for German values, which the enemy in the West envies us. And so the *furor teutonicus* bursts into flame once again. The enthusiasm of the wars of liberation flares, and the holy war begins.”

**Source:** M. Eksteins, *Rites of Spring The Great War and the Birth of the Modern Age*, p. 93

### Questions

1. What are the threats the rectors mention?

2. If you were a German student and read this appeal, would you enlist? Why or why not?

### Activity 2:

Segment from *All Quiet on the Western Front*.

Answer the following questions as you view the video. (Beginning of him to shot of empty classroom – eight minutes – 0:00 – 9:45)

1. What are some of the phrases that the professor uses to urge to boys to enlist?
2. What are some of the images that the boys have of soldiers?
3. What are the boy’s feelings as they throw their books around and march out of the room?
4. What does the empty classroom symbolize?
5. How does the speech by the Professor reflect

### Professor Kantorek’s speech:

“Now, my beloved class, this is what we must do. Strike with all our power. Give every ounce of strength to win victory before the end of the year. It is with reluctance that I bring this subject up again. You are the life of the fatherland, you boys. You are the iron men of Germany. You are the gay heroes who will repulse the enemy when you are called upon to do so. It is not for me to suggest that any of you should stand up and offer to defend his country. But I wonder if such a thing is going through your heads. I know that in one of the schools the boys have risen up in the classroom and enlisted in a mass. But, of course, if such a thing should happen here you would not blame me for a feeling of pride. Perhaps some will say that you should not be allowed to go yet that you are too young, - that you have homes, mothers, fathers - that you should not be torn away. Are your fathers so forgetful of their fatherland that they would let it perish? Are your

<p>German nationalism? 6. The Professor said, "I believe it will be a quick war, with few losses." How does this opinion reflect the views of most Europeans about World War I?</p>	<p>mothers so weak that they cannot send a son to defend the land which gave them birth? And after all, is a little experience such a bad thing for a boy? Is the honor of wearing a uniform something from which we should run? And if our young ladies glory in those who wear it is that anything to be ashamed of? I know you have never desired the adulation of heroes. That has not been part of my teaching. We have sought to make ourselves worthy and let a claim come when it would. But to be foremost in battle is a virtue not to be despised. I believe it will be a quick war that there will be few losses. But if losses there must be then let us remember the Latin phrase which must have come to the lips of many a Roman when he stood embattled in a foreign land: '<i>Dulce et decorum est pro patria mori.</i>' 'Sweet and fitting it is to die for the fatherland.' Some of you may have ambitions. I know of one young man who has great promise as a writer and he has written the first act of a tragedy which would be a credit to one of the masters. And he is dreaming, I suppose of following in the footsteps of Goethe and Schiller, and I hope he will. But now our</p>
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	<p>country calls. The fatherland needs leaders. Personal ambition must be thrown aside in the one great sacrifice for our country. Here is a glorious beginning to your lives. The field of honor calls you. Why are we here? You, Kropp, what has kept you back? You, Mueller, you know how much you are needed? Ah, I see you look at your leader. And I, too, look to you, Paul Baumer and I wonder what you are going to do."</p>
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**Activity 3: Joining the Army** - Even before the United States entered World War I, many young people were eager to become part of the action. One was Alphonzo Bulz, a teenager in Western Texas who later served in Europe with the 36th (Texas) National Guard Division. Here he tells about how he learned about the war and decided to join the army.

"We didn't have the radio and TV the way we do today. Why, we got our information from what we used to call the 'drummers.' These were the [salesmen] who'd go through all the towns in places like West Texas selling all the merchants their merchandise. They would paint such a dark picture [of] what was going on there that we all felt the Kaiser was going to invade America. And all those awful things the Germans were doing to the Belgians. . . . Then we'd hear how they were riling up the Mexicans so that they'd want to fight us. I was only seventeen then, but I thought I better go over there and fight so that I wouldn't be no slave to any foreign country. Of course, my family wasn't about to let me go, so one day I stopped off at the baker's shop on my way to high school. He was a

good buddy of mine, so I left my books at his shop and told him to hold them for me because I was going to be gone a couple of days. A couple of days – that was a funny one. I was gone about two years. Now, I didn't have any money, so I went down to the railroad yard and hopped a freight train to Waco, then grabbed another to [Fort] Worth. I told the recruiting sergeant there that I was twenty-one. I lied you see; I had to get in. I told him I wanted to join the infantry so I could fight those Germans, and they said fine. Well, when my daddy found out where I was, he came down to get me to come back home. 'Al,' he pleaded, 'We need you at home. What do you want to go over there to France for, get all shot full of holes? We love you at home, boy.' 'No, Dad,' I answered, 'I don't want to go back home. I want to go to war, show the Kaiser that he can't fool around with Americans.' Poor Dad, he tried so hard for about an hour to get me to go home. But finally he gave up. 'Well, son, if that's the way you feel,' he said, "remember one thing: if you love God and your country, and you do your duty, you'll come back safe.' And he was right."

**Source:** Berry, H. (ed.) *Make the Kaiser Dance: Living Memories of a Forgotten War: The American Experience in World War I*, pp. 291-295

**Questions**

1. Why did Alphonzo Bulz want to join the war?
2. In what ways did wartime propaganda influence Bulz's decision to join the army?
3. How is this propaganda similar to the arguments used by the Professor in the film, and in "A Call for Arms"?

**LESSON 2 AIM:** How did the attitude of soldiers change after being in battle?

**Activity 1:** Students read the poem "The Soldier" silently followed by the class reading the poem aloud.

**"The Soldier"**

**Source:** Brooke, Rupert *The Complete Poems of Rupert Brooke* (1933)

If I should die, think only this of me: That there's some corner of a foreign field That is ever England. There shall be In that rich earth a richer dust concealed; A dust whom England bore, shaped, made aware, Gave, once her flowers to love, her ways to roam, A body of England's, breathing English air,	Washed by the rivers, blest by the suns of home. And think, this heart, all evil shed away, A pulse in the eternal mind, no less Gives somewhere back the thoughts by England given; Her sights and sounds; dreams happy as her day; And laughter, learnt of friends; and gentleness In hearts at peace, under an English heaven.
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**Activity 2:** Segment from *All Quiet on the Western Front*.

Soldier: (shocked) Dead. He's dead. Kaczinsky: Why did you risk your life bringing him in? Soldier: But it's Behm, my friend. Kaczinsky: (admonishing) It's a corpse, no matter whose it is.	<p><b>Questions</b></p> <ol style="list-style-type: none"> <li>1. What are the soldiers doing?</li> <li>2. Why were the boys surprised at their friend's death?</li> <li>3. What does Kaczinsky mean?</li> <li>4. Who is right in the dialogue when the boys bring back Behm's body?</li> </ol>
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**Activity 3:** “*Dulce Et Decorum Est.*”

**Questions**

A. Distribute the poem and have students read it alone. Answer any questions about the vocabulary. When the students are ready, read the poem aloud as a class.

B. Read the questions first so that it is clear what they are to look for.

C. Put students into pairs. Have each group answer one of the following questions, quoting the lines that support their answers.

**Questions**

1. Where is the poet going? Where has he come from? (To their “distant rest.” They have travelled from the front line: “Till the haunting flares we turned our backs.”)
2. How did he and the other soldiers feel? (Very tired – “Drunk with fatigue”)
3. How do the soldiers look? (Like old beggars; weak and malnourished; knock-kneed, covered in blood: “Blood-shod”, in bare feet and barely able to walk “Many had lost their boots/ but limped on. . . all lame”)
4. What do the soldiers try to do to protect themselves? (put on their gas masks: “An ecstasy of fumbling / Fitting the clumsy helmets just in time”)
5. Does every man manage to fit his helmet in time? (No: “But someone still was yelling out and stumbling”)
7. What happens to the man? (He dies in agony: “flound’ring like a man in fire or lime”)
8. What lasting effect does this incident have on Owen? (He still sees the man in his dreams: In all

my dreams, before my helpless sight, / He plunges at me”)

9. What is Owen’s final message? (If you saw such a thing you would never repeat the slogan, *Dulce at Delcorum Est* – there is no glory in war.)

<p><b>“<i>Dulce Et Decorum Est</i>”</b>  <b>Source:</b> C. Day Lewis, ed., <i>The Collected Poems of Wilfred Owen</i> (1963)</p> <p>Bent double, like old beggars under sacks,          Knock-kneed,          coughing like hags, we cursed through sludge,          Till on the haunting flares we turned our backs          And towards our distant rest began to trudge.          Men marched asleep.          Many had lost their boots          But limped on, blood-shod. All went lame;          all blind;          Drunk with fatigue;          deaf even to the hoots          Of tired, out stripped Five-Nines that dropped behind.          Gas! Gas! Quick boys!          -- An ecstasy of fumbling,          Fitting the clumsy</p>	<p>But someone still was yelling out and stumbling          And flound'ring like a man in fire or lime. . .          Dim, through the misty panes and thick green light,          As under a green sea, I saw him drowning.          In all my dreams, before my helpless sight,          He plunges at me, guttering, choking, drowning.          If in some smothering dreams you too could pace          Behind the wagon that we flung him in,          And watch the white eyes writhing in his face,          His hanging face, like a devil's sick of sin;          If you could hear, at every jolt, the blood          Come gargling from the froth-corrupted lungs,          Obscene as cancer, bitter as the cud          Of vile, incurable sores on innocent tongues, --          My friend, you would not tell with such high zest          To children ardent for</p>
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helmets just in time; -	some desperate glory, The Old Lie: <i>Dulce et Decorum est Pro patria mori</i> . * ("It is fitting and proper to die for one's country.")
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**Summary Activity – Press Conference:** Select students to play the roles of the Professor, Alphonzo Bulz, Paul (as a schoolboy), Paul (as a soldier), Robert Brooke, and Wilfred Owen. The rest of the class are to be the reporters. They will interview each character, taking notes. Each interviewer will be limited to one question. Assign the person that each student is to interview.

This can be done as a panel discussion. The panel will be interviewed by the entire class. Another approach would be to assign each character separate seating. The “reporters are to rotate, interviewing each character.

There are certain points that should be covered:

1. What are your feelings about your country? Explain.
2. Would you encourage young men to enlist in to fight in the War? Why (not)?
3. What are your feelings about World War I?
4. Is warfare ever justified? When?

**Culminating Activity:** Using their notes, the students will write several paragraphs explaining who they think was right.

**LESSON 3 AIM:** What were some of the emotional costs of the war?

**Activity 1:** Discuss the psychological pressures that can lead to insanity

<ol style="list-style-type: none"> <li>1. Distribute the handout, “Psychiatrists Case Study”</li> <li>2. As students watch the film, they are to fill out the case study. They are psychiatrists and are to write a clinical description of the conditions the soldiers are exposed to.</li> <li>3. Show the film from the death of their friend to the point where the soldiers are about to attack. (Chapter Seven – 10 minutes - 26:35 – 36:35)</li> <li>4. Have the students describe the conditions in the trenches.</li> <li>5. Start the film again, run it until the fade out. (Chapter Seven – seven minutes – 36:35 – 43:35)</li> </ol> <p>What were the soldiers exposed to? How could this exposure lead to “shell shock?”</p> <p>Discussion.</p>	<p><b>“A Psychiatrist’s Case Study”</b></p> <p>There has been an outbreak of “shell-shock” in the German army. This is a situation where soldiers go insane. You have been called in to complete a study of the conditions that the soldiers face in the trenches. Describe what you see the soldiers exhibiting as you watch the film clip.</p> <p>Physical Conditions: Chance of injury: Food: Weather – it’s effect on the soldiers: Sleeping conditions and the effect of these: Privacy (or lack of) and its effect: Deaths and their effect:</p>
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**Summary:** Each student will pretend that they are a soldier in World War I fighting in the trenches, and are trying to describe this warfare to a loved one at home. They may use any media they want, e.g. letter, poetry, song, artwork.

**LESSON 4 AIM:** Was the war worth the costs?

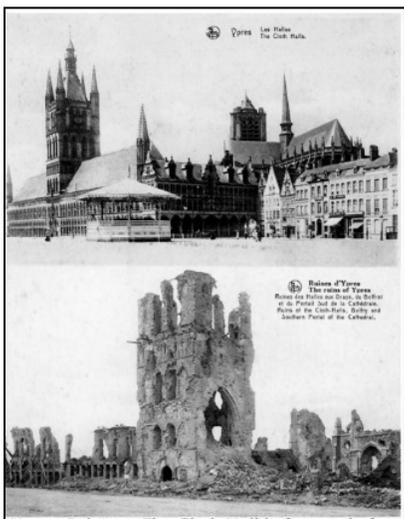
**Activity 1:** Gallery Walk

1. Organize documents around the classroom: Texts should be displayed “gallery-style” - in a way that allows students to disperse themselves around the room, with several students clustering around a particular text. Texts can be hung on walls or placed on tables. The most important factor is that the texts are spread far enough apart to reduce significant crowding. Students should be given a definite time to be spent on each prompt, e.g. two minutes. A timer can be used.

2. Instruct students on how to walk through the gallery: Students will take the gallery walk on their own. They should fill out the question sheet as they rotate around the room. One direction that should be emphasized is that students are supposed to disperse themselves around the room. Be ready to break up clumps of students.

3. Assess : As the teacher, it is important to make sure that the students understand each prompt, thus, it is important that you monitor the stations while the students participate. Ask some students to explain what they see. You may need to clarify or provide a hint if students don't understand or misinterpret what is posted at their station. Read the

**Station 1:** How was Ypres affected by the war?



students' writing. ( Specific problems may be that, in “Parade to War, Allegory” the soldiers' faces resemble skulls or in John Singer Sargent’s painting some of the soldiers have their hands on others shoulders – this is because they have been blinded. They should also be aware of the figures in the foreground and background of Sargent’s painting.)

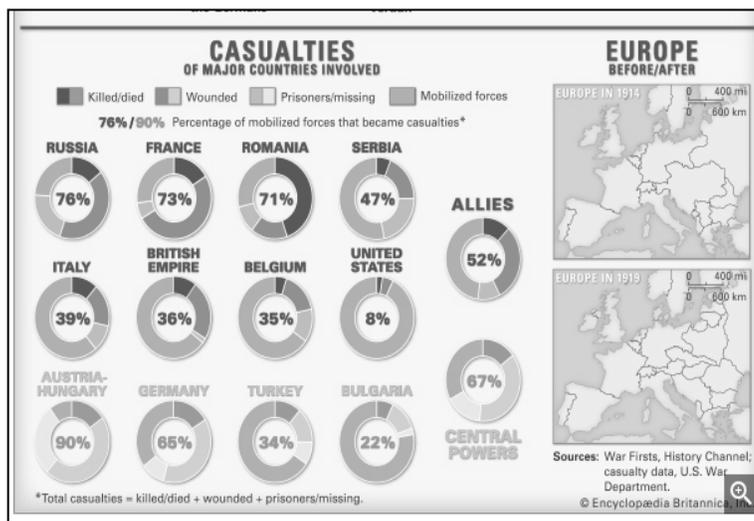
4. Reflect : Have students break into small groups to discuss what they have seen. They should discuss how each document reflects an aspect of the costs of World War I. As a group they should decide which document is the most important, explaining why.

5. Class Reflection: A representative from each group will explain to the class which document their group decided was the most important. They will give reasons to defend their choice.

**UNIT SUMMATIVE ASSESSMENT:**

Students are to either create an article or a painting showing the costs of the war (see Stations 1 and 2 below):

**Station 2:** How were participating countries affected by World War I?



**Station 3:** What was the result of “A Call for Arms”?

“Untrained though they were (the conscription laws exempted them from service until their studies were complete), they volunteered almost to a complete body to form the new XXII and XXIII corps, which in October 1914, after two months of drill, were thrown into action against the regulars of the British army near Ypres in Belgium. The result was a massacre of the innocents (known in Germany as the kindermord bei Ypern), of which a ghastly memorial can be seen to this day. In the Langemarck cemetery, overlooked by a shrine decorated by the insignia of Germany’s universities, lie the bodies of 36,000 young men interred in a common grave, all killed in three weeks of fighting; the number almost equals that of the United States’ battle casualties in seven years of war in Vietnam.  
Source: Keegan, J. *A History of Warfare*, pp. 358-359



**Station 4:** What was the affect of poison gas?



The aftermath of a mustard gas attack in August 1918 witnessed by the artist John Singer Sargent. Poison gas was probably the most feared of all weapons in World War One. Poison gas was indiscriminate and could be used on the trenches even when no attack was going on. “What we saw was total death,” wrote a young German soldier named Willi Siebert in a letter to his son. “Nothing was alive. All of the animals had come out of their holes to die. ... You could see where men had clawed at their faces, and throats, trying to get breath. Some had shot themselves.”

Source: Everts, Sara “When Chemicals Became Weapons of War.”

**Station 5:** How did the war affect civilians?

The magnitude of the wartime refugee crisis is difficult to establish with precision. It was characterized by multiple flows of human beings, and therefore an imaginary census at a given point in time would underestimate the real total of those who were displaced. Nevertheless, data from different countries suggest that at least 10 million people were displaced either internally or as a result of fleeing across an international frontier.

**Source:** Gatrell, Peter Refugees | International Encyclopedia of the First World War (WW1)



Refugees from Belgium flood into Holland.



Shell Shock

**Station 6:** How did the losses of World War I affect the soldiers?

By 1917 the French army had lost nearly 1,000,000 dead, and after another disastrous offensive in Champagne in April, one half of its fighting divisions refused to obey further orders to attack. The episode, loosely described as mutiny, is better represented as a large-scale military strike against the operation of an unbearable probability; four out of nine Frenchmen enlisted in the fighting-units suffered wounds or death by the war's close. At the end of that year, the Italian army, which its government had committed to war against Austria in May 1915, went the same way; it collapsed in the face of an Austro-German counteroffensive and was effectively immobilized until the armistice. The Russian army, its casualties, uncounted, had by then begun to 'vote for peace with its feet,' in Lenin's phrase. Lenin's political victory in the Petrograd Revolution of October 1917 could not have occurred but for the military catastrophes the army had undergone in East Prussia, Poland, and the Ukraine, which dissolved the units on which the constitutional government counted for support.

**Source:** Keegan, J. *A History of Warfare*, pp. 359-362

## The Mystery of Heroism in History

By Jack Zevin

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Heroines and heroes will be examined, considered, and evaluated by students and their teachers with a view to building a set of rules, or criteria, standards, for recognizing and honoring people who met goals we think of as keys to civic leadership and community development, looking forward, helping those in need. Heroines will be given equal time to heroes, with an openness to treating the genders and LBGQHT as equals in vying for recognition and leadership. Students and teachers are invited to add their own personal and public heroes as examples in developing and defending standards for conduct and success. Much depends on the goals that are to be met for the awarding of heroine/hero status. Some may propose great generals and conquerors as heroes even though these people led many into conflicts that destroyed lives for victories, but heralded great achievements. Others may propose community activists, spokespeople for the poor and downtrodden, revolutionary figures, or religious idealists who offered forms of direct assistance and/or spiritual guidance and comfort. The overall goal of the lesson plans and unit as a whole is to promote the study of heroism in history with a view to creating a set of standards to judge people by, including great leaders, with application to daily life in the past, present, and future.

**Strategy:** Comparison and Contrast, and Judgment and Evaluation

### Key Questions

1. Who is a hero/heroine in history?
2. Do people need to believe in heroes/heroines? Why or why not?
3. Do believers sometimes lose faith in heroes/leaders/heroines? Why?

4. Can we live without heroines or heroes? Are there substitutes?
5. How do we feel about Heroines and Heroes vs. Villains and Villainesses?
6. What standards, criteria, or rules can we develop to identify heroic action, heroic people?
7. Do heroines and heroes have to be special? Can there be 'ordinary heroes'?

### Activities

- A. Whom do you look up to as a heroine or hero – parent, famous leader, or someone who helped the poor and weak? Explain and give examples.
- B. Choose a heroine or hero of your own from history. Who would you insert into your own box of famous people? Why?
- C. Evaluating a Theory of Heroes and Heroines in History.
- D. Deciding who is a hero.

### Thomas Carlyle (1840). *On Heroes, Hero-Worship and the Heroic in History*

“Hero-worship is the deepest root of all; the tap-root, from which in a great degree all the rest were nourished and grown. And now if worship even of a star had some meaning in it, how much more might that of a Hero! Worship of a Hero is transcendent admiration of a Great Man. I say great men are still admirable; I say there is at bottom, nothing else for one higher than himself dwells in the breast of man. It is to this hour, and at all hours, the vivifying influence in man’s life. Religion I find stand upon it; not Paganism only, but far higher and truer religions, ---all religion hitherto unknown. Hero-worship, heartfelt prostrate admiration, submission, burning, boundless, for a noblest godlike Form of Man, ---is not that the germ of Christianity itself? The greatest of all Heroes is One ---whom we do

not name here! .... Or coming into lower, less unspeakable provinces, is not all Loyalty akin to religious Faith also? Faith is loyalty to some inspired teacher, some spiritual Hero. And what therefore is loyalty proper, the life breath of all society, but an effluence of Hero-worship, submissive admiration for the truly great? Society is founded on Hero-worship.”

### **Questions**

1. Who is the author of this passage?
2. What is the author’s view of the “Great Man”?
3. Who is the unnamed hero?
4. In your opinion, what does the author mean “Society is founded on Hero-worship”?

### **Deciding Who is a Hero – Abigail Adams (1765-1813)**

Abigail Smith was born on November 11, 1744, (by the Gregorian calendar we use today) in Weymouth, Massachusetts.



Abigail Adams is best known as the wife of President John Adams and for her extensive correspondence. She was also the mother of John Quincy Adams who became the sixth president of the United States. The daughter of a minister, she was a devoted reader, studying the works of William Shakespeare and John Milton among others. Adams did not, however, attend school, which was common for girls at the time.

Abigail Smith and John Adams were third cousins and had known each other since they were

children. The two happened to meet at a social gathering in 1762, where John saw the petite, shy 17-year-old through different eyes and was immediately smitten. Three years later, the couple married and soon welcomed their first child, a daughter named Abigail, in 1765. Their family continued to grow with the addition of John Quincy in 1767, Susanna in 1768, Charles in 1770, and Thomas Boylston in 1772. Sadly, Susanna died as a toddler and later the family suffered another tragedy when Abigail delivered a stillborn daughter in 1777. With a busy law practice, John Adams spent a lot of time away from home. This situation only worsened as he became an active member of the American Revolution and the Revolutionary War.

Abigail was often left to carry much of the burden at home, raising their children and caring for the family farm. The couple remained close through an continuous and intimate correspondence with each other. It is believed that they exchanged more than 1,100 letters. As John Adams was busy hammering out a new government, Abigail Adams expressed concern about how women would be treated.

In one of her many letters to her husband, she requested that he “Remember the Ladies, and be more generous and favorable to them than your ancestors. Do not put such unlimited power into the hands of the Husbands. Remember all Men would be tyrants if they could. If particular care and attention is not paid to the Ladies we are determined to foment a Rebellion, and will not hold ourselves bound by any Laws in which we have no voice, or Representation.” Odd spellings aside, Abigail often expressed her thoughts on political matters with her husband.

Throughout his career, Abigail had served as her husband’s unofficial adviser. Their letters show him seeking her counsel on many issues, including his presidential aspirations. After the revolution, Abigail Adams joined her husband in France and

later in England, where he served from from 1785 to 1788 as the first American minister to the Court of St. James. When her husband became Vice-President the next year, Abigail Adams joined him in the capital, New York City, for only part of the time. She often returned to Massachusetts to look after their farm and to tend other business matters. While in New York City, she helped First Lady Martha Washington with entertaining dignitaries and other officials.

### **“Mother” Jones (1837–1930)**

Mary Harris “Mother” Jones was once labeled “the most dangerous woman in America.” She rose to prominence

as a fiery orator and fearless organizer for the Mine Workers union during the first two decades of the 20th century. Her voice had great



carrying power. Her energy and passion inspired men half her age into action and compelled their wives and daughters to join in the struggle. If that didn't work, she would embarrass men to action. “I have been in jail more than once and I expect to go again. If you are too cowardly to fight, I will fight,” she told them. Mother Jones' organizing methods were unique for her time. She welcomed African American workers and involved women and children in strikes. She organized miners' wives into teams armed with mops and brooms to guard the mines against scabs. She staged parades with

children carrying signs that read, “We Want to Go to School and Not to the Mines.”

Born Mary Harris in 1837 in Cork, Ireland, the woman who would become Mother Jones immigrated to North America with her family as a child to escape the Irish famine. She spent her early years in Canada and trained to be a dressmaker and teacher. In her early 20s, she moved to Chicago, where she worked as a dressmaker, and then to Memphis, Tenn., where she met and married George Jones, a skilled iron molder and staunch unionist. The couple had four children when tragedy struck: A yellow fever epidemic in 1867, which killed hundreds of people, took the lives of Mary's husband and all four children.

Mary moved back to Chicago and returned to commercial dressmaking. She opened her own shop, patronized by some of the wealthiest women in town. According to one account of her life, Mary's interest in the union movement grew when she sewed for wealthy Chicago families. “I would look out of the plate glass windows and see the poor, shivering wretches, jobless and hungry, walking alongside the frozen lake front,” she said. “

Tragedy struck Mary again when she lost everything in the Great Chicago Fire of 1871. After the fire, Mary began to travel across the country. The nation was undergoing dramatic change, and industrialization was changing the nature of work. She moved from town to town in support of workers' struggles. In Kansas City, she did advance work for a group of unemployed men who marched on Washington, D.C. to demand jobs. In Birmingham, Ala., she helped black and white miners during a nationwide coal strike. Mary organized a massive show of support for Eugene Debs, the leader of the American Railway Union, after he served a six-month prison sentence for

defying a court order not to disrupt railroad traffic in support of striking Pullman workers.

In June 1897, after Mary addressed the railway union convention, she began to be referred to as “Mother” by the men of the union. The name stuck. That summer, when the 9,000-member Mine Workers called a nationwide strike of bituminous (soft coal) miners and tens of thousands of miners laid down their tools, Mary arrived in Pittsburgh to assist them. She became “Mother Jones” to millions of working men and women across the country for her efforts on behalf of the miners.

Mother Jones was so effective the Mine Workers sent her into the coalfields to sign up miners with the union. She agitated in the anthracite fields of eastern Pennsylvania, the company towns of West Virginia and the harsh coal camps of Colorado. Nearly anywhere coal miners, textile workers or steelworkers were fighting to organize a union, Mother Jones was there.

She was banished from more towns and was held incommunicado in more jails in more states than any other union leader of the time. In 1912, she was even charged with a capital offense by a military tribunal in West Virginia and held under house arrest for weeks until popular outrage and national attention forced the governor to release her. Mother Jones was deeply affected by the “machine-gun massacre” in Ludlow, Colo., when National Guardsmen raided a tent colony of striking miners and their families, killing 20 people—mostly women and children. She traveled across the country, telling the story, and testified before the U.S. Congress.

In addition to miners, Mother Jones also was very concerned about child workers. During a silk strike in Philadelphia, 100,000 workers—including 16,000 children—left their jobs over a demand that their workweek be cut from 60 to 55 hours. To attract attention to the cause of abolishing child labor, in 1903, she led a children’s march of 100

children from the textile mills of Philadelphia to New York City “to show the New York millionaires our grievances.” She led the children all the way to President Theodore Roosevelt’s Long Island home. In her 80s, Mother Jones settled down near Washington, D.C., in 1921 but continued to travel across the country. In 1924, although unable to hold a pen between her fingers, she made her last strike appearance in Chicago in support of striking dressmakers, hundreds of whom were arrested and black-listed during their ill-fated four month-long struggle. She died at the age of 94 in Silver Spring, Md., and was buried in the Union Miners Cemetery in Mount Olive, Ill.

### **Essential Questions (Higher Order) to Synthesize Heroines/Heroes in History**

1. Why are some historical figures thought of as ideals to look up to, as heroic leaders?
2. What kind of language do historians or witnesses use when they describe heroines/heroes in history? How can we tell when a figure in history or myth is being idolized or criticized?
3. Why are some figures seen as rising to high position and then downgraded?
4. What kind of language do historians or witnesses use when they discuss ‘fallen heroes’?
5. Why do some historical figures retain their positive images and descriptions for a very long time and among many cultures?
6. Do heroines/heroes have to be important people, or can ordinary citizens rise to heroism?
7. What actions, behavior, performances, beliefs, and philosophies are needed to define a hero, to convince others of ‘being’ a hero?
8. Must heroines or heroes be warriors to receive the appellation heroic, or can they be part of more peaceful kinds of work, religion, medicine, firefighting, dangerous hard labor, etc.?

9. Why do some peoples, cultures, and times view a person as a heroine or hero, while people of other cultures and times may view the same people negatively?
10. Do our feelings about who is a heroine, or a hero change or stay the same?
11. What facts, images, and beliefs contribute to our feelings that someone in our time or another time fits the definition of heroic?
12. Why do we need to believe that there are heroines/heroes in history, at all?



## How to Talk to Your Kids About Charlottesville

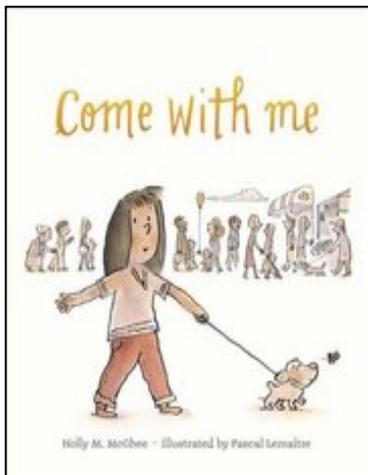
By Maria Russo

This piece was edited from *The New York Times*, August. 15, 2017 (<https://www.nytimes.com/2017/08/14/books/review/children-violence-racism-charlottesville.html>). Used by permission.

Given the language and images many children heard and saw in news reports about the violent protests in Charlottesville, Va. last summer, these children's books about people, including kids, who helped in the fight against Nazis and against racism here in the U.S. may prove inspiring.

**COME WITH ME** By Holly M. McGhee (Picture

book; 4 and up). A little girl is saddened by something she sees on the news. Her parents help her to feel better by going out into the world without fear, being polite and respectful to strangers and shopping at stores with goods from all over the world. When she wonders, "What can I do to help?" She is told, "You can go on."



**THE YOUNGEST MARCHER** By Cynthia Levinson (Picture book; 5-9). Audrey Faye Hendricks was a 9-year-old girl who marched in Dr. Martin Luther King's Children's March and was jailed for a week. It shows how one child overcame fear and joined in the fight for justice.

**STELLA BY STARLIGHT** by Sharon Draper (9-13). Set in the 1930s American South, this novel opens with a young African American girl stumbling upon a Ku Klux Klan rally. It features a community rallying to fight the hatred in their midst.

**MARCH TRILOGY** By John Lewis, Andrew Aydin and Nate Powell, (Graphic, 10 and up). In this three-part memoir John Lewis, Georgia congressman and civil rights icon, recounts coming-of-age during the civil rights movement of the 1960s. The books describe the march in Selma, Alabama that became known as "Bloody Sunday."

**THE PORT CHICAGO 50** By Steve Sheinkin (12 and up). On July 17, 1944, 320 people, mostly African-American servicemen, were killed when ammunition loaded onto two ships exploded. The surviving men were moved to another port and made to begin loading ammunition again, but many refused. Eyewitnesses and original documents tell the story of 50 African-American sailors who were convicted of mutiny for their refusal.

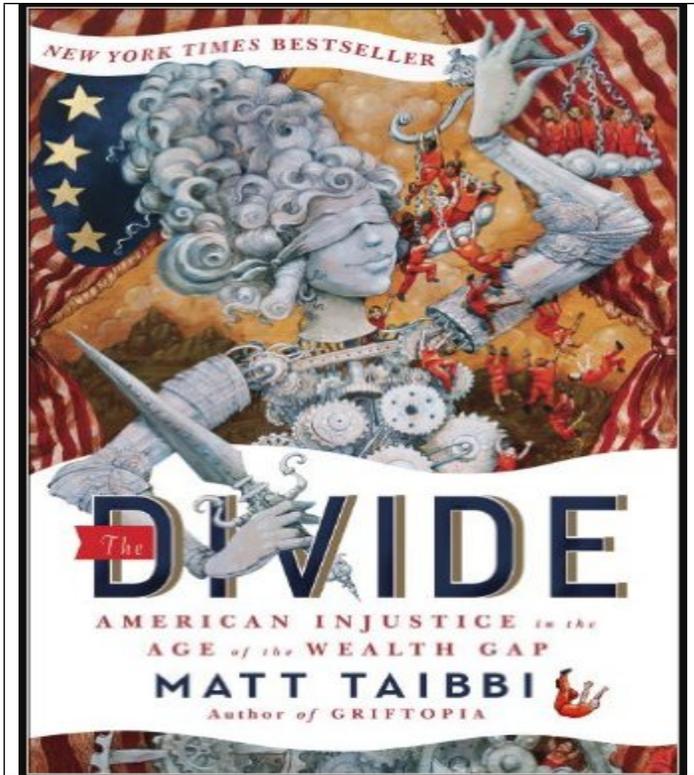
**THE WHISPERING TOWN**, By Jennifer Elvgren, (Picture book; 5-8). A family is harboring Jewish refugees in a Danish fishing village. A young girl brings food to a mother and child hidden in her cellar, and helps guide them to boats on one moonless night.

**NUMBER THE STARS** By Lois Lowry, (8-12). The story of the Jews who escaped certain death in Denmark in 1943. When word gets out that the Nazis intend to round up all the Jewish people in the country, Annemarie and her family save her best friend, Ellen Rosen, by pretending she is Annemarie's sister and helping her make it to a fishing boat.

**WE WILL NOT BE SILENT** By Russell Freedman (10-14). This nonfiction account of the German teenagers rallying their fellow citizens by writing and distributing thousands of leaflets denouncing Nazi atrocities.

## Book Reviews

Matt Taibbi - *The Divide: American Injustice in the Age of the Wealth Gap* by Melissa Banks



In this book *New York Times* bestselling author Matt Taibbi explores racial and economic injustice in America's criminal justice system. According to Taibbi, the unfairness of the criminal justice system has its roots in the "survival of the fittest" mentality of American capitalism. He focuses on selected court cases to understand "who does go to jail and why." He observes that some people "go to jail, while others, who committed the same crime, walk." Taibbi is also curious why it seems that as poverty in the United States goes up, "crime goes down" yet the "prison population doubles" (xvi). At the core of Taibbi's approach are comparisons of legal cases with different types of defendants from the same time period. To explore class bias, Taibbi examined how a white, homeless man became swept up in the Criminal Justice system in New

York City. The first time the homeless man was arrested he had fallen asleep on a park bench and was awoken by police officers. Although the man said he would leave the park, the police officers continued to write up a ticket they knew he would not be able to pay. When he began arguing with the police, he was taken into custody and held in a jail cell unable to afford bail. At the same time as this offender was arrested and held in custody, HSBC Bank, the largest bank operating in Europe, was caught laundering billions of dollars for drug cartels, handling money for terrorists, and helping tax cheats hide millions of dollars. HSBC paid a \$1.9 billion fine, but the bank earns \$22 billion a year, and no one from the bank went to jail.

Another major aspect of the book is Taibbi's documentation of racial discrimination in the criminal justice system, especially the police practice of "stop-and-frisk." As a teenager, Andrew Brown became mixed up selling drugs to make money and was caught and taken to jail a number of times. Brown was on a path to becoming a career criminal until he turned his life around, got married, and had a family. However, as a Black man living in New York City public housing, Brown was always in danger of police action. On one occasion, he was reported by an off-duty police officer for suspicious behavior because he was standing on a corner. When police arrived, they threw him on the ground and cuffed and maced him. Another night, while Brown returned home from work at 1 AM, he was stopped by police officers who accused him of "obstructing pedestrian traffic." He was arrested, taken to the local precinct, booked, and taken to court where a court-appointed attorney tried to convince him to plead guilty because it would take less time and make everyone's life easier. When Brown was finally able to describe what happened to a judge one of the police officers corroborated his

statement that he was the only person on the street at the time. Brown was found not guilty and did not have to pay a fine. Taibbi was able to question the court-appointed attorney and pressed him to explain why he recommended a guilty plea.

Matt Taibbi: Have you ever heard of a white person being arrested for obstructing pedestrian traffic?

Lawyer: Well, white people don't live in those neighborhoods.

Taibbi: But white people live somewhere, and nobody arrests them for obstructing pedestrian traffic.

Lawyer: That's because that's not where white crime is. The crime is out there. Low class people do low class things.

Taibbi opens each chapter with a political cartoon that illustrates the injustice he will be examining. These are especially useful for teachers. One way to address the impact of injustice on a minority community is to ask, "What do you see? What color are the people? Where are they? What are they doing? What can we infer about this image? Why is this pertinent to understanding injustices?" Teachers can also use Taibbi's scenarios to explore different legal treatment with a focus on why this happens.

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### **Robert Gordon - *The Rise and Fall of American Growth*. Review by Haihan Liao**

During his campaign for President, Donald Trump periodically accused China of cheating the United States through currency manipulation and unfair trade practices, an accusation he dropped after taking office. One of Trump's major campaign promises was better international trade deals. After a thirty-year period of rapid growth, in 2014 the industrial output of China exceeded that of the United States. Chinese production is largely geared to export and in 2016, the trade deficit between the

United States and China was approximately \$350 billion. China is currently the United States' second largest trade partner after the European union. While some observers continue to hold an optimistic view on the future economic development of China, others assert that the Chinese economy is on the brink of middle-income trap caused by extremes of wealth and poverty. In addition, most economists do not believe China can maintain that accelerated pace as its economy matures. Chinese authorities and social media have both been trying to "prettify" the status of economy. However the Chinese public remains suspicious that there are hidden problems that will disrupt markets.

In a historical study, economist Robert Gordon presents a similar perspective on the maturation of the economy of the United States. Gordon's basic premise is that recent developments in information and communication technology do not have the same impact on the United States economy as in previous periods of change and growth that were fueled by the development of electricity, urban sanitation, chemicals and pharmaceuticals, the internal combustion engine, and modern communication. *The Rise and Fall of American Growth* (2016) is long (784 pages) and dense with a lot of numbers and mathematical analysis, which is to be expected in an economics book. Gordon argues the kind of rapid economic growth that took place in the United States during earlier eras, especially between 1870 and 1940, and more recently in China, cannot continue indefinitely. They are essentially one-time events. The U.S. did benefit from being the only industrial power to survive unscathed from World War II, but that advantage is long gone. Because of these trends, Gordon believes the future will be marked by stagnant living standards for most Americans, whatever Donald Trump may promise about reviving declining industries and manufacturing

jobs. China may also be entering a similar period of stagnation.

Gordon's views are subject to dispute. Computers, cellphones, and other digital products still may provide a stimulus similar to the impact of electrification at the end of the 19th century and the automobile in the early decades of the 20th century. However, the boom in the information age also may simply even out the global playing field, stimulating production in other countries, such as China and India. In a globalized market, Americans will have to share profit and livelihood with other companies, people, and countries. Ultimately, Gordon's book is an amazing description and analysis of innovations during the second industrial revolution and their impact on human life. The numerous charts and graphs provide a wealth of material for high school economics classes. His assertions provide a chance to rethink the foundational function of technology and scientific study and challenge teachers to educate students to maintain a critical perspective on the uses and abuses of new technologies.

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**Jane Mayer - *Dark Money: The Hidden History of the Billionaires Behind the Rise of the Radical Right*. Review by Marie Pusateri**

Philanthropies such as the Bill and Melinda Gates Foundation and the Walmart Foundation claim that great wealth brings great responsibilities. However Jane Mayer, the author of *Dark Money*, argues great wealth really means the power to influence government policy to benefit yourself, your supporters, and to promote dangerous ideas that threaten democracy and the general welfare. According to Mayer, the biggest villain in this case is the Koch family. Through interviews and previously undisclosed documents, Mayer traced a family fortune built from business ties with Nazi Germany and the Stalinist Soviet Union during the 1930s. Family patriarch Fred Koch, whose oil

company was, and still is, based in Wichita, Kansas, constructed a major oil refinery in Nazi Germany prior to the start of World War II with Adolf Hitler's personal approval. He also signed a five million dollar deal with Stalin to build fifteen refineries that netted him a half a million-dollar profit. In addition to questionable business deals, Fred Koch was also known for his shabby political allegiances and suspect ideas. He was a founding member of the John Birch Society, a fringe group promoting conspiracy theories about secret communist plots to subvert America.

Fred Koch had four sons, Charles, Freddie, David, and Bill, who inherited his wealth, and in the case of Charles and David, their father's political views. Charles and David Koch are the main force behind the American Legislative Exchange Council, also known as ALEC, which is a leading, if not the leading, rightwing-lobbying group in the United States. Its program is to push for deregulation, tax cuts, and smaller government. ALEC has helped right-wing Republicans take control over a majority of the state houses and legislatures in the country and writes, promotes, and ensures passage of anti-union, pro-business, anti-environment, anti-choice, anti-public school, "free market" legislation. When George W. Bush was governor of Texas, he signed an ALEC model bill that gave corporations immunity from penalties even when they confessed to violating environmental standards and regulations. ALEC strongly endorsed the 5-4 Supreme Court decision in *Citizens United vs. Federal Election Commission* that allows unlimited corporate interference and financial contributions in election campaigns as "freedom of speech." In 2016, the David and Charles Koch refused to endorse Donald Trump for president because they did not view him as conservative enough. Charles Koch compared the choice between Trump and his Democratic Party Rival Hillary Clinton as a choice between cancer and a heart attack. Whether the

Kochs and Trump reconcile, in an age of environmental threats and cuts in climate research, with attacks on unions and public education, an understanding of the role of “dark money” in politics is crucial for promoting active citizenship in a democratic society.

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**Elizabeth Hinton - *From the War on Poverty to the War on Crime; The Making of Mass Incarceration in America.* Review by Jaffrey Barakat**

Elizabeth Hinton exposes the history of the institutional racism in the United States justice system. Hinton has done extensive research to support her claims that minorities, people of color (mainly black), are targeted and incarcerated at a higher rate than Caucasians in the United States. Hinton cites racist federal and local polices from the 1950s to the 1990s that cross-political party lines. Political leaders that we associate with supporting the civil rights movement such as President Kennedy and President Johnson championed laws that targeted and hurt poor and Black communities. *From the War on Poverty to the War on Crime* points out policies that targeted Black Americans and the political reasons it was done. With the emergence of cell phone video and aggressive police tactics, the abuse of power directed toward minorities (Black Americans in particular) appears to be relatively new phenomena. However, Hinton shows that it is actually a continuation of earlier racist practices. The extremely controversial “stop and frisk” policy was a recommendation from the Justice Department in 1966 and the Kerner Commission the following year. An interesting aspect of the book is that Hinton avoids offering her opinion until the epilogue, allowing readers to draw their own conclusions based on the predominance of evidence.

This book is useful for high school teachers preparing electives on the law or units on contemporary racism. The book can help educators engage with students, especially in low income and minority communities where the law enforcement presence is strong, on how to make the community safer and have a better relationship with law enforcement. It can be used in conjunction with movies like 13 and the documentary *O.J.: Made In America*.

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**John Strausbaugh - *City of Sedition: The History of New York City during the Civil War* Review by Tina Abbatiello**

*City of Sedition: The History of New York City during the Civil War* explores conflicting loyalties and political tension inside the New York City financial and commercial world when faced with losing profits from cotton and enslaved Africans. Conflict also divided immigrant workers from the city’s rising middle-class and professional communities. Strausbaugh’s choice of a title, *City of Sedition*, makes clear his take on Copperhead Democrats who were the anti-war opposition. Because of its size, economic importance, and media, New York played an outsized role in the Civil War despite its distance from major military engagements. The economic ties between the city and the South deeply influenced attitudes toward secession. At the start of the Civil War, the U.S exported two-thirds of the world’s cotton and Southern cotton represented 40% of all the goods shipped out of the port of New York. The South relied on the New York bankers to finance the expansion of cotton into new lands as the Cotton Kingdom expanded westward across the Mississippi River.

Most people think of New York as the center of all that is liberal and progressive in America. However, the city endured the most violent riot in 19th century American history in response to a new

round of military conscription began in July 1863. Local politician, mayor, and congressman Fernando Wood used patronage to build and control his Democratic Party political machine. Many of his supporters resented the war, which brought them unwanted conscription and economic hardship while, they thought, further enriching profiteers and Republicans. The white working class in the city feared an end to slavery would mean freed Blacks flooding North to threaten their jobs. In January 1861 Wood proposed that New York City secede along with the South and in 1864 and 1865 he opposed the 13th Amendment permanently ending slavery in the United States.

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**Craig Wilder - *Ebony and Ivy: Race, Slavery, and the Troubled History of America's Universities***

**Review by Steven Rosino**

Craig Wilder delivers eye opening truths long since buried and forgotten in the annals of American History about the role slavery played in the development of American Universities and ultimately the entire American educational system. Many of America's most famous and revered colleges such as Harvard, Brown, Yale, Columbia, and Princeton were complicit with the trans-Atlantic slave trade and benefited from profits from the trade in human beings and slave-produced commodities. *Ebony and Ivory* documents how deeply slavery was embedded in Colonial American. Merchants who dealt in slave-produced commodities were leading donors and builders of America's universities. In 1764, Rhode Island College was founded, and about the same time, the family of Nicholas, John, Joseph, and, Moses Brown of Providence Rhode Island commissioned a cross sea voyage to Africa. According to Wilder's research, "The Brown brothers hired and instructed Captain Esek Hopkins of the Sally with careful instructions where and how to trade on the African Coast,

money and materials for purchasing people"(74). Because of their contributions to Rhode Island University, they became great benefactors, patrons, and governors of the college. In 1804, the Board of Trustees renamed Rhode Island College to Brown University, to recognize the gifts from the Brown family, particularly "Negro imports" from 1720-1766. The Ogdens were merchants whose business interests included everything from spices, agriculture, to human bondage. Their wealth and power gave them access to almost every area from New England to South Carolina to the Caribbean and beyond. Their wealth enabled them to become very generous patrons of many Northeastern schools including Harvard, Yale, Kings College, and the College of New Jersey, later renamed Princeton University. Harvard University's President Increase Mather was placed in this position by his close personal friend Governor John Winthrop. Together they hired Captain William Pierce of the famous slave trading ship the *Desire*, with direct orders to engage in the trading and selling of slaves from the Caribbean. Increase Mather also justified the enslavement of indigenous people as "Religious Missions to prove the Puritan's faithful execution of Gods directives."

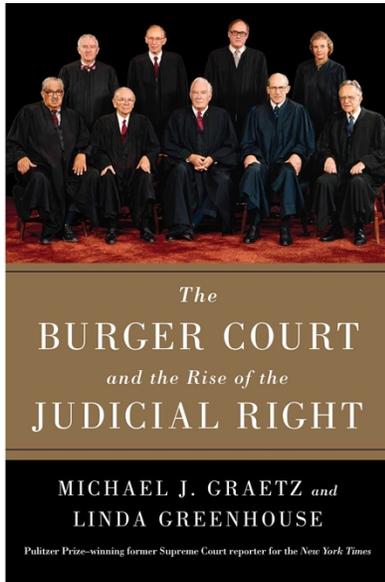
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**Michael J. Graetz and Linda Greenhouse – *The Burger Court and the Rise of the Judicial Right.***

**Review by Hank Bitten**

Every student of U.S. History will benefit from the perspectives in this book on the political and cultural transformation in American history in the second half of the 20<sup>th</sup> century in their understanding of the big picture of the criminal justice system, racial integration, freedom of speech and expression, gender, business, religion, and presidential power. The 50<sup>th</sup> anniversary of Warren Earl Burger taking the oath of office as the 15<sup>th</sup> Chief Justice of the Supreme Court is on June 23,

2019 – a opportune time for reflecting, discussing, and debating the vision of the American Dream as influenced by the judicial branch.



The educational gem inside this book is the historical timeline of the counterrevolution against the liberal Warren Court to the legacy of the Burger Court and Rehnquist Court and the influence of past decisions on the Roberts Court. As the United States is currently experiencing judicial appointments to the federal courts at an unprecedented rate with President Trump, it is necessary for students of history to understand the continuity and change over time of our judicial history.

Perhaps it was coincidence or predestination that the bicentennial anniversary of the United States Constitution fell on the 80<sup>th</sup> birthday of Warren E. Burger, September 17, 1987. In his address he spoke directly to the debate that every teacher assigns to students through a lesson activity or assessment regarding the strict or loose interpretation of the U.S. Constitution: *“If we remain on course, keeping faith with the vision of the Founders, with freedom under ordered liberty, we will have done our part to see that the great new*

*idea of government by consent –by We the People–remains in place.”* (Page 1)

At a different commemoration of the bicentennial in a speech to the San Francisco Patent and Trademark Law Association on the island of Maui, Justice Thurgood Marshall, the first African American justice on the Supreme Court, presented a competing perspective: *“The government the Framers devised was defective from the start, requiring several amendments, a civil war, and momentous social transformation.”* (Page 2) Every citizen needs to understand that the concepts of liberty, justice, and equality are active narratives with competing definitions.

The opening chapter is on Crime. Each of the five sections of this book begins with a short historical statistical perspective relating to the problem. For example, the assassinations in the 1960s of important national leaders, the violence in major cities, and a frightened public provided an opportunity for political leaders to call for law and order, longer criminal sentences, and the death penalty. In 1970, the prison population was at 0.2 percent of the U.S. population and comparable to other developed countries. In 2012, this number almost quadrupled to 0.7 percent making the United States prison population the largest in the world. To understand this in a different context, there are more than 2 million Americans in prison, and increase of 700% over the past 50 years! Students should be asking questions and searching for the reasons for these changes whether they are the result of decisions by conservative justices or an increase in criminal activity as a result of other social or economic factors.

New Jersey has more than 25,000 people in jail at a cost of \$55,000 per inmate and New York has 60,000 at a cost of \$60,000 per inmate. New York and New Jersey spend the most money on

maintaining their incarcerated populations!  
<http://pix11.com/2016/04/29/the-15-states-with-the-highest-cost-per-prisoner/>

The analysis of the *Furman v. Georgia*, *Gregg v. Georgia*, *Lockett v. Ohio*, and *McClesky v. Kemp* are resources for a jigsaw lesson activity for analyzing documents and decisions on the death penalty, racial inequality, cruel and unusual punishment, and state or federal jurisdiction. The authors provide a timeline for the transition of judicial activism in state and federal courts, an analysis of the individual decisions of the justices, and a framework for classroom debates regarding the arbitrary factors causing the delays and uncertainty for people on “Death Row,” and the racial demographics in our prison population.

Student discussion in my classroom on the *Brown v. Board of Education of Topeka, Kansas* decision was always engaging with probing questions. My students could relate to the diverse educational experiences of their peers, the dramatic video of Kenneth Clark’s experiment with dolls on prejudice left them with an emotional understanding, and the unexpected death of Fred Vinson from a heart attack in September 1953 provided the catalyst for a “what if” discussion. This book adds a new layer of academic insight by explaining the geographic and ideological divisions among the justices.

Although the goal of the unanimous *Brown* decision was integration, the Supreme Court avoided a specific plan for desegregation. In their book on *The Burger Court*, Linda Greenhouse and Michael Graetz provide both a perspective and chronological outline for understanding how and why the issue of desegregation and equality of opportunity continue to be major issues in many schools and states. Although segregated beaches, golf courses, and marriages were declared unconstitutional, the solution for ending segregated schools appeared to

be the ‘impossible dream’ rather than the American Dream.

In their analysis of the legacy of the Burger Court on school desegregation, the first major issue is the debate over the 71-29 ratio proposed by the Charlotte-Mecklenburg Regional School District. Although the Supreme Court initially supported this mathematically based formula and busing to desegregate schools, the analysis of the multiple cases presented by the authors provides insights into the divisions between the justices over long distance busing, forced busing, and the negative educational impact of moving students to schools within a city or county.

The analysis in the chapter on desegregation provides students with an opportunity to debate if the role of the Supreme Court should be one of the activist or bystander, if the *Brown* decision is to end segregation by law (*de jure*) or residential segregation (*de facto*), and how to desegregate schools (i.e. Richmond) where the population of black students was almost 70 percent. The *Milliken v. Bradley* decision in 1974 ended busing as a solution in northern metropolitan areas because even the best plans for busing in Detroit would still leave many of the schools 75 to 90 percent black.

This is an important book because it provides the resources for engaging students in the vision of equality in the Warren Court, the reasons for the divided opinions in the Burger Court, and the deep divisions that we have today relating to funding formulas, equality of education, re-segregation, affirmative action, and reverse discrimination! The chronology of how cases came to the Court provide a rich perspective of how the judicial branch influenced social changes over time. The analysis of the opinions of the justices provide a unique insight into the diversity and complexity of how laws and lower court decisions are interpreted.

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