TEACHING SOCIAL STUDIES

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Teaching Social Studies: Vol. 21, No. 2, Summer/Fall 2021

Does China Make the World Flat? Using Compelling Questions and Creating C3 Inquiries for the Social Studies Classroom

Starlynn R. Nance

Tension engulfs the room and frowns begin to appear as a collective look of confusion crosses thirty seventh grader's faces while reading the Google Slide "Does China make the world flat?" Students look at each other and then back at the slide. Several verbal exclamations of "what?' and "the world is round!" bellows across the room. Smiling sweetly, the teacher only states, "write it in your journal" before the bell rings and the bewildered seventh graders are dismissed from world history class. This exchange is the end of dimension one from the C3 unit titled Ancient China.

National Council for the Social Studies: C3 Inquiry Framework

In *How We Think* (1910), Dewey discusses how important inquiry is to children. He stressed that children need to learn by doing and trying different things not just memorizing and repeating the information to the teacher.

Inquiry is simply, investigating. In social studies, teachers should set up lessons of inquiry to include diverse historical content and let students ask questions, then investigate to find the answers. Once a student has a firm foundation of the content, they can then begin to start connecting the past to the present. They may start to ask questions about their own community after learning about civil rights concerning injustice, voting rights in the community, or lack of representation on city council. Once that connection is made, students need guidance to develop skills to research, answer questions, and learn how, for example, to start a grassroots campaign for change.

An inquiry framework to teach these skill sets is called the College, Career, and Civic Life (C3) from the National Council for the Social Studies (NCSS). The framework (2017) uses concepts, facts, tools, disciplinary and content literacies to successfully complete an inquiry in a social studies classroom (p. 17). It consists of four dimensions that build an inquiry arc and move the students through questioning, content, evaluation of sources, and eventual action to make change. Studying social studies, especially the four content areas highlighted in dimension two (history, civics, economics, geography), show students that the precepts of democracy have not applied to all people in their history book. This connection is key to inquiry. For students to learn to speak out against bullying, discrimination, systemic racism and other abuses against themselves or democracy, teachers need to use inquiry so students can learn skills to "take action".

That's All Well and Good, But HOW Do *I* Create One?

This article will feature a thorough explanation of creating C3's in the social studies classroom. Most teachers fit the C3 around a premade unit, such as the Ancient China unit in the introduction or create a C3 that is a stand-alone multiple day lesson plan like "Why Vote?" (This C3 can be found in *Teaching the College, Career, and Civic Life Framework: Exploring Inquiry-based Instruction in Social Studies* published by NCSS.) The "Why Vote" C3 has been taught in a social studies methods course, tenth grade civics, ninth

and tenth grade government, eighth grade United States history and other courses by teachers in the past several years in a midwestern state following their graduation from the social studies program.

The C3 contains an inquiry arc and consists of four dimensions and subsections of those dimensions. The first dimension develops two types of questions, compelling and supporting. Questioning is a main component of inquiry and allows students to develop both styles of questions to increase critical thinking and knowledge of content. Dimension two is the mainstay of the framework and encourages multidisciplinary (history, civics, geography, and economics) content literacy to emerge. Students use relevant sources, in dimension three, to develop claims and counterclaims while dimension four supports inquiry and disciplinary literacy by retrieving and analyzing data, answering student developed questions, communicating conclusions, and taking informed action. Moving the students through these four dimensions can teach democratic skills and hopefully develop a more skilled, active, and responsible citizen.

Dimension One

This dimension is instructing students to answer and develop questions that are compelling and supporting. A compelling question consists of a long-lasting issue, such as war, civil rights, or privacy while supporting questions include extracting answers from a source, finding definitions, or establishing a series of steps. An example of a compelling question would be "is the Revolutionary War really revolutionary?" Supporting questions deal with the content directly and help students analyze documents or any other sources. Supporting questions could be "is there bias in the document?", "who wrote the document?", or "how long did it take the Native Americans to move from X to Y in the removal process?" Supporting questions from all documents or sources help answer the compelling question by extracting evidence from all sources retrieved.

Step 1: Selection of content. As the title suggests, content is the first step to beginning dimension one. Gather the curriculum map, state standards, objectives, and premade unit or specific stand-alone topic to begin the C3 and develop dimension one. Using the objectives, begin to create a compelling question and supporting questions for the unit. Both are used throughout the C3 to develop students thinking and give substance to the essay written after dimension four.

Step 2: The compelling question and supporting questions. From experience, creating a compelling question that has an element of good confusion gets the students to think. As suggested by the C3 text, "is the Revolutionary War really revolutionary?" is a question that needs research to answer. Just from presenting the compelling question, supporting questions begin to emerge from the students, like, "what is a revolution?" "Have there been any other revolutions in history?" "When was the revolution?", etc. Students will use their textbooks, appropriate internet sources, etc. to find the answers to their questions. The teachers will facilitate this activity and fill in gaps of content when necessary.

Concerning compelling questions, the goal is not to have a textbook cookie cutter answer that all the students cut and paste from their notes or from an internet section of content. The goal is for students to be able to answer yes or no and then develop their argument using sources that are given or gathered throughout the C3. There is no correct answer, only evidenced based answers. Compelling questions are asked after every dimension as a formative assessment to gather information about the students learning of the content and sources. At

the end of dimension four, the compelling question essay is the summative or the authentic assessment.

Step 3: The hook. After the compelling question is designed, the teacher needs a hook to get the students interested in the unit topic. Hooks can look different depending on the topic or content objectives pulled from the curriculum map. Hooks can be a song, a poem, a picture, a painting, an excerpt of a primary source, a game, a simulation, or part of a movie/documentary. Usually, the hook relates to the compelling question in some aspect. The goal is to spark interest in a topic and connect it to the compelling question. For example, to start a Cold War C3, one teacher used gamification to begin the unit where students became CIA agents trying to catch a Soviet sleeper agent in the United States. The goal was to get the students to feel stress and tension while going through the gamification CIA missions. The teacher asked the students about their feelings and one student exclaimed, "I was stressed!" This led to a whole class grand discussion about tension between the two nations and eventually at the end of the class, the teacher displayed the compelling question, "How hot was the Cold War?"

Dimension Two

Dimension Two is applying disciplinary concepts and tools using the four disciplines of history, geography, civics, and economics. In the framework (2017), teachers work with conceptual concepts, such as "explain the powers and limits of the three branches of government, public officials and bureaucracies at different levels in the US and other countries" rather than curricular content that would state, "identify every form of government" (p. 29). The curricular content will be found in the state standards and/or local curriculum maps.

Step 1: Gather curricular and conceptual content. Since each state and district is different, gather what you need for your unit. This could include, pre-made units, state standards, district curriculum maps, lesson objectives and/or unit goals. If you need to take the state standards and develop goals, objectives, etc. please do that during this step.

Step 2: Disciplines. Once you have what you need, make sure that the unit covers the four main disciplines of history, geography, civics, and economics inside the unit. The C3 text has standards to help focus your unit and is found at https://www.socialstudies.org/standards/c3.

Step 3: Create dimension two unit and lessons. Dimension Two is designed for the teacher to use content literacy to teach the facts, generalizations, concepts, etc. of the content required by the district and/or the state. Teachers can use pre-made units containing different instructional strategies and activities for students to accomplish the objectives. Display the compelling question before starting dimension two, so the students have a lens to "look" through as they learn about content and accomplish the objectives. Remember to include all disciplines in the content.

Step 4: Assessment. At this time in the C3, give the students a content assessment. This could be your own test from the pre-made unit or the common assessment used by your data team.

Dimension Three

This dimension is skill based by evaluating sources and using evidence. Students use the questions from dimension one to gather and evaluate sources that help answer those questions. After this is complete, students will develop claims (arguments) and counterclaims (arguments) using the evidence to support those claims. Students develop their own supporting questions and begin to gather evidence asking those questions along the way. This allows them to progress through the inquiry and begin to develop solutions to a problem they see in the community. Dimensions three and

four are student centered where the teacher becomes a facilitator.

Step 1: The primary sources and skill sets. Prior to evaluating the primary sources, teachers need to start with historical thinking skills of sourcing, close read, annotation, contextualization, and corroboration. (*Teacher tip*: teach these skills at the beginning of the school year for students to use in every C3. More skills for historical thinking skills can be found at https://www.historians.org/teaching-and-learning/teaching-resources-for-historians/teaching-and-learning-in-the-digital-age/the-history-of-the-americas/the-conquest-of-mexico/for-teachers/setting-up-the-project/historical-thinking-skills)

Step 2: Evidence. After students have mastered the historical thinking skills, the teacher will transition to dimension three by gathering resources for a balanced set of evidence or have a list of appropriate texts and websites for research. This dimension is for students to take control over their learning to develop claims/arguments for compelling questions students create in addition to the compelling question from the beginning of the unit. Focusing on the content from dimension two and the new sources presented or collected, the teacher will take a facilitator role asking students questions when students get in a bind, rather than giving any answers.

Step 3: Writing an essay or other type of authentic assessment. After completion of dimensions one through three, students are ready to write an essay (authentic assessment) about what their claim is to the compelling question and use evidence found and connect content from dimension two. Many different methods can be found to help the students complete the essay but one, has been efficient in working with the C3 framework and is called the P.E.E.L. One example from online can be found at, https://www.virtuallibrary.info/peel-paragraph-writing.html.

Dimension Four

Civic engagement is a very important part for students to encounter as a developing citizen. Dimension four is the authentic assessment for students to communicate conclusions and take informed action. In dimension four, the students usually show the connections from dimension two, curricular and conceptual concepts, to today and their own lives. Then they develop a plan and act on that plan to solve a problem they found with the school or local community. The teacher continues to facilitate during this dimension as the students gain agency and sophistication to solve problems in a democracy.

Step 1: The essay and then the issue. Using the essay as a jumping off point, ask the students to connect claims made in the essay to today's current events. Have the students discuss this in small groups, like Think, Pair, Share, four-to-five-member small groups, or as a whole class discussion. The teacher, only a facilitator, lists the issues on the board, and all are considered equal. Students discuss and narrow down the list of issues to one that works within school policy, time frames, COVID-policies, etc. The students narrow the issue and then create a plan to implement to solve the issue/problem that has arisen from understanding the content in dimensions two and three. For example, the seventh-grade class studying Ancient China decided that the world was flat because of globalization and trade as far back as the Silk Roads. Students began to learn about economics and sweat shops in China. After doing research, they wanted to bring the issues of unfair wages, bad working conditions, and child labor of sweatshops in China to their community.

Step 2: Research, creating a plan, communicating conclusions, and implementing action. After the students have decided on an issue, they need to research the issue. Using dimensions two and three as a format, the students need to create a compelling and supporting questions concerning their issue. Student research, answering their questions, and then create a plan to combat the problem/issue they chose. This needs to be written in another P.E.E.L because it will be shared to groups or individuals that are stakeholders. Then the students need to implement the action.

For example, the seventh graders found what fair trade meant, how to find fair trade businesses and then began to list clothing they wore, stores they shopped at, and business in the town. They then researched to see if these were fair trade or not. After finding the answers, the class wrote a P.E.E.L and presented it to the teacher and principal. The P.E.E.L described their compelling question and gave evidence of why they needed to create a public service announcement (PSA) for the community concerning fair trade. Due to restrictions, the students decided to communicate through social media and tagged all the fair-trade companies for consumers to consider.

Why Vote?: A C3 Example Lesson Plan for Teachers

NCSS has published two bulletins titled *Teaching: The College, Career, and Civic Life (C3) Framework: Exploring Inquiry-Based Instruction in Social Studies I and II*. In the first bulletin, number 114, it states, "teachers will need to be **intentional** about making space in the curriculum, selecting sources, building in scaffolding, and incorporating related assessments in order to support students in this process...teachers will need to provide experiences that allow students to practice gathering information from sources and making claims supported with evidence" (p. 5). This bulletin is the perfect guide to assist teachers in making the space to practice inquiry and for students to develop an action plan and follow through to make change. These C3 topics can be implemented in pre-made units or as stand-alone C3s to enhance a topic taught in the social studies classroom.

A course taught at a Midwestern university incorporates a chapter from this text to teach future social studies teachers how to implement the C3 Framework into units and practice the inquiry during a mid-level teaching observation and student teaching requirement. Student and first year teachers (from the program) have adapted this framework and taught it from middle school through high school. The chapter is titled *Why Vote? Understanding Elections, The Candidates, and Why Any of This Matters* and was created by the Mikva Challenge. The chapter moves the students through the four dimensions of the C3 Framework to answer the compelling question: Why Vote? The next few paragraphs will take the reader through the C3 as it was taught in the methods course and then in seventh through twelfth grade classrooms by graduates of the program.

Dimension One

Dimension One begins with a bell ringer on the first day of the unit titled Civil Rights. On the screen, a picture of two young men is shown to the students. The picture is black and white and shows one with his face painted white with VOTE on his forehead with the other standing behind him, holding an American flag. The students are asked to fill in a graphic organizer about the photograph. Then the students are asked to source the photograph. After finding the answer using a search engine, a grand conversation begins to discuss key questions about the photograph and the compelling question is displayed at the end of the class. The teacher facilitates another grand conversation, instructing the students to develop another graphic

organizer to help map out the compelling question: Why Vote?

Dimension Two

Dimension Two consists of learning stations and curricular content. Teachers teach the local and state standards regarding the Civil Rights unit. This content is connected to examples from today about civil rights and voting through learning stations. The teacher uses primary sources to connect the past to the present. Different categories, such as, "I vote...because I care about issues," are introduced in the stations. Students work in groups using the sources connecting the curricular content to the contextual content from both state/local and national standards.

Dimension Three

Dimension Three is more student centered. Students begin to ask other questions in addition to Why Vote? One of the most popular questions is: why do people not vote? This requires students to search for the answer to this question using data from different governmental sources. Then to check this data, the students create their own data set from the community they live in. From the data set, other supporting and compelling questions arise, and the students begin to find problems about voting in their community. The students write an essay answering the compelling question.

Dimension Four

Students develop an action plan and carry it out after completing dimension four communicating the conclusions found through their inquiry. The students then carry out their plan that answered the question: Why Vote?

Although the paragraphs seem to make the inquiry simple and quick, it is not. Inquiry is messy and sometimes very frustrating. Some questions that arise are hard to answer or cannot be answered. Students must have the space and time to follow the inquiry to the end. This does take many days but with the right amount of planning it will fit with pre-made units already in the curriculum.

As a side note, from the many classrooms I have observed, including my own, when this framework is presented, the middle or high school students love it. They get very excited to see their plan take root and feel pride in their accomplishments as developing citizens. They also learn to compromise and evaluate their own thinking and work with others. It is a truly a collaborative process. A hard process, a learning process, but a very rewarding process.

Conclusion

C3 is an inquiry framework from NCSS that takes the students through a hook of interest to implementation of action in four dimensions. Through the process, students learn a variety of historical thinking skills, collaboration, resilience, evaluation, writing, and how to develop questions and research answers. Having the students move through this process is what Dewey may have envisioned in *How We Think.* Getting the students attention, teaching content, facilitating student learning, and watching students complete a plan of action to implement it can be the spark students need to develop as a citizen and start to make change in hometown communities.

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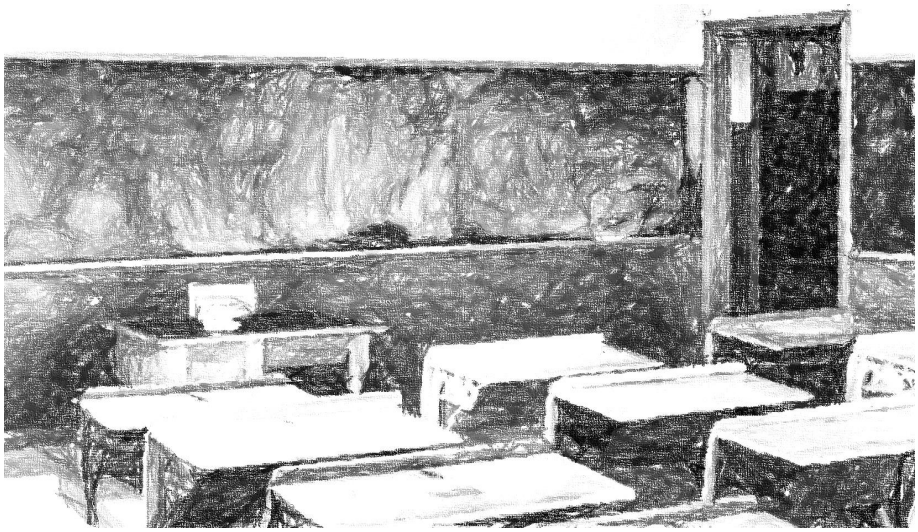

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Preserving our Democracy: The Now Inescapable Mandate for Teaching Media Literacy in Elementary Social Studies Education

Kevin Sheehan, Emily Festa, Emily Sledge, KellyAnn Turton

Why learn history when it's already on your phone?

Sam Wineberg's latest treatise on the need for historical literacy, *Why Learn History When It's Already on Your Phone*, could not have come at a more critical time in our history. The inescapable truth is that the world is now sophisticated and instantaneous in providing information and insights on cell phones with a speed that truly boggles the mind. Although information is now instant, what cannot be overlooked is that too many of our current digitally wired citizens lack the ability to accurately evaluate the reliability and credibility of this instantaneous information.

HBO's frightening documentary, "The Social Dilemma," pointed out the dangers for society and governments in citizens being fed political information from social media sources. In an effort to gain our attention, social media is now able to digest our preferences and sensationalize our media feeds so that we only hear sources that support our previously demonstrated preferences. The reason behind the severity of this article's title, *Preserving our Democracy*, is that the skills of media literacy are now, not only integral strategies in how we teach history, but are critical to our democracy's survival.

The insurrection in our nation's Capital and failure of much of the nation to accept our presidential election results should leave all of us with an underlying and unmistakable lesson. Teaching our students to evaluate the validity of the information that we receive on our media platforms has now become our most pressing mandate in social studies education. On an almost daily basis, suffer our lives are defined by the drama of surrounding claims and counterclaims on media sources of all types.

A basic truth should now become painfully obvious to all of us in social studies education. The inescapable fact, currently invisible to the general public in the frenzy and passion of current political accusations on both sides is that our electorate is dangerously vulnerable to cyber misinformation, This article attempts to provide some directions on how we as social studies educators might begin to address this crisis.

Now that the Pandora's Box of America's inability to separate fact from fiction has been opened for the world to see, sanctions and even armed attack against aggressors will not be able to eliminate outside threats from using the invisible power of the Internet to influence our elections. The fact is that our recent elections have revealed that the American democratic process can now be manipulated with a laptop from anywhere in the world. The growing awareness that our electoral process is vulnerable to foreign and internal interference puts our democracy in peril.

Although the current state of our national politics seeks to find the culprits and punish those responsible, what is being missed in this drama is who the real enemy is. In the words of the noted philosopher and long-ago comic strip superstar, *Pogo*, "We have met the enemy, and he is us." The truth is that no matter what country or individual interferes using social media, the real question is

why our nation is so vulnerable to obvious, and often ridiculous misinformation.

The fact is that the most preposterous claims can affect and determine the outcome of an election is clear proof that our electorate lacks the critical skill of determining what information is credible and that what is not. Too many citizens have become so addicted to social media that they unquestionably accept the credibility of information at the minute it is provided. Not only is this damaging in political arenas, but this misinformation can spread to every area of our lives. The good news is that we have the power to do something about this as educators, if we are willing to rethink the way we deliver social studies education and the end goal of that instruction.

Moving beyond jeopardy to the new basics of social studies, media literacy

After decades as social studies instructor and a New York State Regents test designer, much of my professional involvement in the field focused on preparing students to recall and employ the vital information that was considered essential to understanding our nation's past and present. Said in a less flattering way, a good deal of my life as a social studies educator has involved preparing students to meet demands, not unlike that of a high stakes and challenging *Jeopardy* game. Although state and advanced placement assessment has never been confused with the fun and excitement of a *Jeopardy* game, the same basic skill of recall and understanding past events and concepts drove both.

Now that Google has made that skill of recall less relevant in the lives of the digital natives that we teach, we must face the fact that the new skill most needed is evaluating the continuing barrage of information that invades our lives on our electronic devices on a minute-by-minute basis. According to a new study by Roger Bon at the University of California-San Diego, we are bombarded daily by an equivalent of 34 Gb (gigabytes) of information every day. This is enough to cripple our laptops so you can only imagine what this overload is doing to our brains.

Inspired by a presentation by social studies supervisor, Lorraine Lupinskie of the Half Hollows Central School District, at the Long Island Council for Social Studies, my graduate and undergraduate students have created online K-5 Inquiry Design Model units with the new basics of arming our students with the tools needed to deal with this information overload.

What is special about this new direction is that it begins in first grade. *Media Literacy* is a skill that is too critical to hold off until middle or high school social studies courses. These skills need to be cultivated in the earliest grades as we are all aware of the fact that our students inhabit the digital world from the toddler stage, pacified with phones at earlier and earlier ages.

These units, harnessing the magic of the storybooks, begin in grade one and run through grade five, and can be accessed by copying and pasting this Molloy College website link: shorturl.at/hACDL. The units, created by Molloy College students and driven by compelling questions, deal with the key media literacy skills of sourcing, corroboration, purpose and point of view, differentiating fact from opinion, credibility and reliability, applying these constructs to their assigned textbooks, worksheets and curriculum.

Each unit is based on the Inquiry Design Unit Model. and driven by an appropriate grade level children's literature selection that breaks down the complicated skills of media literacy through story. After the students absorb the media literacy

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skills, they are required to evaluate the credibility of the information that they receive, including their own textbooks as well information from the Internet.

Please feel free to borrow any and all of the units created by Molloy preservice students shared on our website, www.behindthecurtainsofhistory.weebly.com (K-5 Media Literacy Units—Beginning with Storybooks). The nature of this publication does not allow us to share in depth multiple examples of each unit, but in the aftermath of a revoltingly controversial national political election, we share a snapshot summary of two of the units from the lens of their student creators and implementers of those units as they impart the skills of sourcing, corroboration, purpose and point of view, differentiating fact from opinion, credibility and reliability, applying these constructs to their students.

Lessons from the field: A snapshot of our second grade inquiry design model unit: how can we elect a good president?

Emily Festa and Kellyann Turton

Living in an era, where the concept of *fake news* and the misinterpretation of facts and ideas are prevalent, it is evident that we need to teach students the skills and techniques needed to be informed citizens, who will one day be called to effectively exercise their right to vote. Our second-grade unit, *How Can We Elect a Good President*, is made up of lessons that teach our youngest scholars how to identify credible sources and to corroborate those sources so that they can make effective decisions.

Our unit's foundation begins with this compelling question to engage students, "Have you ever heard a rumor about someone that wasn't true?" To teach the concept of the dangers of rumors unsubstantiated facts through story, we chose the marvelous book, *Mr. Peabody's Apples*, by Madonna. This book ignites a discussion and activity to identify the need for credible sources in the face of rumor. Discovering how a person's reputation can be ruined by an unsubstantiated and false rumor that is spread by misinformed members of a community, students will be able to sort through and determine what are credible sources in follow up activities that links to their everyday lives.

After learning what makes sources credible, our youngest scholars will use their newly found knowledge to learn to corroborate facts that they hear. To teach corroboration, we employ the book, *I Wanna Iguana*, by Karen Kaufman Orloff, in conjunction with a YouTube video, *Six Insane Iguana Facts*. Scholars will gain practice in corroborating sources to see if the events covered in the book's story have sound corroborating evidence from the video.

These skills will then be harnessed to help our youngest citizens become informed citizens by participating in an election to determine a class ice cream flavor election in a fun activity that avoids political fallout. This unit was made with the full intent to give our future voters the tools they will one day need to vote in actual elections by using literacy sources that teach underlying skills

Lessons from the field: A Snapshot of our fourth grade inquiry design model unit: how do we know what we learned about the inventors during industrial revolution is true?

Emily R. Sledge

In our digital age, the introduction of media literacy in elementary education is a no longer an add on but should be a necessity. *How Do We Know What We Learned About the Inventors During the Industrial Revolution Is True?* is a fourth-grade Inquiry Design Model (IDM) unit that consists of integrated media literacy-based E.L.A and social studies lessons that address the importance of the media literacy through the skills of sourcing and corroboration. By utilizing these newly developed skills, students will be able to conclude whether or not the information gathered from their textbook on inventors of the Industrial Revolution is credible.

To teach sourcing, we also incorporated the book *Mr. Peabody's Apples* by Madonna as our introductory, media literacy based E.L.A. lesson. Although this book may have been used in a previous grade level, it was our belief that the same book could viewed through different lens at a different age. This lesson laid the groundwork for students to learn to examine and scrutinize information from various sources. In contrast to the use of the book presented on the second-grade level, the book now established a mandate to evaluate the source of all information, even information traditionally accepted as true from student textbooks.

The book led to a discussion about the danger of spreading misinformation and the need to evaluate the sources of any and all information. It was our goal in this lesson for students to walk away with the understanding that informed citizens use sound evidence and facts to draw conclusions about the accuracy and credibility of a source. After the story, we opened the unit with two key questions, "*What is sourcing?* and *Why is it so important to check the sources of the information we hear?"* The goal was to get students think about the need to investigate the author of a source and the motive for author in writing the source. Students completed an activity in which they practiced sourcing, using evidence and facts to determine whether the information that they were receiving was credible, *based on an analysis of the source*.

The goal of the final lessons of the unit was for students to utilize the skills of sourcing and corroboration to answer our essential question, "*How Do We Know What We Learned About the Inventors During the Industrial Revolution Is True?*" To evaluate the sources that had driven our unit, we created a tool for students to putting primary sources about the era under the microscope and then comparing them to textbook materials. This tool we created was named, USER, (Understand, Source, Elaborate, Reliable). On a large oak tag sheet with a different primary source in the middle of the poster, each group of four students was required to move around the source in the center of the oak tag to determine the credibility of the source by providing answers called for under each letter.

Students first collaborated under a large U, and on the bottom of the poster, wrote down \ their understanding of the information that the source conveyed. Moving to the next side of the poster, they then filled in everything that they could learn about the source and the author of the source, and the purpose for writing under the large S. The next letter, E, elaborate, asked students to elaborate on what they thought about the credibility of the information based on what they learned about author and his purpose (The S) and the information provided in the source. (The U). The final letter, R, asked student if the information seemed reliable, did what they learned based on what they had learned in analyzing the source support what was in their textbook. In this letter, they not only used the source, but were asked to research other sources to see if the information could be corroborated.

Groups of four each evaluate a different primary source in collaborative groups and then share their information with the whole class as experts on their document. After hearing all of the documents, our youngest student citizens were now armed with primary source analysis and evidence to answer the question of whether what their textbook taught about the inventors of the Industrial Revolution was true, based on this in-depth class corroboration exercise.

It our hope that lessons focusing on media literacy for our earliest learners will establish positive and integral habits that students can take into the future as citizens. Media literacy is an essential skill that all citizens must be equipped with if our democracy is to survive and thrive the bombardment of social media.

In a technological age, when information is a click away, teaching primary and intermediate grade students the importance of evaluating the credibility of sources will ensure that our students are responsible, literate individuals who will not accept what is delivered to them on social media at face value. This new curriculum direction should not be an add on, but must become a mandate for youngest learners. These lessons and stories need to be repeated as students move through each grade level. Analyzing our current political situation in America, it may provide the greatest hope we have for preserving our democracy.

(Full lesson plans, Inquiry Design Unit Plans, Unit PowerPoints, and supporting materials for the units above are available on the website www.behindthecurtainsofhistory.weebly.com)

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Global Citizenship Education and Liberal Democracy

In recent decades, a growing number of organizations, scholars, educators, and practitioners have advanced the idea of "global citizenship" (Carter, 2001; Diaz et al., 1999; Noddings, 2005; Oxfam, 2015; Reysen & Katzarska-Miller, 2013; UNICEF, 2013; United Nations Educational, Scientific and Cultural Organization, 2015). The premise behind this concept is simple—there are, or at least should be, a set of universally recognized values and priorities that bind peoples and nations in common cause (United Nations Educational, Scientific and Cultural Organization, 2015). It is through such unity of purpose that countries (and their citizens) can come together to solve problems which transcend the nation-state and require a sustained, international response (United Nations Educational, Scientific and Cultural Organization, 2014). This includes addressing poverty, education, climate change, equality, peace, and several other pressing prerogatives recently articulated by the United Nations (UN) General Assembly (2015) in its 17 sustainable development goals (SDGs).

The UN, and a number of other governmental and nongovernmental institutions, have taken steps to address these SDGs and promote the goals of global-minded citizens (detailed further below). As the notion of global citizenship has gained interest and acceptance in institutional and scholarly circles alike, it has spurred a nascent discipline aptly known as global citizenship education (Brigham, 2011; Fernekes, 2016). Through this emergent area of study, a small, but growing, number of countries have sought to develop and incorporate global citizenship education into school curricula (Bickmore, 2014; Brown et al., 2009; Chong, 2015; Davies et al., 2005; Evans et al., 2009; Motani, 2007; Myers, 2020).

How the term global citizenship is defined will affect how global citizenship-related course content develops. Several leading organizations (including UNESCO, UNICEF, and Oxfam), as well as a number of scholars, have defined and (through such definitions) helped to set the priorities of global citizenship (Carter, 2001; Diaz et al., 1999; Noddings, 2005; Oxfam, 2015; Reysen & Katzarska-Miller, 2013; UNICEF, 2013; United Nations Educational, Scientific and Cultural Organization, 2015). While these definitions have varied, they generally highlight commitment to diversity, the environment, conflict resolution, social justice, and the responsibility to act. These are indeed critical global issues that require ongoing focus and action. At the same time, there is a notable omission from too many definitions of global citizenship—the commitment to liberal democratic values. Indeed, too often, there has been too little focus on key freedoms and rights that undergird liberal democratic society—from due process, to equality, to the freedom of speech, religion, and the press.

This is at a time when democracy is under acute strain around the world (Repucci & Slipowitz, 2021). Earlier this

year, the world saw the shocking revolt against the citadel of American democracy, the U.S. Capitol, by thousands of insurrectionists seeking to overturn the results of the 2020 presidential election (Mascaro et al., 2021). Additionally, there have been several challenges to democracies across Asia (e.g., Hong Kong, Myanmar, Taiwan, Thailand) this past year, resulting in a wave of pro-democracy protests and the formation of an online solidarity movement (Milk Tea Alliance) (Frayer & Suliman, 2021). Over the last few years, the world also has witnessed democracy in retreat in growing parts of Europe, ranging from Austria to Hungary to Poland (Repucci, 2020). At the same time, authoritarian states have actively sought to undermine democracy around the world by intervening in elections and spreading disinformation (Repucci, 2020).

Recent studies and surveys are further evidence of these troubling anti-democratic trends. In the most recent report from *The Economist* Intelligence Unit's (2021) Democracy Index, only 23 of 167 countries were deemed "full democracies." In fact, a Freedom House report issued this year indicated that political rights and civil liberties have been on the decline for the past decade and a half (Repucci & Slipowitz, 2021). Other studies have shown democracy losing favor with popular opinion. A 2016 study published in the *Journal of Democracy* found that the next generation of leaders (millennials) have less faith in democracy and are more open to non-democratic ideas (Foa & Mounk, 2016). In a 2019 Pew Research Center survey of 27 countries, a majority of the individuals surveyed were dissatisfied with the workings of their democracy (Wike et al., 2019). And, in a Democracy Perception Index (DPI) study conducted by the Alliance of Democracies (2021) and Latana, thousands of survey respondents across 53 nations considered economic inequality and Big Tech companies (e.g., Amazon, Apple, Facebook, Google, Microsoft) as grave threats to democracy.

These trends have not been lost on leading international figures. In former U.S. President Barack Obama's (2016) final address to the UN General Assembly, he urged the need for democratic leaders to "make the case for democracy." In 2018, U.N. Secretary-General António Guterres (2018) cautioned that "[d]emocratic principles are under siege, and the rule of law is being undermined." That year, French President Emmanuel Macron (2018) also bemoaned the "attacks on democracies through the rise of illiberalism." Earlier this year, President Joe Biden (2021a) forewarned that "your children or grandchildren are going to be doing their doctoral thesis on the issue of who succeeded: autocracy or democracy." And during his address to a joint session of Congress, Biden (2021b) elaborated: "We have to prove democracy still works — that our government still works and we can deliver for our people. . . . If we do that, we will meet the center challenge of the age by proving that democracy is durable."

Yet, the purpose of global citizenship is to forge common bonds and identities (United Nations Educational, Scientific and Cultural Organization, 2014; United Nations Educational, Scientific and Cultural

Organization, 2015). Given that most countries are not liberal democracies, the exclusion of non- or anti-democratic countries could (or would) serve to divide the global community and impede work on important issues such as climate change and trade. It is indeed true that, since the turn of the 21st century, democratic and undemocratic countries alike have worked together to achieve notable global agreements and breakthroughs. For example, in 2001, many members of the international community signed the International Treaty on Plant Genetic Resources for Food and Agriculture (Halewood, 2013). Additionally, in 2015, nearly two hundred nations representing the UN Framework Convention on Climate Change entered into the Paris Agreement (Streck et al., 2016).

It is also true that liberal democratic governance has its flaws, and can and should be subject to criticism. Too often such societies fail to live up to their promise, and too often minorities do not enjoy the same privileges as the majority. From socio-economic disadvantage to discrimination, there is much to be done to right the wrongs that still exist in liberal democratic countries. *But* this is a debate that democracy allows. There is only so much that can be improved or achieved under autocratic governments which, by their very nature, stifle dissent and deny basic rights and freedoms.

Those who define the agenda of global citizenship should examine, if not recognize, the importance of liberal democratic governance and principles to achieve the goals of global citizenship. According to a 2018 report from *The Economist*, the growing tide of semi- or anti-democratic governments has led to: "declining popular participation in elections and politics"; "weaknesses in the functioning of government"; "declining trust in institutions"; "dwindling appeal of mainstream representative parties"; "growing influence of unelected, unaccountable institutions and expert bodies"; "widening gap between political elites and electorates"; "decline in media freedoms"; and "erosion of civil liberties, including curbs on free speech" (The Economist Intelligence Unit, 2018, p. 3). Whatever one's views on liberal democracy, such governance does more than any other form of government to advance the agenda of human and civil rights (Strege, 1994).

When global citizenship is taught in the classroom and elsewhere, such instruction should explore the role of liberal democracy in promoting global citizenship. We cannot lose sight of the effects of systemic, cross-national deprivation of human and civil rights. It is hard to see how we can achieve *all* of the aspirations of global citizenship—including diversity, non-discrimination, and social justice (to name a few)—without the success and acceptance of core liberal democratic values for generations to come.

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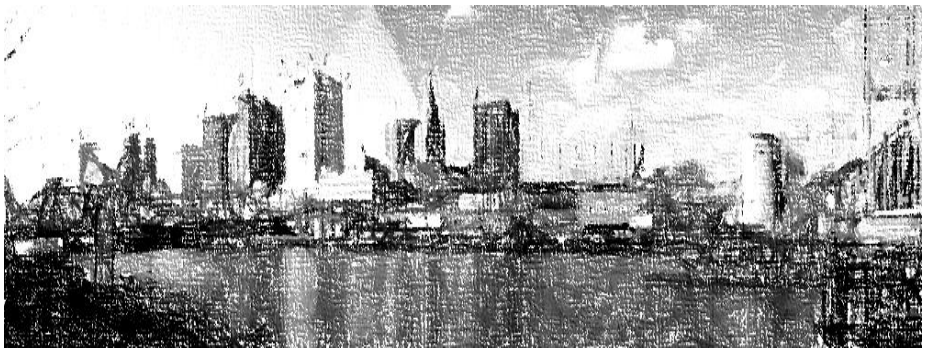


Lights, Camera . . . Survey! Americans Give History a Screen Test

Pete Burkholder

(Reprinted with permission from History News Network, https://historynewsnetwork.org/article/180008)

The results are in and it's official: we are a nation of watchers. As Americans retreated to the security of their own homes amid the ravages of COVID-19, their love affair with screens only increased. According to the website Eyesafe and the Nielsen television ratings company, adults spent an average of thirteen hours, twenty-eight minutes per day watching a screen in March 2020. That represents a daily increase of three hours, twenty minutes, relative to the third quarter of the previous year. Of those, live television viewing went up by over two hours each day for five-and-a-half hours total, while time-shifted watching increased by nearly twenty minutes. Streaming video-on-demand viewings likewise spiked eighty-five percent over comparable three-week periods in 2019 and 2020. What seems clear is that what we know about the world around us is increasingly dependent on electronic boxes of various sizes and dimensions, and on the content providers who fill them.

As a historian, I'm always intrigued by how the public learns about the past, which is why my colleagues and I recently ran a national poll to find out where people get their historical information. The results of that survey, a collaboration between the American Historical Association and Fairleigh Dickinson University, and funded by the National Endowment for the Humanities, indicate that historical consumption is a microcosm of the trends outlined above. Yet those same results, which will be published in full this summer, expose some fascinating incongruities as well.

First, the trends. Asked where they've gotten their information about the past since January 2019 (that is, pre-COVID to present), respondents showed an overwhelming preference for screens. Out of a range of nineteen possible sources, the top three choices – documentary film and TV, fictional film and TV, and TV news – were all video. More traditional forms of historical information simply weren't competitive: museum visits (tenth place), non-fiction history texts (twelfth) and college courses (dead last) trailed television and film by significant margins. That said, the great bugaboo of recent disinformation, social media, likewise assumed back-of-the-pack status, coming in at fourteenth place. Although use of social media has remained robust during the pandemic, most respondents to our survey didn't seem to view such platforms as having much to do with history, per se.

The incongruities emerged when we asked survey-takers to rank the perceived trustworthiness of those same sources above. Only documentary film and TV stayed in the top three, though it now trailed both museums and historic sites. While TV news ranked third as a go-to source for history, it fared miserably in terms of reliability, coming in fifteenth. Fictional films and TV did even worse at seventeenth. Few respondents had taken a college history course since January 2019, but history

professors were still highly trusted, garnering fourth position. The same was true for non-fiction books, which moved up the scale to sixth, despite being sparsely utilized. A bit of a disjuncture thus emerges. Whereas the public reports largely turning to video for its historical information, those same viewers are skeptical of much of what they see on their screens.

Our survey couldn't determine exactly what people were watching, a topic that awaits further investigation. But respondents' high utilization of, and obvious trust placed in, documentaries – and their corresponding distrust in news and dramatizations – begs a certain amount of cynicism. Although one can find quality programming in the current state of "docu-mania," there's a proliferation of disinformation as well. Such nonsense as Mikki Willis's Plandemic, or the all-day conspiratorial marathons on the History Channel (Ancient Aliens, anyone?), are wrapped in a patina of documentary that lends them unmerited credibility.

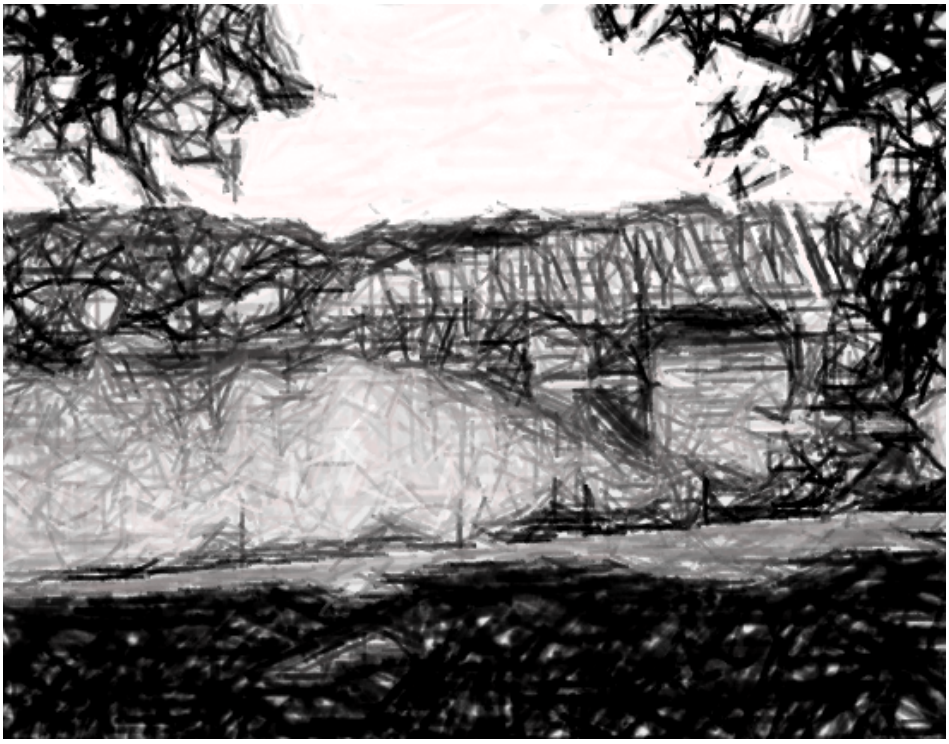
Meanwhile, news programs that may strive for factuality, and that are avidly consumed by history-minded viewers, were largely dismissed by our respondents as unreliable. Here, our survey reflects broader distrust in news services that have been assaulted by several years' worth of "fake news" accusations. In a national survey from the 1990s similar to ours, people likewise looked askance at dramatized history on film and TV, but they have consistently devoured it nonetheless, if Academy and Emmy Awards are any indication. And just as documentaries can deceive, fictionalized video renditions of the past can be quite edifying if one bears in mind how to read historical films as cultural artifacts.

The increasingly simple ease of access to video media may explain a lot about current consumption habits of historical information. But if so, it bodes ominously for sources of the past deemed more trustworthy, yet which take more effort (reading books) or intentionality (visiting museums) to engage. Maybe we shouldn't be surprised by such disjuncture. After all, the nation's alcohol consumption has surged during the pandemic despite the drug's well-known detrimental health effects. People knowingly acting against their own self-interests in where they turn to for historical information is thus not an isolated phenomenon.

If there's a glimmer of hope, it's that Americans – no matter their age, race, gender or political affiliation – are often in agreement when it comes to their history consumption habits and views on the reliability of sources. Sixty-seven percent of our respondents in the 18-29 age bracket reported watching dramatic films and TV to learn about the past, a statistic that barely moved for the 65+ age cohort (66%). Meanwhile, 87% of those identifying as Democrats said they trusted documentaries somewhat or a great deal, compared with 84% of Republicans.

They may be watching very different historical programming, but the public's preferences and attitudes toward it align

more often than not. In a country as deeply divided as ours, that's no small matter.



Climate Change is Like Flicking a Switch

Sarah Johnson

In *The Winds of Change* (2007), Eugene Linden suggests that before catastrophic climate changes, the climate in areas experience not prolonged climate change that gradually increases but a flickering of drastic changes. When reading this analysis, I am met with my experiences living in the United Kingdom (UK) as a graduate student. These flickering events I experienced in a year unveiled the effects long-term climate change could have on this region, as the UK infrastructure could not cope with the drastic changes.

These flickering events are "the beast from the east" and the summer heat wave. The beast from the east was a snowstorm in 2018 that resulted from easterly winds from the near continent. According to the met office, "When pressure is high over Scandinavia, the UK tends to experience a polar continental air mass. When this happens in winter, cold air is drawn in from the Eurasian landmass, bringing the cold and wintry conditions that give rise to the 'Beast from the East' moniker." In most parts of Edinburgh, Scotland, the snow was no more than three inches deep, while other parts of Scotland experienced ten-foot to twenty-foot drifts. This caused a massive shutdown of the country. All trains, buses, and schools were canceled across the UK. When speaking to the locals, they said they had not seen a snowstorm to this scale in Scotland before. According to the *Washington Post,* this has not occurred since March 1979. Edinburgh's infrastructure could not support three to eight inches of snow, causing tourism and travel to shut down for a week. This flickering during winter continues in 2021, with another beast from the east set to occur this month, plummeting temperatures in the highlands to -12 degrees Celsius (10 degrees Fahrenheit). At the same time, England goes on red alert to brace the storm. Although these storms show, the impact one can have on travel and tourism. One thing I witnessed first-hand was the food shortage at grocery stores before the storm came. Although this is usual human behavior, "get the milk and bread before the snowstorm," the grocery stores within the city took two weeks to bounce back. Tesco (a major chain grocery store in the UK) had to shut down for a few days because workers could not get into the store. In addition, there was not much food to sell since trucks that would replenish the shelves were not traveling. It took two whole weeks since the storm hit to stock grocery shelves back to the normal amount. This was only one storm that lasted for 2.5 days, should this flickering stop and cold spells continue, it shows a potential problem for food shortages in major cities.

The flickering episodes and climate change in the summer also continue to be an issue in the United Kingdom. In 2018, the

UK experienced a heat wave in which temperatures across the UK rose to 15.8 C (60.4 F), which is 1.5 above average. In mid-august of 2020, the UK continued to experience 30C heat waves longer than a heat wave of 1976, along with higher temperatures than experienced in 2003. These heat waves continue each summer now, indicating that they are more the norm than the exception. These heat waves influence the population and the land where the infrastructure was built for a cool, wet climate. There are no air conditioners in UK buildings, and although an average annual temperature of 60 degrees may not seem warm to a New Yorker, the effect on society showed the issue. During the heat wave, trains shut down within Scotland as many people passed out on the trains due to the heat. The rail services across the UK were at risk of derailment as the tracks had a risk of buckling in the heat. Besides, electric lines could overheat in the temperatures causing them to drop and risk the incoming trains. In a further effect on travel, roads also began to melt due to the heat. This caused an issue within small towns as people attempted to navigate around them. During this period, the heat affected the land so drastically that it revealed lines of scores of archaeological sites across Ireland and the UK, dating back to Neolithic era monuments. Although this is a win for archaeologists, it shows the effects of drought and gorse fires on fertile land.

I focus on the United Kingdom, as I saw the effects on society first-hand while a student, but I also believe it highlights a huge impact a 1.5^0 C temperature increase can have on society. An average annual temperature of 60.5^0 F degrees may seem manageable to New York, countries that have not been built to endure drastic changes in temperature for short periods are significantly affected.

Instances of racial violence towards Black Americans have a longstanding history in the United States. Though a few events and names are recalled most often in textbooks (e.g., Freedom Rides, Nat Turner) their retellings are generally presented from a White viewpoint; in fact, some events have been completely omitted from formal curriculum. This article discusses the teaching of racial violence in the United States, explores how Black historical principles of power and oppression can frame the study of events of racial violence, and outlines a concrete history lab designed to study the 1898 Wilmington Race Massacre (also commonly called the Wilmington Coup or Wilmington Insurrection).

An Overview of the Teaching of Racial Violence

Scholars of teaching Black history have documented the teaching and omission of racial violence towards Black and African Americans for decades (see, for example, Brown, Brown, & Ward, 2017; Busey & Walker 2017; Love, 2019; Vasquez Heilig, Brown, & Brown, 2012). Most research on teaching Black history has focused on PK-12 teaching and knowledge (Woodson, 2017), with some analysis of preservice teachers' knowledge of Black history (King, 2019). More recently, resources for classroom teachers have become available that are focused on centering the Black experience and perspectives, particularly in experiences of racial violence (see, for example, Learning for Justice's Teaching Hard History podcast series, New York Times' 1619 Project, Facing History and Ourselves' Race in US History collection) and some scholars have described pedagogical approaches to teaching Black history with accuracy and intention in K-12 (Simmons, 2016; Vickery, & Rodríguez, 2021; Vickery & Salinas, 2019).

Some have argued Black history is American history, suggesting a shared legacy between Black and White Americans (King, 2021) which is generally untrue. Others have taken this sentiment to task, pointing out that while the teaching of Black history altogether has been sidelined or disregarded, at best, the teaching of racial violence has been overwhelmingly avoided or if taught at all, with tremendous gaps and inaccuracies (Brown & Brown, 2010a, 2010b, 2011; Woodson, 2017).

In order to improve Black history education historical and contemporary racial violence must be taught as part of American history and Black history (King, 2021). As Brown, Brown, and Ward (2017) explain, classroom investigations of racial violence taught within the context of students' lives presents a curriculum that "acknowledges race and racism in their present lives." Using a framework of Black historical consciousness is one way to study racial violence within the context of Black history.

Teaching the Wilmington Race Massacre through Principles of Black Historical Consciousness

Scholars have described the need for teaching a more complete story of Black history (e.g., King, 2021; Muhammad, 2020; Rodríguez & Vickery, 2020) and using a Black historical consciousness framework centers the Black experience and perspective, both largely missing from traditional retellings of Black history. King describes six principles of Black historical consciousness (see King, 2021). While all are in some way directly related to racial violence, in this article, we focus on the principle of power and oppression (King, 2021). King (2021) suggests racial violence as a potential topic for the principle of power and oppression, and similar to our use of the history lab below to examine racial violence, suggests the use of compelling questions that align with interrogating systemic racism. Recognizing that "it is important to understand that Black people have been victims or victimized by oppressive structures, but have never been solely victims (King, 2021, p. 338)" teaching the Wilmington, NC Race Massacre of 1898 through the lens of power and oppression provides a historical context and conscious that is missing in traditional teaching of Black history and illustrates how power and oppression are created and sustained through society (King, 2021, p. 338). Complex ideas like power and oppression are often difficult knowledge for learners, and in concrete examples like the Wilmington Race Massacre, content may be taboo, rendering it obsolete in curricula and standards. Often coined as "hard history", such content can be taught in powerful and productive ways. We posit that the history lab model, focused on evidence-based answers, offers the structure to unpack complex ideas of power and oppression while identifying the lasting impact of racial violence through the use of historical sources.

History Labs as an Instructional Strategy for Teaching Difficult Knowledge

Teachers are often wary of including instances of "hard history" as these events can be unsettling and spark tense discussions, especially in the current era of political polarization (McAvoy, 2016). In addition to building a cooperative and supportive classroom community before covering such events, there are instructional methods that can lead to productive classroom discussions and a deeper understanding of complex history. One such method is a history lab; first described by Bruce Lesh (2011), this form of instruction includes three main components: a compelling question, sources to examine, and an evidence-based answer. This teaching method is inquiry-based and includes components of Swan, Lee, and Grant's (2015) Inquiry Design Model which is now widely used in the field of social studies.

To create a history lab, teachers develop an overarching, open-ended question called a compelling question for students to consider. Swan, Lee, and Grant (2018, 2019) have devoted a chapter in each of their books on the Inquiry Design Model

to the topic of compelling questions and how to develop them. After question development, teachers select related sources for students to examine, often a mix of primary sources for details and secondary sources for background information and clarification. After presenting the question and sources to students, teachers facilitate the examination of the documents, reminding students to cite evidence from the documents while formulating their answer to the compelling question (Lesh, 2011).

Careful facilitation of discussion is the key to the effectiveness of this teaching method since it is critical for students to cite evidence in their answers. The most effective history labs are structured in ways that allow student interaction and opportunities to share thoughts throughout instead of just working through a "packet" and writing an individual response. An important first step is determining how to have students examine the primary and secondary sources that are presented. This can be done via gallery walks, jigsaw grouping, small group analysis, and whole group seminar style examination (Author, 2017; Author, 2018; Authors, 2020). Creating guiding questions, prompts, or a graphic organizer to help guide students through a lab can also be beneficial.

Another important consideration in the pandemic-induced era of increased online learning is whether a lab will take place synchronously or asynchronously. While the traditional face-to-face classroom setting is ideal, labs can also work well in either the fully virtual or hybrid classroom. Online synchronous methods such as breakout rooms can be used as a method for having small groups examine sources together. Another effective synchronous method is a whole class seminar-style discussion where students can speak one at a time or even use the chat to respond. For asynchronous course delivery, teachers can put the question and sources in a Google Doc or Jamboard and ask students to share thoughts by adding comments. Another option is to use the discussion board feature in a learning management system such as Google Classroom or Canvas for students to respond to individual sources. Teachers can also use video response and sharing tools such as Flipgrid for students to record their evidence-based answer to a compelling question. For hybrid models, teachers can ask students to examine sources ahead of time, using some of the online tools mentioned above, and then use face-to-face time in class for a whole group discussion.

The 1898 Wilmington Massacre

One example of hard history that can be effectively examined through the use of a history lab is the 1898 Wilmington Massacre. November 10, 1898 was a day of horrific racial violence inflicted upon the thriving, successful Black community in the coastal town of Wilmington, North Carolina. An election year, 1898 had been filled with White supremacist propaganda in local and state newspapers which ultimately led to intimidation of Black voters and a rigged election in Wilmington on November 8th. Two days later, a White mob armed themselves, burned the office of the local Black newspaper *The Daily Record* to the ground, and took over the city's biracial

government by violent force. During the chaos, the mob killed approximately 60 Black citizens (likely more as an official death toll was impossible to determine) and forced untold numbers out of town. The mayor and members of the board of aldermen were replaced by White supremacists. The event holds great historic significance not only on a local and state level, but also on a national scale. It is the only successful coup d'état in the history of the United States (McCluskey, 2018; Everett, 2015; Tyson, 2006; Umfleet, 2009) and is an example of the extreme violence and resulting large-scale loss of life that could occur as a result of the rise of angry White supremacists in the Jim Crow era. The 1898 Massacre has been compared to what happened in Tulsa in 1921 (Everett, 2015; Umfleet, 2015) and has been referenced multiple times in coverage of the January 6, 2021 attack on the US Capitol (Butler-Arnold, 2021; Cornish, 2021; Hayes, 2021; Ingram, 2021; Meyers, 2021).

The significance of this event is ever-increasing and the economic, social, and political impact is still apparent in Wilmington, NC today. As with other events of racial violence, this event has been largely overlooked and rarely taught, even in North Carolina, due to a lack of information about the event (Everett, 2015). Even the terminology used to describe the event is still evolving - originally called a race riot, in recent years, it has been referred to as an insurrection, massacre, and coup d'état (Fonvielle, 2018; Tyson, 2006; Zucchino, 2020). For all of these reasons, the Wilmington Race Massacre should be taught with middle and secondary students and we believe a history lab is the most appropriate method for studying the event.

A History Lab about the 1898 Wilmington Massacre

We offer the following example of a history lab about 1898 that we developed for students to demonstrate how the work described above can be done. The lab described below can be found at https://tinyurl.com/1898historylab and is formatted as a view-only Google Slides presentation. This format allows teachers who would like to use the lab either a ready-made version that can be used right away or the flexibility to make a copy of the document to edit for their specific instructional needs. The original sources are linked in the speaker notes area for each slide.

While there are many questions that could be asked about this event, we feel that asking students to examine the long-term impact of the 1898 is most critical to their comprehension of the scale and significance of this event. Therefore, our compelling question is "What is the lasting impact of the 1898 Wilmington Massacre?"

In order to introduce the lab, we have included two sources, one primary and one secondary to give students some background information before they begin analyzing sources. The first source (slide 2) is a photograph of the mob in front of the burnt remains of *The Daily Record* newspaper office. The next source (slide 3) is a 12-minute video published by Vox which gives

a brief, but informative summary of the event. These two sources give students some sense of what happened so that they have some frame of reference for the additional sources.

We selected three guiding questions to help direct student thinking and analysis throughout the lab. For each of these questions, we selected three sources for students to examine. In terms of format for this lab, we recommend dividing the class into three groups (1, 2, 3) and having each group thoroughly examine one of the questions and the accompanying sources, thus allowing a group of students to become "experts" on their assigned question. After this analysis, the class should "jigsaw" into three new groups (A, B, C) which each include members from groups 1, 2, and 3. In groups A, B, and C, the representatives for each question should take turns sharing their analysis of their assigned question with the group so all can gain a sense of what happened and begin to consider what the lasting impact is.

What were the events that led to the 1898 Wilmington Massacre?

For this question, we selected a photograph of the waterfront in downtown Wilmington in the late 1800s which shows the prominent display of White supremacy banners (slide 7). We also selected an excerpt from a speech by Rebecca Lattimore Felton during which she endorsed lynching as a punishment for Black men who had relationships with White women (slide 8). The third source we selected for this question was an editorial written by Alexander Manly in response to Felton's speech where he points out the unjust and hypocritical nature of her stance (slide 9). These sources should give students a glimpse of the extent to which White supremacy impacted daily life and conversations. While all of the sources in the lab are about a violent event, it should also be noted that Felton's full speech and Manly's full editorial which are linked include references to rape. We recommend that teachers thoroughly examine all the sources themselves before presenting them to students.

What happened during the event?

The first source for this question is a telegram sent to then President of the United States, William McKinley warning him of the volatile situation in Wilmington (slide 11). The next source is a map marking the location of those wounded and killed during the event (slide 12). The final source for this question is an interactive timeline and map which gives a comprehensive overview of the events (slide 13). These sources outline the seriousness of the situation and how violent it became.

What was the economic and social impact of the 1898 Wilmington Massacre?

We selected three charts from Umfleet's (2009) book *A Day of Blood* for students to examine. The first chart compares the 1897 and 1900 occupations by race for Wilmington citizens (slide 15). The second chart shows the census population by race from 1860 to 1910 for Wilmington (slide 16) and the third chart shows the same data for North Carolina (slide 17). These

charts show the loss of economic opportunities for Black Wilmingtonians as well as the decline in the city's Black population.

We recommend concluding this lab with a whole class discussion focusing back on the compelling question: "What is the lasting impact of the 1898 Wilmington Massacre?" and the evidence that students examined in their groups. Students will likely reference the rise of White supremacy, the loss of human life and the impact on population, economic repercussions such as decreased employment for Black citizens, voter intimidation, and lack of Black political leaders in Wilmington in years that followed the event. Since this is an open-ended question, other responses may be offered as well, but students should back up their ideas with evidence from the sources.

Additional Teacher Resources

We understand that most teachers are unfamiliar with 1898 and the Wilmington Massacre, and may need additional resources to improve their content knowledge of this series of events. We suggest the resources in Table 1 for a more in-depth history of the Wilmington Race Massacre. Teachers may find these sources useful as they study 1898 alongside their students.

Table 1: Additional Teacher Resources for 1898 Wilmington Race Massacre

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Zucchino, D. (2020). *Wilmington's lie*. New York: Atlantic Monthly Press.
Everett, C. (2015). *Wilmington on fire* [Documentary film]. United States: Speller Street Films.
Oliver, N. (2016). *The red cape* [Motion picture]. United States.
Footnote: this lab is available for viewing at https://tinyurl.com/1898historylab (tiny URL view only Google Slides)

Conclusion

While this lab focuses on the Wilmington Race Massacre, we would be remiss to not recognize the abhorrent number of massacre events in United States history to date similar to 1898. If we are committed to teaching the story of Black America (King, 2021), we must be willing to navigate a more complete story of race

and racism in the United States, which we believe includes studying "hard history". Bringing together a Black historical consciousness framework and history lab structure is one powerful and productive approach to a more complete story of Black history.

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David Edelman

I want to share the most transformational experience I've had during my teaching career. It started in 2017 at the end of the school day when my students were given a letter to take home to their parents. This notice detailed how our school building tested positive for lead in its drinking water. Some of the fountains were so highly elevated that they tested over one thousand parts per billion (ppb) when the action limit set by the Environmental Protection Administration (EPA) is 15 ppb. This "backpack letter" meant for school administrators and parents' eyes, sent my students and I down a path of several years of service based learning and student led activism which transformed my role as a classroom teacher. We not only fought for student appropriated funding to install two new water fountains with filtration systems in our school, but we also analyzed our water quality at home with free New York State testing kits. From there, since one didn't exist, we expanded our work by creating an interactive map of all the schools in NYC illustrating their water quality and used the information to lobby our elected officials to improve access to clean, lead free drinking water. You can learn more and see examples of my students' activism including videos and speeches students developed to express their concerns about water quality with the President as part of inauguration events at my teaching website www.cagebustingclassrooms.com.

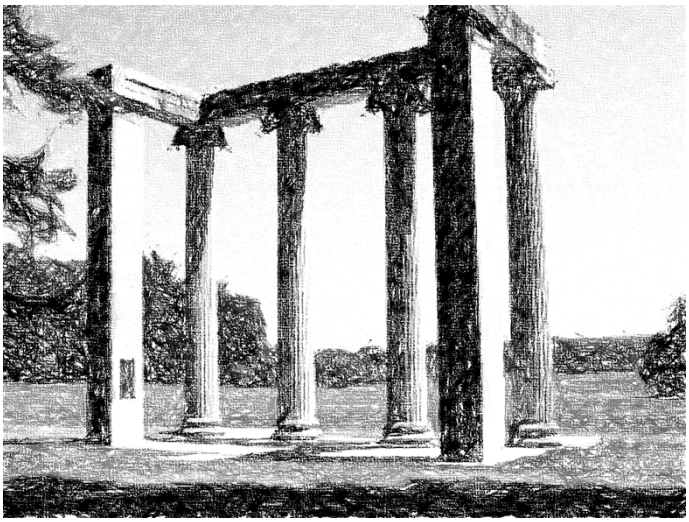
Perhaps this is the type of global education you want students to be engaged in as well but don't know where to start? I am happy to share that my students' activism and others like them across the country have been developed into an online curriculum to help other educators interested in this work. The U.S. Department of State has launched *Solving Global Problems*, a free, self-paced online course, funded by the U.S government and developed by IREX, to help educators prepare to ignite students' critical thinking and creativity through a focus on tackling global problems.

During the course, participants hear from elementary, middle and high school teachers about how they successfully engaged students to apply knowledge and skills to complex problems and how it empowers students to make a difference in the world. Global competence equips students with the skills, knowledge, and attitudes to be successful in today's interconnected world. Through the course educators will be equipped with an understanding of what problem-driven learning is and how to apply it in their classrooms, whether that is in person or virtually. Educators will explore how global problems can be introduced across content areas and grade levels.

One of the most challenging parts can be getting started. This course will provide practical ideas for connecting problem-driven learning to standards and resources to apply in your practice and is

designed for busy professionals who are motivated to engage their students with real challenges. Educators who successfully complete the course will receive a U.S. Department of State Global Problem-Solving Educator badge and certificate noting 4.5 hours of independent professional learning and a great step towards becoming a Fulbright Teacher for Global Classrooms.

Almost four years later, during remote learning, my students and I have been parsing President Biden's infrastructure bill and discussing his ambitious pledge to replace 100% of the water pipes and service lines across America. The New York State Constitution guarantees every student in the state the right to education defined in terms of preparation for civic participation yet far too many schools, particularly schools especially those that serve black and brown students, are ill equipped to provide this type of education. Let's make sure all our students are @DemocracyReady by equipping teachers with the agency and experiences necessary to help young people recognize their civic roles and exercise their civic powers to work for meaningful social change.



"The Captain's Story" by Harriet Beecher Stowe

Ellen Gruber Garvey

This article is reprinted with permission of the author. It was originally published in the *Washington Post* under the headline "A forgotten 19th-century story can help us navigate today's political fractures." https://www.washingtonpost.com/outlook/2021/03/23/forgotten-19th-century-story-can-help-us-navigate-todays-political-fractures/

Can Democrats truly reconcile with those Republicans who called President Biden's election fraudulent and encouraged violent attack of the U.S. Capitol? Earlier moments in U.S. history should caution us about the lure and danger of reconciliation when one side refuses to acknowledge wrongdoing. After the Civil War, former Union partisans sought to get along with the Southerners who fought to keep Black people enslaved even after the war. But later, they doubted the wisdom of having done so.

One of those people was Harriet Beecher Stowe, the author of "Uncle Tom's Cabin" (1852), the most influential novel in the United States during the 19th century. Her famous book kindled readers' sense that they could and must end slavery, even if that meant disrupting alliances, friendships and family ties with enslavers and their supporters. Thirty years later, Stowe wrote a story little known even it its own time, in which she considered what happened when these same White Northerners who fought against slavery reconciled too easily with former enslavers.

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Written in 1882, but set in 1866, "The Captain's Story" tells of two former Union army captains who visit Florida, where they once fought on the battlefield. They hope to relax and recuperate from the toll the war had taken on their health. The two listen to their white Floridian guide's ghost story, which includes his casual mention of having murdered enslaved African captives. The ghost of one captive continues to haunt a nearby plantation, he says. Despite moral qualms, the two captains decide to continue their trip with their murderous guide who can show them all the best fishing grounds. They will get along, and leave his punishment to God.

Stowe began spending winters in Florida just after the Civil War, about the time the story is set, initially hoping to help her son recover from his own Civil War trauma. She wrote popular travel articles in the 1870s touting the state's pleasures for Protestant Northern Whites, hoping to attract them to politically overwhelm the Southern planters. Full of chummy advice on how to travel south and where to buy land, the accounts spurred the state's first tourist boom while also raising money for a Black school. In "The Captain's Story," she swerves to remind her readers of the brutalities of her Florida neighbors who once enslaved people.

Although Stowe was a founder of the *Atlantic Monthly*, "The Captain's Story" was not published there, perhaps because few 1880s editors wished to take the horrors of slavery seriously. Albion Tourgée, the editor of the short-lived but high-paying weekly *Our Continent*, did, however. He was a Union veteran who worked for Reconstruction then wrote about his experiences in two best-selling novels focusing on the difficulties and assaults the freed people faced. He went on to fight Jim Crow, as the lawyer representing a Black plaintiff attacking segregation in public facilities in *Plessy* v. *Ferguson*.

Although *Our Continent* was not a crusading publication and sought to attract White Southern readers, too, Tourgée published other works that acknowledged that the Civil War was fought over slavery. Yet Our Continent was obscure enough that "The Captain's Story" received no notice in the press at the time. It was not anthologized or reprinted.

The story's questioning of White complicity in postwar racism is subtle and conflicted. But it does stand in stark contrast to other popular magazine stories of the time. Northern magazines shoveled out stories romanticizing Southern plantations as places where sweet, quasi-familial ties between enslavers and enslaved people infused life with graciousness. Plantation fiction frequently featured a tired Northern businessman who, like the two captains, goes South to rest and comes to appreciate relaxed Southern hospitality.

Marriage to a Southern woman in these stories offered an allegory of reconciliation between Northern and Southern Whites. As the White abolitionist and orator Anna E. Dickinson noted, "The fashion of the day has been, and is, to talk of the love feast that is spread between old

foes, till at last we of the North and of the South are doing what our forefathers did 30 years ago — grasping hands across the prostrate body of the negro."

Of course, former Confederates did not seek reconciliation. Instead, they created the cult of the Lost Cause, celebrating the nobility and heroism of the Confederacy, leading to the erection of statues honoring Confederate leaders and school textbooks that continued to inculcate this version of history for over a century.

That is why Stowe's story is significant. It called out the murderous past, presented plantation owners and their friends as lawless, brutal, disloyal, casual killers, scornful of the family ties of enslaved people. But the story disappeared, and that illuminated the shifting reality of race relations in 1882. Reconstruction had ended, a reign of racial terror lynchings had commenced, and states passed Black Codes that allowed Southern Whites to continue to coerce the labor of African Americans. White supremacy had regrouped with new legal structures and Northern collusion, and former Confederates were back in power in the South. Ex-Confederates suppressed the Black vote and reinstated slavery under different names.

The myth of benevolent plantation life took hold through sheer repetition in fictional work, most familiar now through "Gone With the Wind," imagery and plantation tours. Burying Stowe's story while celebrating that myth matters. It is another small part of concealing slavery's past and obscuring the power of white supremacy, which still haunt the United States.

African American History: A Past Rooted in the Hudson Valley

David Levine

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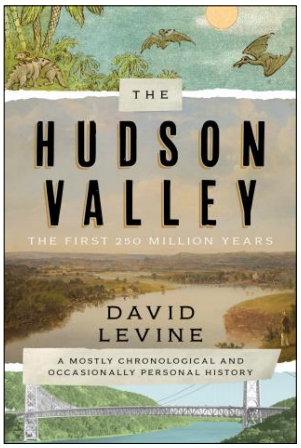


The origin story of what was to become the United States of America typically features two main characters: the native peoples who had lived on these lands for centuries, and the Europeans who took those lands from them. But there was a third cast member in this drama, one whose role is at best downplayed and at worst ignored: Africans and their descendants. In 1613, just four years after Henry Hudson's crew sailed up the river that would bear his name, and seven years before the Pilgrims arrived in Plymouth, a mixed-race man named Juan Rodrigues (or some spelling variant near that) left Hispaniola for the New World, set up shop in and around Manhattan Island, traded with the natives for a time, squabbled with the Dutch—who called him a "black rascal"—and then disappeared from the public record as the first African to set foot in the Hudson Valley.

In 1626, just 10 years after the establishment of New Amsterdam, the Dutch West India Company shipped 11 African male slaves—whom they labeled "proud and treacherous"—into the colony, with women brought in two years later. Some slaves were moved to Fort Orange, the outpost that became Albany. As land patents divvied up the Valley, every patent holder whose name still graces the region stocked his farm with slaves. In 1664, when the Dutch handed the keys to the new kingdom to the British, about 800 Africans and their children inhabited the Valley, only about 75 of them considered free.

The British increased slave importation, and by the early 1700s New York State had more slaves than anywhere else in the colonies, more than the deep South, more than Boston, more than the Virginia plantations. "The two biggest slave markets in the country before the American Revolution were in New York City and Albany," Dr. A.J. Williams-Myers, a retired professor of Black Studies at SUNY New Paltz, says. By 1790, the first federal census counted more than 19,000 enslaved New Yorkers; Georgia had 12,000. "New York was not a society *with* slaves, it was a *slave society,* dependent on enslaved Africans," he says.

As New Yorkers, we like to think of ourselves as different from the south in regards to slavery. We were different only in that, numerically speaking at least, we were worse. Any history of African descendants in the Hudson Valley must first come to

grips with this fact. From the earliest moments of European contact, African Americans have been part of the Valley's *dramatis personae*. "Africans have been portrayed as in the shadow of history, when actually they were center stage," Williams-Meyers says. "Where European people went, Africans went with them, shoulder to shoulder with their enslavers."

The oppressed as oppressors

As the Hudson Valley economy transitioned during the 17th century from the fur trade to farming, Africans helped make the region the most prosperous in the New World. Hudson Valley farms helped feed Great Britain, its newest colonies and its holdings in the Caribbean, and Africans did much of the work. A 1733 century painting called the "Van Bergen Overmantel," by artist John Heaten, depicts the Marten Van Bergen farm near the Greene County town of Leeds. Historic Hudson Valley writes that "no other single artifact offers more information about life in colonial New York. Here African, Native American, and European people populate the landscape." Dr. Myra Young Armstead, Lyford Paterson Edwards and Helen Gray Edwards Professor of Historical Studies at Bard College, calls this painting, "a good picture of what was going on and why the Hudson Valley was a big area of slavery."

Even those who came here because of oppression became oppressors. The French Huguenot founders of New Paltz purchased their first of many slaves in Kingston in 1674, a hypocrisy not lost on a Huguenot descendant. "My ancestors fled France for religious and political freedom. Before leaving France they saw their own families tortured, enslaved, and killed. Yet these emigrants came to the New World and, for their own personal gain, forced other human beings to labor against their will," Mary Etta Schneider, board chair of Historic Huguenot Street, said this summer. "For this I am ashamed."

Schneider was speaking in advance of a September 2016 event, in which HHS welcomed Joseph McGill, founder of the Slave Dwelling Project. McGill travels the country spending the night in historic slave dwellings to bring awareness to their existence, history, and need for preservation. More of these are in the north than most people know. "The history I learned in school was junk," McGill says. "Slave dwellings are part of the history of this nation. They are hidden in plain sight." Huguenot slaves were likely locked in at night so they couldn't escape, Schneider said, and those who slept there along with McGill got "a sense of what it must have felt like to just reinforce that ownership, that lack of ability to have any control over your life." Addressing another myth, that northern slave owners were "better" than southern ones, McGill says bluntly, "There were no great slave owners. When you assign a degree of severity, you start with bad."

Long before Nat Turner, slaves in New York were rebelling against their owners. In 1712, 23 slaves killed nine whites in New York City, and rumors both real and unproved of

slaves plotting revolts from the City to Albany kept tensions high throughout the 18th century. In 1794, three slaves—including two girls of 12 and 14—were hanged for setting a fire that burned much of downtown Albany; two were hanged from "the Hanging Elm Tree," at the northwest corner of State and Pearl Streets (planted in front of the house of young Philip Livingston), the third on Pinkster Hill, site of the current Capitol. "Slaves and owners were on constant war footing," William-Myers says. "The Hanging Tree in Albany shows you the use of fear to keep Africans in their place."

Revolutionaries and warriors

And yet, slaves helped their masters win independence. "You cannot discount Africans' input in the Revolutionary War," Williams-Myers says. Though they often were sent to replace their owners in battle, under the assumption that whey would be freed after the war, they fought bravely and well. "They are never pictured as part of that, but they were there on the battlefield," he says. Slaves held positions along the Hudson River as General Clinton made his way up from New York City, and fought at the battles of Saratoga, along the Mohawk River and throughout the region. "African warriors were one of the colonies' secret weapons," he says. "They were significant in winning the war."

After the war, slaves weren't freed right away, but Federalists like John Jay and Alexander Hamilton founded the New York Manumission Society in 1785 to promote abolition. It happened in fits and starts, and full emancipation was realized when the last New York slaves were freed by July 4, 1827. It was the largest emancipation in North America before the Civil War.

The Hudson Valley to a large extent welcomed freed African Americans. During this gradual emancipation, Quaker groups offered land—usually rocky, undesirable land, to be clear—to help freed slaves, and self-sustaining black communities sprung up in Rockland (Skunk Hollow, near the New Jersey border), Westchester (The Hills in Harrison and another community near Bedford), Dutchess (near Hyde Park, Beekman and Millbrook), Ulster (Eagles Nest, west of Hurley), and all the other river counties. Though legally emancipated, blacks weren't entirely free yet, and the Valley, like the rest of the state, was in no way free from racism. Laws limited blacks' rights to vote, to travel with whites on public transportation, to attend school and more. "You could argue that the earliest 'Jim Crow' laws actually appeared in the north, not the south," says Dr. Oscar Williams, Chair of the Department of Africana Studies at the State University of New York at Albany.

The opening of the Erie Canal, in 1815, precipitated the slow and steady migration from upstate farms to river cities for employment. "Cities like Newburgh and Poughkeepsie offered jobs to blacks, while there was bigger movement to New York City or Albany, the nodes of the Valley," Armstead says. Black institutional and social life took hold in these cities. Rhinebeck, for example, had a vibrant neighborhood of black artisans on Oak Street. African

American Revolutionary War veteran Andrew Frazier and his family, who are buried in the "Potter's Field" section of Rhinebeck Cemetery, owned land in the Town of Milan. In Kingston, the A.M.E. Zion Church on Franklin Street, the oldest African American church in Ulster County, owns the Mt. Zion African American Burial Ground on South Wall Street. The cemetery holds the remains of members of the U.S. Colored Infantry's 20th Regiment, which fought in the Civil War. An extension of the Mt. Zion cemetery on South Pine Street is "one of the earliest, and potentially largest slave cemeteries known in the northeast," according to an anthropologist who conducted an archeological survey for the city of Kingston in 1993. The Rye African American Cemetery, inside the Greenwood Union Cemetery, was established in 1860 as a burial place for blacks. It is on the National Register of Historic Places and is the final resting spot for African American Civil War veterans and the descendants of many slaves from Rye.

As the Civil War approached, the Hudson Valley was a hotbed of abolition. So-called Colored Conventions, movements held by free slaves to oppose slavery and push for rights for free blacks, were held all over country, including in Poughkeepsie, Armstead says. The Underground Railroad had important station stops along the river, such as the Beecher House in Peekskill and the Stephen and Harriet Myers House in Albany. Sojourner Truth started on her march to freedom as Isabella Baumfree, a slave born on an estate near what is now Ripton, sold to a family in New Paltz. In Troy, an African American named Henry Highland Garnett was Malcolm X before Malcolm X. Garnett led a radical movement from his position as the first pastor of the Liberty Street Negro Presbyterian Church. First working with abolition leaders like William Lloyd Garrison and Frederick Douglass, he gave a famous speech in 1843 at the National Negro Convention, a "Call to Rebellion" encouraging slaves to rise up in open revolt. His position was opposed.

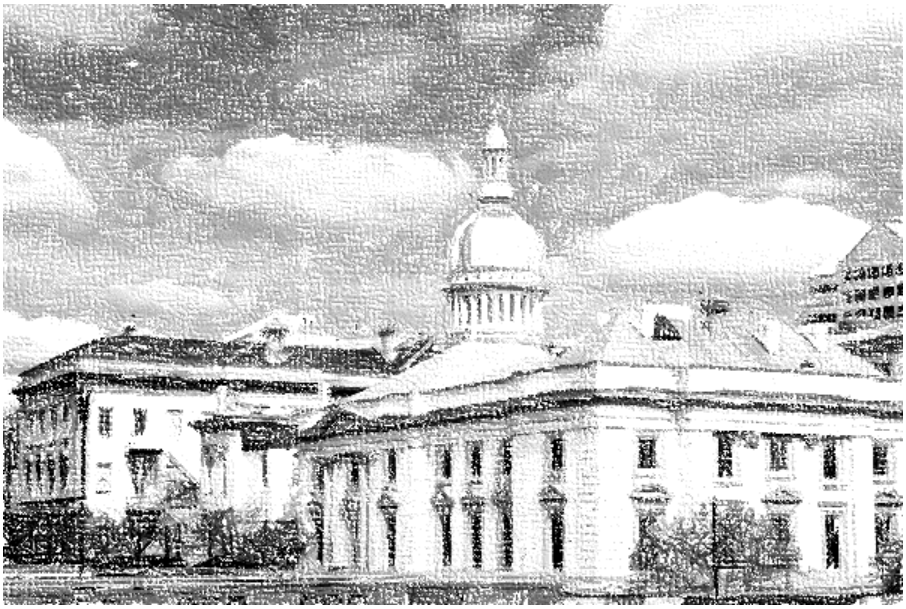
Past, prologue

After the Civil War, blacks continued to move from local farms to industrial centers, and in their "Great Migration" from the South. New York City was a major destination, and in time blacks also moved into the suburbs, exurbs and growing river cities of the Valley. Freedom did not mean integration, however. As just one example, in the 1920s, land in the Nepperhan neighborhood of Yonkers, now known as Runyon Heights, was sold to blacks because whites didn't want it and it was naturally separated from white communities.

Work, as always, continued to be the magnet drawing African Americans north, and the Valley had one of the world's most powerful magnets: IBM. After World War II, "IBM was really important, ahead of its time, a global force that recruited from black colleges and universities," Armstead says. By the late 1950s and 1960s, black professionals populated the area. "That generation is dying or dead now, but they became the first black heads of

organizations, the first black teachers," she says.

The history of African Americans over the last half century is a story of progress and regression, of course, both nationally and here in the Valley. The current political climate is restive. The struggle has been ongoing for 403 years now, ever since Juan Rodriguez stepped ashore and began battling the Dutch. The story has evolved, but it hasn't ended. As William Faulkner wrote, the past is never dead. It's not even past.



African American Cemeteries on Long Island

Debra Willett

Although there are references to free blacks on Long Island as early as 1657 most of the African Americans on Long Island were enslaved until after the Revolution. However, slavery on Long Island was both less widespread and shorter-lived than that of the South. Day workers, journeymen, or family help were more typical. New York State had enacted legislation to abolish slavery in 1799. The new constitution of the State of New York was enacted in 1821. Under its terms, black males who owned $250 in taxable property were eligible to vote. However, emancipation was neither immediate nor universal. Instead, the terms of the statute called for male slaves to be freed when they attained the age of 28; females, when they reached 25. This resulted in a gradual emancipation that was not complete until 1827, when the last child born into slavery had reached the age of freedom.

After the emancipation, many of the newly freed Blacks established communities of their own around the Island. Some of the early free black communities included the communities of Success and Spinney Hill in the Lake Success/Manhasset area. Freemen also settled in Sag Harbor, New Cassel, Roslyn Heights, Amityville, Glen Cove, Setauket, and Bridgehampton. In the twentieth century, black suburbs were established from east to west along the Island. Many of these, like Gordon Heights and North Amityville, were built especially for a black population. Others evolved into predominantly black communities after World War II, when working-class whites abandoned older areas and settled in the newly constructed, but racially restricted GI Bill communities. At the same time the older communities they were vacating experienced an influx of the emerging African-American homeowner class. By the 1960s, communities such as Hempstead, Freeport, Roosevelt, and Wyandanch had become home to a growing black middle class.

Centuries of spiritual tradition, dating back to their time in Africa, had supported the black community in slavery and in freedom. After the African Methodist Episcopal Church was founded in Philadelphia at the beginning of the nineteenth century, the AME church became a strong center for the freemen of Long Island. By the time of the Civil War there were over thirty African-American churches on Long Island, of which twenty-seven were of the AME denomination. In addition, there are several black churches within the Baptist, Presbyterian, and Congregational denominations. Many of these early churches remain strong centers of social and religious life in the African-American communities of Long Island.

Until the 1950s, about 90 percent of all public cemeteries in the U.S. employed a variety of racial restrictions. Until recently, to enter a cemetery was to experience, as a University of Pennsylvania geography professor put it, the "spatial segregation of the American dead." Even when a religious cemetery was not entirely race restricted, different races were buried in separate parts

of the cemetery, with whites usually getting the more attractive plots.

In most cases Long Island followed the *de facto* cemetery racial segregation that most of America followed until the 1900s. Most African American cemeteries were adjacent to a church that owned and maintained them. Unfortunately, when the communities disappeared so did the cemeteries. The thriving community of Freetown in East Hampton that had its foundation in 1800's made up of free African Americans and former slaves encompassed a cemetery. This cemetery appears in a 1916 Suffolk County atlas, but by 1930the community and its cemetery had disappeared due to a form of "suburban renewal". In the few instances of a racially mixed cemetery the African Americans were buried in their own section without markings or a marker that denotes their importance to a specific family. In the McCoun Cemetery on Sandy Hill Rd and Agnes St, Oyster Bay there is a marker that states "Sophia Moore born a Slave." Most African Americans historically were buried with a marker or a very simple one unless they were part of the military.

Prominent African Americans Buried in Long Island Cemeteries

Flushing Cemetery, Queens County, New York: This cemetery opened in 1853. At the time Queens was mainly rural with a population of less than 20,000 people. The original site was 20 acres, and in 1875 an additional 50 acres was added from an adjacent farm. Flushing Cemetery added a Quaker section in 1860 and was always one of the few non-segregated cemeteries. Several prominent African Americans are buried there. They include musicians Louis Armstrong, Dizzy Gillespie, Johnny Hodges and Hazel Scott. World War I pioneer aviator Eugene Bullard and the Reverend Adam Clayton Powell Sr. are also interred there.

Louis "Satchmo" Armstrong (1901-1971): Armstrong, a trumpeter and singer, was one of the most popular and influential musicians in America in the 20th century.

He was born in New Orleans and had only a 5th grade education. While working for a local family, Armstrong purchased his first cornet. After an arrest, he was placed in a home for boys where he learned how to play and eventually became the leader of the Waif's Home Brass Band. Armstrong was released in 1914 and found work as an entertainer on Mississippi riverboats with Joseph "King" Oliver.

After World War I, Armstrong migrated to Chicago with Oliver's band where he eventually formed his own band, Louis Armstrong and His Hot Seven. In the 1950s and 1960s, Armstrong was an active supporter of the Civil Rights movement. He was an early "cross-over" star appearing on live television. Louis Armstrong's house in Corona, Queens is now a public museum and Queens College houses a research collection bearing his name.

Johnny Hodges (1906-1970): Cornelius "Johnny" Hodges was a jazz alto sax player and a soloist in the Duke Ellington Orchestra. Hodges was considered to be second only to the legendary Charlie Parker as a jazz great.

Rev. Adam Clayton Powell, Sr. (1865-1953): Powell was an American minister and father to the late Congressman Adam Clayton Powell, Jr. He was born in Virginia to formerly enslaved parents. He entered the ministry in 1892 and in 1908 became pastor of the Abyssinian Baptist Church in New York. He often preached against discrimination and was a member of the NAACP and National Urban League.

John "Dizzy" Gillespie (1917-1993): Gillespie was American trumpet player, bandleader, and singer. He helped make the "bebop" genre of jazz popular. Gillespie influenced many other musicians including Miles Davis and Chuck Mangione. His grave is unmarked.

Eugene Bullard (1894-1961): Bullard was an American who flew for French forces as a member of the Lafayette Flying Corps during World War I. He was wounded 3 times and earned a Croix de Guerre. Bullard was known for flying with a pet rhesus monkey named Jimmy. After the war, Bullard remained in Europe and fought during World War II in the French Army. Bullard escaped from occupied France and returned to the U.S. where he settled in Harlem and worked briefly as an interpreter for Louis Armstrong. In 1954 President Charles de Gaulle invited him to Paris to re-light the flame of the Unknown Soldier under the Arc de Triomphe. The French government honored Bullard again 1959 by making him a *Chevalier de la Legion d'Honneur.* When he died Bullard was buried in the uniform of a French Foreign Legionnaire. President Bill Clinton posthumously promoted Bullard to U.S.A.F. 2nd lieutenant.

Hazel Scott: (1920-1989): Scott was a world-renown pianist and singer known as the "Darling of Café Society" for her interpretations of classical masterpieces. She

was born in Trinidad and raised in Harlem where she met jazz greats Fats Waller and Lester Young. While still in high school she hosted her own radio show, broke sales records with

her recordings, and soloed at Carnegie Hall. Scott was very vocal about racial discrimination. She refused to play for segregated audiences, would not act in any movie that depicted her in a role she considered demeaning, and demanded the same pay as white actresses. Scott was the first African American performer to have her own national television show, but was blacklisted after she was named as a Communist sympathizer by the House Un-American Activities Committee. She left the U.S. for Europe and did not return and resume her career here until 1967.

Long Island National Cemetery: This cemetery is located in Farmingdale, N.Y. It was established in 1936 because the Cypress Hills National Cemetery in Brooklyn was almost filled to capacity.

Sgt. Leander Willett (1895-1956): Willet was born in Oyster Bay, NY and was a member of the World War 1 all-African American 369th Infantry unit known as the "Harlem Hellfighters." The unit spent 191 days on the front lines in France, more than any other regiment. 169 men won individual war crosses and two soldiers were the first Americans to received the French Croix de Guerre. Sgt. Willett was wounded in the Argonne Forest offensive when he was bayoneted and gassed.

William Thompson (1927-1950): Thompson served in the Korean Conflict and was awarded the Congressional Medal of Honor. On August 6, 1950, Thompson's unit was hit with a surprise attack at night. He set-up his machine gun in the path of the enemy combatants and pinned them down to allow his platoon to withdraw and re-group in a more favorable position. Although hit with grenade and bullet fragments, Thompson remained at his post until he was killed by a grenade.

John Coltrane (1926-1967): Coltrane was born in North Carolina and served in the U.S. Navy where he was stationed in the Manana Barracks in Pearl Harbor where he unofficially played with Navy band. Because the band was all-white Coltrane could not be listed as a member and was referred to as a guest performer. During his career, Coltrane played with Miles Davis, Thelonious Monk, Ben Webster, Coleman Hawkins, Dizzy Gillespie, Johnny Hodges, McCoy Tyner, and Charlie Parker. His former home in Philadelphia was designated a National Historic Landmark and his last home in Dix Hills N.Y. is on the National Register of Historic Places. Posthumously Coltrane was awarded a lifetime Grammy Achievement Award, and the U.S. Post

office issued a commemorative stamp. His wife, **Alice Coltrane (1937-2007)**, also was a musician and composer.

Henry Dumas (1934-1968): Dumas was a writer and poet. Her was born in Arkansas but grew up in Harlem and attended both C.U.N.Y and Rutgers University. After serving in the Air Force, he took a position at Southern Illinois University. Dumas was shoot and killed by a New York City Transit Policeman in the 125th St. and Lenox Ave. subway station. His death was ruled a case of mistaken identity.

Capt. Lewis Cunningham Broadus (1877-1961): Broadus started his military life as a Buffalo Soldier at Fort Custer, Montana. With the outbreak of the Spanish-American War, Capt. Broadus saw action in Cuba at the Battle of El Caney. Broadus requested a promotion based in his service, but was denied because African-Americans were not permitted to be commissioned officers. Broadus saw action in the Philippines and was awarded a Certificate of Merit by President Theodore Roosevelt for bravery. During WWI, Broadus was stationed in Hawaii along with several thousand African-American recruits, and his request for promotion was honored. He completed officer's training at the Reserves Office Training Camp at Fort Des Moines Iowa.

Holy Rood Cemetery Holy Rood Cemetery: This cemetery is located in Westbury, New York and is part of the Rockville Centre Diocese. People buried at Holy Rood include Commissioner **William J Willett (1931-2003)** of Glen Cove N.Y. native. Willett served in the U.S. Navy during the Korean Conflict. After the war, Willett joined the Nassau County police force and was one of the first African-American "beat" cops in Nassau County. In 2000 Willett was named Police Commissioner of Nassau County, one of the largest police departments in the United States.

Calverton National Cemetery: Calverton is located in eastern Long Island between the towns of Manorville and Riverhead in Suffolk County. Calverton National Cemetery features a memorial pathway lined with a variety of memorials that honor America's veterans. As of 2009, there are 23 memorials here, most commemorating soldiers of 20th century wars. African American service men buried at Calverton include Isaac Woodard (1919-1992). Sergeant Woodard served in the Pacific Theater of World War II and was honorably discharged in 1946. In uniform, he boarded a bus for home and, en route, was brutally attacked and blinded. Woodard was one of many black servicemen who experienced discrimination and violence, but his case sparked a national outcry. The NAACP sought justice, musicians immortalized the travesty, and Orson Welles unmasked Woodard's attacker – police chief Lynwood Shull – on his radio show. No charges were filed until President Harry Truman ordered an investigation, but an all-white jury acquitted Shull in less than a half hour. In response, Truman established a Civil Rights Commission and desegregated the military.

A Graveyard's Link to the "Most Photographed Slave Child in History"

Chris Connell
Piedmont Journalism Foundation

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A fallen tombstone in an old cemetery on a farm outside Rectortown, Virginia marks the grave of a man who killed a neighbor in 1859 and set in motion events that made a little blue-eyed, flaxen-haired enslaved girl a poster child for abolition during the Civil War. In 1863, when Fannie Lawrence was 5, a famed abolitionist preacher in New York had her pose Shirley Temple-like in fancy dresses, then the photos were sold to raise money from sympathizers of the movement. The Library of Congress has an online exhibit on Fannie Lawrence. And her tale is detailed in a 2015 account, "A Sad Story of Redemption," written by Page Johnson, editor of a newsletter for Historic Fairfax City, a group dedicated to preserving local heritage.

Johnson drew largely on the 1893 autobiography of Catherine S. Lawrence, an ardent anti-slavery and temperance crusader from upstate New York who had come to Virginia to nurse Union soldiers at a tent hospital on the grounds of the Episcopal Seminary in Alexandria. Fannie and two older sisters, Viana and Sally, were among several children of three enslaved women who had been impregnated by their owner, Charles Rufus Ayres. He was a wealthy young Virginian, who studied at Yale and the University of Virginia to practice law, but instead owned a mill and farmed 500 acres outside Rectortown with at least 12 enslaved workers. Despite his dependency on slavery, he was "a Union man," Johnson wrote, and in his will, the 32-year-old Ayres

promised the three women their freedom and money for them to move north and to pay for their children's education when he died.

The 1857 will came into force sooner than Ayres could have imagined. A bitter quarrel with a neighbor, William Wesley Phillips, over a gate ended in an exchange of gun fire on Nov. 11, 1859. Ayres – whose shot missed – was mortally wounded by Phillips and his 18-year-old son, Samuel. Father and son were convicted of manslaughter and sentenced to three years in the state penitentiary in Richmond, which was soon to be the capital of the Confederacy.

Ayres' testamentary wishes did not go to plan. The women – including Fannie's mother, Mary Fletcher, who had still-enslaved children in the area – at first forsook freedom and elected to remain in Virginia, living with Ayres' kindly mother. When she died, Fannie, Viana, Sallie and many others escaped Rectortown, eluded Confederate patrols and wild hogs for more than 40 miles, and made it safely behind Union lines to Fort Williams in Alexandria near the seminary.

According to Lawrence's autobiography, Viana, at 10 or 12 the eldest sister, pleaded for her to adopt 4-year-old Fannie. The nurse agreed to temporarily take the "beautiful child and I soon became very much attached to her."

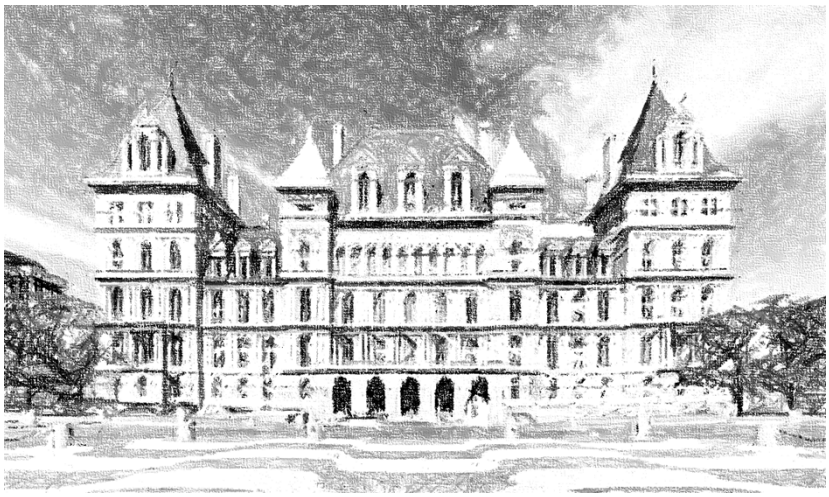
Lawrence wound up keeping her and taking her to New York, where she had Fannie christened at Plymouth Church in Brooklyn by the Rev. Henry Ward Beecher, brother of Harriet Beecher Stowe, author of "Uncle Tom's Cabin." Beecher paraded the "redeemed slave child," as he called her, before his congregation, baptized her as Fannie Virginia Casseopia Lawrence and took up a collection reportedly of $1,200, although Lawrence said she never received any of the money. He warned that her light skin put her in danger of being abused by slave-masters or sold into prostitution. "Look upon this child," the preacher urged. "Tell me, have you ever seen a fairer, sweeter face? This is a sample of the slavery which absorbs into itself everything fair and attractive. The loveliness of this child would only make her so much more valuable as a chattel."

He sent Fannie to the studio of a Brooklyn photographer to pose in formal dresses, sometimes with her adoptive mother. The daguerreotypes, photographs developed on special silvered plates, were mounted on "cartes

de visite," calling cards that were popular in that era, and sold to abolitionist sympathizers. Fannie posed at least 17 times in Brooklyn and elsewhere. The cards "were wildly popular in the North, making Fanny the most photographed slave child in history," Johnson wrote in "A Sad Story of Redemption." Lawrence took Fannie on tours to sing at churches and may have profited herself from sales of the cards.

The story has no happy ending for Fannie or her sisters. Lawrence went back to Virginia to retrieve Viana and Sallie with the idea of placing them in "good Christian families" in New York who promised to educate them.

Instead, they used them as servants. Sallie died of consumption in 1867. Viana lived just four years more. Fannie reached adulthood, but against her adoptive mother's wishes "married one whom I opposed, knowing his reckless life rendered him wholly unfit for her," Lawrence said. The husband abandoned Fannie with an infant daughter, leaving them to destitution. When Fannie died, her "double orphan" child was left "unprotected and unprovided for, only as far as the small savings of her mother's hard labor will go." "My three Southern children are all laid away, for which I thank my heavenly Father," Lawrence wrote in the autobiography, titled "Sketch of the Life and Labors of Miss Catherine S. Lawrence, Who in Early Life Distinguished Herself as a Bitter Opponent of Slavery and Intemperance." The Civil War nurse died at 84 in 1904. It is not known how or when Fannie died or where she is buried.



John Dewey's Century-Old Thoughts on Anti-Asian Bigotry

Charles F. Howlett

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Whether or not one agrees with Pulitzer-prize winning historian Richard Hofstadter's observation that the famous philosopher John Dewey's "style is suggestive of the cannonading of distant armies: one concludes that something portentous is going on at a remote and inaccessible distance, but one cannot determine just what it is" or the noted Harvard pragmatist, William James, who opined that his writings are "damnable; you might even say God-damnable," it remains hard to ignore Dewey's social and political views regarding American attitudes toward Asian Americans. After all, Dewey was more commentator than philosopher in many respects. The organization Stop AAPI Hate identifies 3,800 reported events of anti-Asian hate incidents in the US over the past 12 months (a total that represents a fraction of all such events).

A century ago, John Dewey commented on the issue of race prejudice in the wake of another global crisis — the aftereffects of World War I. Today, we are experiencing another world crisis, COVID-19, and there are similar parallels when it comes to how we are treating our Asian American citizens. The global pandemic that has consumed and overtaken our lives has led to a fresh wave of hatred against those of Asian descent but particularly Chinese Americans. The recent attacks at massage parlors in Atlanta and random assaults on the streets of New York and other cities are stark reminders of what can happen when people feel confined, angry, and compelled to blame someone else for their own current predicament. Scholars at Cal State San Bernardino estimate that in 2020, attacks against Asian Americans increased by one hundred and fifty percent from the previous year, a trend which seems to be intensifying in 2021.

The current spate of hate crimes and prejudice against those of Asian descent is particularly worrisome but should not come as a complete surprise. We have a long history of nativist resentment towards those who do not look Western European. The Chinese Exclusion Act of 1882, the 1885 killing of twenty-eight Chinese coal miners by a white mob in Rock Springs, Wyoming, The Gentlemen's Agreement of 1907, and most famously, the establishment of Internment Camps during World War II, which witnessed Japanese American citizens being torn from their homes and jobs on the West Coast under the pretext of national

security (measures not imposed on Germans or Italians in other parts of the country), are just some examples of how Asian ethnic groups have become targets at moments of national tension.

As he was America's most noted philosopher of the day, Dewey's post-World War I trip to Asia remains instructive. Fresh from a two-year sabbatical to the Far East from 1919 to1921, Dewey returned to resume his duties at Columbia prior to his retirement in 1930. He had been battered and intellectually bruised by his former student, Randolph Bourne, who soundly criticized him for supporting America's entry into the war without carefully thinking about its associated consequences. Indeed, the resulting petty bickering at the Treaty of Versailles and failures to implement all of Wilson's Fourteen Points resulted in Dewey issuing his own public apologia, "The Discrediting of Idealism." He heartily welcomed this needed hiatus when invited to the Far East by a number of his former Chinese students at Teachers College—he was encouraged, especially by Hu Shih, to present his ideas on progressive education to coincide with the wave of nationalism and modernization as China emerged from its feudalistic past.

The two years he spent, first lecturing in Japan for six weeks and then teaching and lecturing at the University of Nanking and other colleges in China while traveling about the countryside during the remainder of his sabbatical, gave Dewey a newfound appreciation for the Chinese and their culture. While he found Chinese thinking difficult to penetrate he was uplifted by their willingness to entertain certain aspects of Western democracy and industrialization.

But what he did not count upon when he arrived back in his own homeland was the virulent xenophobic nationalism that had surged in his absence. Symptoms included the Red Scare of 1919, the rebirth of the Ku Klux Klan, rural suspicions of expanding urban centers, and growing calls for a stricter immigration bill. The pinnacle of white Anglo-Saxon nativism was the 1924 National Origins Act, which imposed strict quotas to restrict immigration by those not from Northern Europe. The historian John Higham neatly captures the reasons for this nativist hostility in his excellent work, *Strangers in the Land: Patterns of American Nativism*.

Naturally, Dewey had hoped that upon his return to the United States attitudes would be different. Unfortunately, it was not to be the case. Perhaps he should have seen this coming as a result of the war hysteria and anti-German feelings exhibited between 1914-1918. Although the war had discredited his own idealism, he still found it very difficult to understand why his own nation not only refused to abandon its wartime intolerance but focused it on new enemies; he viewed with dismay and disappointment the nativist mind-set sweeping across the American landscape in the new decade.

Determined to speak out and challenge Americans to try and understand their reasons for treating Asian Americans the way that they did, as well as satisfy

Chinese doubts about the sincerity of Western intentions, he presented a powerful and moving speech in 1921. He then fine-tuned it with force and conviction for his American readership. It appeared in a 1922 issue of the *Chinese Social and Political Science Review* appropriately titled, "Race Prejudice and Friction."

What is most interesting about this speech and why it needs retelling today is how Dewey defined race and prejudice. In this article he insisted that racial prejudice is a social disease, one that comes before judgment; it cuts short our thinking, relies simply on desire or emotion thereby forcing people to see things only in one light and slanting one's beliefs. What is shocking to our customary habits, Dewey observed, is the manufactured creation of a mentality that nurtures intolerance and hatred.

The anti-foreign sentiment Dewey experienced upon his return led to his further exploration of the nature of the causes for such attitudes. In re-reading this essay I decided to dig deeper into the philosopher's thinking only to find out to my surprise that he hit upon the obvious: what leads to such reaction is a current crisis. In our case, today, it is the pandemic; what exacerbates the attitudes we are witnessing currently against Asian Americans have been fanned by those who chose political expediency and blame rather than accepting responsibility for their own inactions from the very beginning of this crisis here in the United States.

Perhaps a good way to frame Dewey's line of thinking and applying it to our present situation is based upon the principle of *post hoc, ergo propter hoc*, a fallacious determination that, in Dewey's own words, "since one thing happens after another it happens because of it." Since things did not go well once the pandemic hit, Asian Americans have now become objects of blame, contempt, and anger. The same analogy can be applied to Muslim-Americans in the wake of 9/11. Indeed, the anti-foreign animus, which Dewey experienced after World War I, continues to resonate within a certain element of Americans who see only Darth Vader among those U.S. citizens of a different color skin, religion, and physical appearance. We can even make the same argument when it comes to immigration from south of our border. We doubt, however, that there would be the same reaction if a bunch of French-speaking Canadians crossed the St. Lawrence River, and invaded Maine; they might even encounter a friendly moose or two as they set up camp.

For Dewey race is an abstract idea and in terms of science is primarily a "mythical idea." What we, as Americans, must learn from Dewey's own words is that race "in its popular usage is merely a name given to a large number of phenomena which strike attention because they are different." We must consider those factors complicating the relationships in our "melting pot" while paying close attention to those cultural aspects found in our "salad bowl." When and if understanding of the mythical nature of race becomes common, it may counteract the tendency to regard ethnic

Americans as strange, unwelcome, or threatening. More importantly, it may allow the embrace of Asian Americans as equal participants in Dewey's ideal of democracy as a way of life, rather than a mere political construct.

And speaking of political realities, perhaps the most important lesson Dewey gave us in this speech and later published is that race, unfortunately, has been tied too closely to the notion of nationalism, which in turn has "become almost exclusively political fact." Let Dewey's words speak for themselves. "The political factor," he wrote, "works in two ways. In the first place, the fact of political domination creates the belief in superiority on one side and inferiority on the other. It changes race prejudice into racial discrimination." The second aspect, he argued, is one that engenders a "psychological effect of rule upon the dominant political group"—one that inevitably fosters arrogance and contempt. Seeking cover for its own missteps, certain public officials made all those of Asian nationality responsible for America's misfortune—it was a calculated-driven attempt based on a tone of self-righteous superiority and indignation.

In reading Dewey's words we can only wonder if anything has really changed about the true nature of American nativism: "The same man who is sure of the inherent superiority of the white race will for example hold forth on the Yellow Peril in a style which would make one believe that he believed in the inherent inferiority of the white race, though he usually tries to save himself by attributing fear to superiority in numbers." Race prejudice, Dewey maintained throughout his life, is nothing more than an instinctive dislike and dread of what is different. It is a prejudice "converted into discrimination and friction by accidental physical features, and by cultural differences of language, religion, and, especially at the present time, by an intermixture of political and economic forces [just think today of the political and economic consequences of our current pandemic]." Need Dewey to have said more?

Yet Dewey's philosophy was not so much about ideas in and of themselves but how they could work out our common social problems. Civic or public involvement captures his philosophical view of democracy in action. A democracy is only as good as the people who make it, apart from the political structure in place, he once proclaimed in *The Public and Its Problems*. What he sought to do in his writings and speeches was offer a method of inquiry for revising those ideas preventing people from understanding exactly which social and political problems required thought and action, which were necessary for remediation and correction. He was truly a public philosopher whose works were aimed for audiences outside of the academy—an important virtue that has rapidly declined over the years.

By applying his own method of inquiry upon his return to America, he recognized the critical importance of getting at the root of racial prejudice and, in his case, how we treat Asian Americans. What needed correction, then and now, is how

those "who have claimed racial superiority and who instigated and used race prejudice to maintain their state of superiority" were allowed to get away with it and why education in schools lost sight of its democratic/civic purpose. How is it possible, Dewey asked, to separate the governing constructs of democracy from the social and cultural patterns of the way we live?

So, what did Dewey suggest? Dewey argued that the nation needed to do a better job to promote a clear understanding of foreign cultures. Despite global communication networks available to encourage understanding, we still remain ill-informed and even less willing to work on this proposition individually. Many of us receive information passively with the goal of being given certainty of knowledge and guidance on how to act on it, or selectively with the goal of confirming pre-existing prejudice (problems Dewey certainly recognized). What still persists is an ongoing reluctance to examine critically and question vigorously what needs to be understood for overcoming long-held misconceptions and built-in biases regarding cultural differences.

But perhaps more importantly, Dewey did provide a vital clue in his own time that continues to resonate and make sense. What society has never fully come to grips with is dealing with the problem of what he called, "acute nationalism." To solve animosity toward those of non-Western European heritage, we need in Dewey's words a "degree of political internationalism." In other words, what he argued a century ago was that the biggest obstacle to cultural assimilation is actually not one of race but a reluctance to adjust to different types of culture. This can only occur when a new state of mind is created that is favorably inclined to encourage fundamental changes in political and economic relationships—one which breaks down those cultural barriers currently steering many white or native-born Americans to blame and anger over a supposed "Chinese virus" instead of the embrace of shared humanity in fighting the global pandemic. An appreciation and willingness, Dewey insisted, which would forego nationalistic predilections by entrenched political systems existing solely for the preservation of the status quo.

Indeed, in his concluding words, he warned his readers that "the problem of the mutual adjustment to one another of distinct cultures each having its roots deep in the past is not an easy one at the best. It is not a task to be approached in either an off-hand or a querulous mood. At the present moment the situation is not at its best; we may hope in fact that it is at its worst." Unfortunately, despite what he observed and what he encouraged a century ago, the way we are treating our Asian American citizens today would not make Dewey very happy. His message still remains unheeded.

Documenting New Jersey's Overlooked Black History

Jennifer Schuessler

Reprinted with permission from *The New York Times*, December 23, 2020 (https://www.nytimes.com/2020/12/22/arts/black-cemetery-new-jersey-history.html)

Photograph from the Stoutsburg Sourland African American Museum

History can seem thick on the ground in Hopewell, a quaint, prosperous town of 2,000 in semirural central New Jersey, not far from where Washington crossed the Delaware. A cemetery on the main street holds a grand obelisk honoring John Hart, a signer of the Declaration of Independence. Next to it stands a monument topped by a stone on which another patriot stood to give a fiery speech supporting the cause of liberty. But one afternoon in late summer, a group from the Museum of the American Revolution in Philadelphia drove right past those landmarks, and followed a winding road up to a burial ground with a different story to tell.

Stoutsburg Cemetery, tucked in a clearing about halfway up Sourland Mountain, is one of the state's oldest African-American burial grounds. It may also be one of its best chronicled, thanks to Elaine Buck and Beverly Mills, two self-described ordinary small-town, middle-aged women turned "history detectives" who have spent more than a dozen years combing through wills, property deeds, tax records and other documents to recover the area's overlooked Black history. Plenty of people research their genealogy, or undertake local history projects. But few create their own museum, as Ms. Buck and Ms. Mills did when they founded the Stoutsburg Sourland African American Museum, which opened in 2018 in a one-room 19th-century African Methodist church not far from the cemetery. The museum may seem to tell just one hyperlocal story, but it's part of a broader effort to paint a fuller, more accurate picture of early America. And notably, at Sourland, the story is being told by descendants themselves.

In the 19th century, Sourland Mountain — named, some say, for the poor

quality of its soil — had a reputation as a remote, hardscrabble, even dangerous place. And its Black settlements did not go unnoted by white chroniclers, who sometimes peddled exaggerated stories. In 1883, a white doctor and local historian published an oral biography of Sylvia Dubois, a formerly enslaved woman who ran a rough-and-tumble tavern on the mountain (and who was said to have lived to the age of 115). A few years earlier, in 1880, a correspondent from *The New York Times* had come through. He was there to cover a sensational murder trial, but ended up filing a long dispatch under the blaring headline "A REMARKABLE COLONY OF BARBARIANS IN THE MIDST OF CIVILIZATION." The article traced the settlement's origins to William Stives, a "mulatto" Revolutionary War veteran who had married a Native American woman and built a cabin in the "bleak and uninhabited" hills. But it mostly expressed horror at the inhabitants' "lawless character" and their reputation for rampant "miscegenation," as evidenced by the appearance of many couples he saw. "That one really got to me," Ms. Buck, whose husband's aunt is a descendant of Stives, said of the article. "They're calling my in-laws barbarians?"

Ms. Buck and Ms. Mills never located Stives's grave, as they had hoped. But they did find records of his military pension application and his discharge papers — signed, they were stunned to see, by George Washington. They also uncovered the story of another pioneer, Friday Truehart, Mills's fourth-great-grandfather, who arrived from Charleston, S.C., in 1780 at age 13 with his enslaver, a minister named Oliver Hart. A 19th-century newspaper article said Truehart had been born in Africa, and named for Friday in "Robinson Crusoe" by a ship's captain. But then Ms. Mills found Hart's transcribed diary, which included an entry noting the purchase of 4-year-old Friday and his mother, Dinah, along with the child's precise birth date — Friday, May 29, 1767. Ms. Mills calls learning how Truehart (who was freed in 1802) arrived in Hopewell "one of the most exciting discoveries of my life."

Through their research, the two women have connected with white people whose history is intertwined with the cemetery. Among them is Ted Blew, the fifth-great-grandson of the man who enslaved Tom Blew, whose son Moses is buried at Stoutsburg. Mr. Blew met Ms. Buck and Ms. Mills in 2018, when they spoke at a Blew family reunion. He had known from wills that his ancestors owned slaves. But until he visited Stoutsburg, he said, that fact was just "words on a page." "The cemetery has really opened our eyes to this part of our family history," he said.

When the Museum of the American Revolution sent Ms. Buck and Ms. Mills the 1801 poll list with Hagerman's name, the two women immediately spotted Tom Blew's name, along with that of another Black man from the community. And the researchers are still puzzling over how to read a third name. Is it "Isaac Blew"? Or "Jude Blew" — as Tom's wife, Judith, who is also buried at Stoutsburg, was referred to in other documents? If so, it would be an anomaly. Under the law at the time, only

widows and unmarried women could vote. And in 1801 Tom Blew was still alive

Local History: Jacob Wynkoop and Black New Paltz

Reprinted with permission from https://www.huguenotstreet.org/exhibits

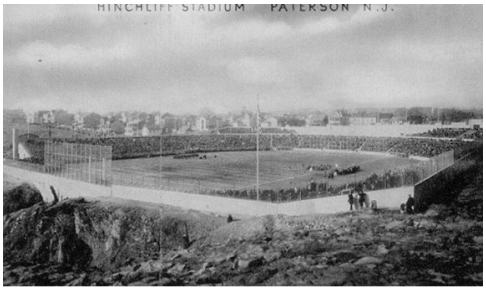
Jacob Wynkoop (1829-1912) was born in New Paltz two years after slavery was legally abolished in New York State. Jacob had an exceptional and varied life for any man of his time, black or white. Among the first African Americans to buy land in the community, he also served in the Union Army during the Civil War, organized politically on behalf of black citizens in town, and built a series of homes that today still define a neighborhood in the village of New Paltz. Unlike countless other Africans and African Americans from the dawn of European colonization through the 19th century and beyond, Jacob's story is fairly well documented in the historical record. This exhibit, curated by Josephine Bloodgood, Director of Curatorial and Preservation Affairs, was originally installed in the DuBois Fort Visitor Center in 2019, but has been expanded online.

Huguenot Street is proud to offer a new walking tour app titled "Jacob Wynkoop: Building a Free Black Neighborhood," narrated by Chaundre Hall-Broomfield, a Newburgh native and performer known for his dual roles as Hercules Mulligan and James Madison in the national tour of "Hamilton" with the Angelica company. This new addition to the app (available now at the App Store and Google Play) takes visitors on a guided tour of the Broadhead-Church-Mulberry neighborhood of New Paltz, highlighting the houses built by 19th-century Black carpenter and Civil War veteran Jacob Wynkoop (https://www.huguenotstreet.org/app).

The Historic Huguenot Street Walking Tour app provides succinct narratives for each of the historic buildings on the street with information about the architecture, past residents, and multicultural history of New Paltz. While using the app, you can view archival photos, images of the buildings' interiors, and the collections pieces within. The tour features the Crispell Memorial French Church, the replica Esopus Munsee wigwam, and all seven historic house museums. Development of the app was made possible in part through support from the County of Ulster's Ulster County Cultural Services & Promotion Fund administrated by Arts Mid-Hudson. Narration by Grace Angela Henry.

Local History – Hinchliffe Stadium in Paterson

Source:
http://friendsofhinchliffestadium.net/FriendsII/HInchliffe_Overview.html



Hinchliffe Stadium near the Great Falls in Paterson, New Jersey, was placed on the State and National Registers of Historic Places in 2004. It has a permanent niche in the nation's sports and social history as one of a handful of surviving stadiums that were home to professional black sports during the "Jim Crow" era. At a time when baseball was an indisputable game of greats, Hinchliffe featured some of the greatest ballplayers in America, players who ironically had no access to the major leagues

Hinchliffe was built by public funds at the start of the Great Depression. It was meant as a sports haven for a generation of working-class kids struggling through hard times in a city dependent on industry. But financial reality demanded it also be a "paying investment," and the City made it one. Its 10,000-seat capacity (more with temporary bleacher seating) proved an instant draw not just for baseball but for a wide range of sports: football, boxing, auto-racing, and major track and field meets, plus star-studded musical and entertainment events. The stadium's heyday lasted well into the 1950s.

Local History – Underground Railroad in New York

Source: https://parks.ny.gov/historic-preservation/heritage-trails/underground-railroad/default.aspx

The Journey to the North is a six-panel traveling exhibit about the Underground Railroad. The exhibit uses the story of one fictitious character to convey real events experienced by freedom seekers during their journey to freedom. Much of the narrative is told from the point of view of Sarah, a fifteen-year-old fictional escaped slave. As students read the text they are encouraged to imagine themselves in her situation and faced with her decisions. Each of the 6 panels are 84"h x 40"w. with an approximate overall Footprint of 18' in length.

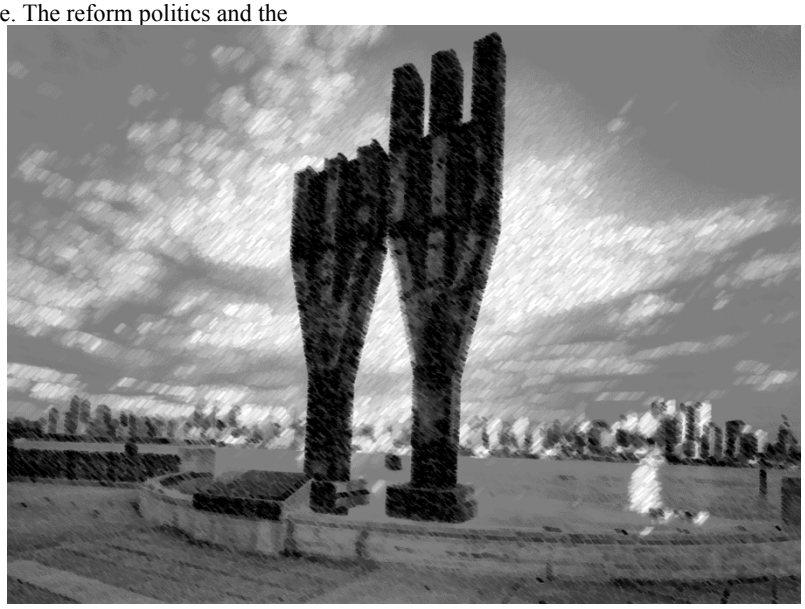
The exhibition was developed for the New York State Historical Association by the Cooperstown Graduate Program in History Museum Studies. Generous support for the exhibition came from the New York Council for the Humanities and Heritage New York.

New York State was at the forefront of the Underground Railroad movement. It

was a major destination for freedom-seekers for four main reasons:

- Destination & Gateway: New York was a gateway to liberation for freedom-seekers (often referred to as escaped slaves). Its prime location, with access to Canada and major water routes, made it the destination of choice for many Africans fleeing slavery along the eastern seaboard.
- Safe Haven: Freedom-seekers knew they would be protected in New York's many black communities as well as Quaker and other progressive white and mixed race communities. A large and vocal free black population was present after the manumission (freeing) of slaves in New York State in 1827.
- Powerful Anti-Slavery Movement: Anti-slavery organizations were abundant in New York State - more than any other state. The reform politics and the progressive nature of the state gave rise to many active anti-slavery organizations.
- Strong Underground Railroad Leaders: Many nationally-known and locally influential black and white abolitionists chose to make their homes in New York. Among them were: Harriet Tubman, Frederick Douglass, Gerrit Smith, Henry Ward Beecher, Sojourner Truth and John Brown.

The "Journey to the North: New York's Freedom Trail" exhibit is available for loan to not-for-profit educational institutions. Those interested must meet the loan requirements. For exhibit details and a loan application please contact Cordell Reaves at Cordell.Reaves@oprhp.state.ny.us.



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Modern Monetary Theory for Social Studies Educators: A New Perspective on an Old System

Erin C. Adams

Economics is a discourse built on figurative language, metaphors and folksy sayings (McCloskey, 1983). Former U.S. Representative Jack Kingston (Republican, GA) repeated one of the field's best known sayings when he suggested that K-12 students should "pay a dime, pay a nickel" or better yet "sweep the floor of the cafeteria" in order to learn "there is in fact no such thing as a free lunch" (Kim, 2013). Although many economists, economics teachers and politicians are apt to repeat this popular metaphor, Modern Monetary Theorists would claim that such a sentiment is simply untrue. According to them, current federal programs like the National School Lunch Program, Social Security, Medicare, and the U.S. Postal Service can actually be fully funded in ways that have little to nothing to do with tax revenues. Economist Stephanie Kelton (2020) argues that these funding issues are more political than they are financial or economic and derive from a mixture of ignorance about how money actually works and voter pressure.

Modern Monetary Theory (MMT) "has achieved something quite rare for heterodox economics: it was in the headlines all over the world and in quick succession first denounced by all respectable policymakers, politicians and economists and then suddenly embraced as the necessary response to a global pandemic" (Wray, 2020, p. 3). The COVID-19 pandemic has prompted discussions about issues that concern MMT; deficit spending, job guarantees, the availability of currency and the government's role in aiding the public. These ideas "may be the economy's only hope to get through the pandemic… a final test of MMT will come when the current pandemic ends, and the U.S. economy begins returning to normal" (Pressman, 2020, n.p.). Thus, it may be too late for the federal government to pursue any other course of action other than the deficit spending and other policies that MMT economists promote.

It has been said of Modern Monetary Theory that "once you get it you never see things quite the same way again (Kelton, 2020, p. 31). This is because MMT upends everything we think we know about how the economy works. In this article, I consider the contributions Modern Monetary Theory (MMT) can make to fostering the informed citizenry promoted by social studies education. MMT offers a new lens through which social studies educators and their students can view economics, politics and current events (Adams, 2021a). The goal of this article is not to convert or proselytize or

to create MMT acolytes, but to consider how MMT can prompt new and different ways to think about the economy. I use the 2020 payroll tax deferral to demonstrate how MMT can be used to understand the politics behind the policies that affect all of us. I use the 2020 payroll tax deferral to demonstrate how MMT can be used to understand the politics behind the polices that affect us all.

Modern Monetary Theory: A Short Introduction

Modern Monetary Theory, a "once fringe idea" has suddenly "vaulted into the national conversation" (Bryan, 2019, n.p.). Although developed in the mid-1990s, Modern Monetary Theory, or MMT, gained a following when U.S. Representative Alexandria Ocasio-Cortez proposed it as a financial solution for the Green New Deal (Horsley, 2019 see also Seitz and Krutka, 2020). In fact, although it is called a "theory" MMT "isn't 'theory' at all" but "an accurate description of the monetary system that has already been operating in the United States and other sovereign nations with sovereign fiat currencies for decades" (Svetlik, 2019). In other words, MMT describes the system *already* in place and seeks to debunk myths about how money *actually* works. Thus, economists who promote MMT say that it is not an effort to change the financial system but to provide the public a more accurate picture of how it works.

Modern Monetary Theory was developed by University of Missouri-Kansas City economist Warren Mosler in the 1970s with the publication of the essay "Soft Currency Economics." Bill Mitchell, who runs the Center of Full Employment and Equity at the University of Newcastle in New South Wales, Australia is credited with the term "Modern Monetary Theory." Mosler and Mitchell's ideas are drawn from the chartalism movement which originated in Germany in 1905. Chartalism means "ticket or token" "items that may be accepted as payment, but which do not have intrinsic value" (Hayes, 2021). This is an accurate description of modern United States currency. Since the United States went off the gold standard in 1971, money is not backed by anything tangible and only functions because it is an agreed-upon currency legitimized by the sovereignty of the state.

Think like a currency issuer

You and I are currency-users. For that reason, we think like currency users. We have to access the national currency because we cannot print our own money. Unlike currency-*issuers,* we have to find ways to obtain the currency to buy the things we need and want and, most importantly, to pay taxes. Usually, this means we work to obtain the currency we need to participate in the economy. We also have to balance our budgets. When we do not have enough money on hand to pay for the things we want and need we either have to save up or take out a loan. When we do not have enough money on hand to pay for the things we want and need we either have to save up or take out a loan. The following quiz tests readers' knowledge of everyday monetary "truths" and demonstrate the difference

between thinking like a currency issuer and a currency user.

Table 1. Monetary Policy Quiz

User	Currency Quiz	Issuer
T/F	The purpose of taxes is to pay for government expenditures	T/F
T/F	Social security, the United States Postal System and other federal programs can run out of money	T/F
T/F	Governments introduce(d) currency as a way to make trade easier [than barter]	T/F
T/F	Households, states and the Federal government must maintain balanced budgets	T/F
T/F	Taxes must precede government spending (i.e. governments must collect money before they can spend it).	T/F
T/F	That dollar in your pocket is yours	T/F
T/F	The Federal government should reduce spending during recessions	T/F

Most people would answer *true* for most, if not all, of the questions. MMT, however, offers a different point of view, that of the currency-issuer. Thinking like a currency-issuer means flipping everything we think we know about how the monetary system works, making all of the quiz answers false.

Budgeting, saving, borrowing and working in order to spend are very familiar concepts in K-12 economics education and comprise the crux of financial literacy. From a very early age, children are taught to be currency users. They are taught to make *personal* budgets and they are told they must make choices because they cannot have everything they want. The issues with this

curriculum have been noted (e.g. Sonu & Marri, 2018). Understanding how to manage money may serve currency-users fairly well, but it does little to help students develop into informed citizens who understand how their *government,* a currency-issuer, makes decisions. To Kelton (2020), this singular currency-user perspective is the key to Americans' misinformation and to a continued state of needless austerity. One of these pervasive misunderstandings, and a "fundamental rule" taught to children, is that "money doesn't grow on trees." Thinking as a currency issuer is key to understanding both Modern Monetary Theory and U.S. monetary policy because currency-issuers play by entirely different rules than those taught in financial education. For example, using a currency-issuer's point of view, MMT argues that the federal government can never actually run out of money despite "going broke" narratives thrown around by politicians. It cannot go bankrupt because "that would mean it ran out of dollars to pay creditors; but it can't run out of dollars, because it is the only agency allowed to create dollars. It would be like a bowling alley running out of points to give players" (Matthews, 2019). This is a fact corroborated by Alan Greenspan in 2005 testimony before Congress regarding social security "there's nothing to prevent the federal government from creating as much money as it wants and paying it to somebody" (Kelton, 2020, p. 256).

Taxes

In the United States, any talk of taxes is going to spark heated debate and strong feelings. Tax policies are at the center of any politician's platform and the "taxpayer…is at the center of the monetary universe because of the belief that the government has no money of its own" and therefore needs ours (Kelton, 2020, p. 2). Taxes and taxpayers are indeed at the center of the monetary universe, but not for the reasons we may think.

According to MMT, the federal government doesn't actually need to physically take our money from us. Warren Mosler (2010) put it this way:

> What happens if you were to go to your local IRS office to pay your taxes with actual cash? First, you would hand over your pile of currency to the person on duty as payment. Next, he'd count it, give you a receipt and, hopefully, a thank you for helping to pay for social security, interest on the national debt, and the Iraq war. Then, after you, the tax payer, left the room, he'd take that hard-earned cash you just forked over and throw it in a shredder. Yes, it gets thrown it away. Destroyed! Why? There's no further use for it. Just like a ticket to the Super Bowl. After you enter the stadium and hand the attendant a ticket that was worth maybe $1000, he tears it up and discards it.

Mosler's argument is that the federal government doesn't actually take in "our" tax money because we pay our taxes in the dollars that it prints. It is simply a matter of pluses and minuses on a spreadsheet. MMT

stresses that the government doesn't need our money, we need its money.

However, this does not mean that taxes do not matter. In MMT, taxes play more of a social, rather than revenue-raising role. Ideally, taxation should serve not necessarily as a redistribution of wealth but as a tempering mechanism that curbs outsized wealth accumulation, ensures circulation of currency and manages the amount of currency in circulation. Thought about this way, tax paying is more of a civic duty for the health of the economy rather than as something to avoid. Taxes, then, are part of a socio-economic contract that has to do with, among other things, creating feelings of entitlement. That is, a demand for government spending (Kelton, 2020, p. 71).

The main thing, though, is that taxes create a demand for currency. This notion is based on money usage in ancient Egypt and Greece. Specifically, the *deben* (value of goods and labor services) was paid as a tax. Bookkeeping was developed to keep track of debts and obligations (Semenova & Wray, 2015). Although textbooks teach that money was created as a solution to barter (Graeber, 2011), the deben system is used as evidence that money originated as a medium for paying taxes and other debts. Money also connects citizens to the state (Goux, 2001), asserts State sovereignty (Shell, 2018) and employs the public. Basically, the theory is that people must find a way to earn currency in order to pay their taxes. In return, the government gets a population that is employed and engaged in public building projects while also being reliant upon it for currency. This is just like a token economy in classrooms. A teacher introduces a currency, offers tangibles to create demand and outlines a way to obtain it. The teacher does this not because she needs pieces of paper to return to her (they are worthless) but because she needs students' compliance and their work.

Creating a supply and demand for currency can be used as a colonizing tactic; "currency-issuing colonial governments did not need tax payments for revenue but imposed them to force Natives into the wage relation; tax-driven money was a colonial governance mechanism that enabled the mobilization [of currency]" (Feinig, 2020, p. 2). Although the Tea and Stamp Acts are well-known in American history, the Currency Act of 1764 is not. The Currency Act is essential to understanding the more famous tax acts. A colonizing nation imposes taxes for the same reason all governments impose taxes-to create a demand for currency. The Currency Act banned the American colonies' practice of printing their own paper money. The tax not only helped Britain locate offenders but forced Americans to pay their debts to British merchants and to the Crown in pound sterling (see Murphy, 2017 and Office of the Historian, n.d.). Thus, the issue was perhaps not so much the paying of taxes as the currency with which those taxes were to be paid.

Teachers can lead students in a reconsideration of the role of currency in the colonies and investigate current-day iterations. For example, students can investigate the current anti-CFA movement

(see Konkobo, 2017). The CFA Franc, established by France for its colonies and now tied to the Euro, is used by fourteen African nations. Proponents say it stabilizes the nations' currencies. Opponents say it robs these nations of say over monetary decisions and funnels more money to Europe than received in aid.

Payroll Taxes and Social Security

On August 8, President Trump signed an Executive Order, *Deferring Payroll Tax Obligations in Light of the Ongoing COVID-19 Disaster*, which deferred the employee portion of Social Security payroll taxes for certain individuals. To many Americans, this measure seemed strange and unnecessary. For one, it only deferred, not forgave, payroll taxes. Second, it only "helped" those who pay payroll taxes. Third, the amount of money seemed insignificant, especially when Americans were expecting relief checks, not tax breaks.

With this measure, though, President Trump introduced a tactic to defund social security. However, without knowing the history of social security and monetary policy, this agenda would not be obvious. No President, especially one up for re-election and courting the elderly vote, would threaten social security outright. After all, the program was designed to be defund-proof, as Franklin Roosevelt famously stated, "no damn politician can ever scrap my social security program." This is because FDR designed a funding scheme built upon a little psychological trick that played on the public's currency-issuer mindset.

Seeing is believing [that you earned it]

In response to the payroll tax deferral, House Ways and Means Social Security Subcommittee Chairman John B. Larson acknowledged this defunding scheme. In his "Save our Social Security Now" hearing on September 24, 2020, he stated "when some on the other side of the aisle talk about 'terminating' Social Security's payroll contributions, they are threatening the very existence of this bedrock program." What does a payroll tax deferral have to do with dismantling social security? The answer has to do with the power of perception.

Today, 59 million Americans receive Social Security retirement, disability and/or survivors' benefits. Social Security was signed into being by Franklin Roosevelt in 1935 as a measure to alleviate poverty, specifically among the elderly. EconEdLink provides a great lesson on the history of social security.

FDR knew that the federal government *could* fund social security. This has since been corroborated by Alan Greenspan (see Norman, 2016). Instead, he needed to ensure the public demanded this funding (supply and demand). FDR knew the power of perception. Even though the federal government could fund social security without personal contributions, a payroll tax ensures workers see their contributions to social security leave their checks each pay period; "We put those payroll contributions there so as to give the contributors a legal, moral, and political right to collect their pensions and their

unemployment benefits. With those taxes in there, no damn politician can ever scrap my social security program." Basically, FDR wanted to foster a sense of entitlement among workers who paid into the system in order to destroy what he saw as a "relief attitude" or the working person's resistance to accepting charity. Those who felt they earned their social security payments would not only demand those payments but would hold politicians to ensuring their continuation.

Politics all the way through

"Entitlement" has undergone a transformation in connotation since the Reagan administration. In FDR's time, the term was "earned entitlement." "Earned" was eventually dropped, and, with it, the reminder that social security is something owed to people because they meet the qualifications for receiving it.

FDR's "trick" is expressed in a 1941 memorandum from Luther Gulick. In the memo, Gulick proposes the institution of a sales tax as opposed to the payroll tax. In the memo's last paragraph, Gulick stated "I raised the question of the ultimate abandonment [of] the pay roll taxes in connections with old age security and unemployment relief in the event of another period of depression." This is a notable parallel to the economic situation in 2020. To this proposal, FDR is reported to have responded that while he agreed with the economics, monetary policies "are politics all the way through."

To begin the lesson, teachers can have students examine a paycheck stub, asking them to notice the various taxes paid by the worker. Today, with the popularity of direct deposit options, workers may pay less attention to these numbers than in the past (something FDR could not have anticipated). Teachers and students should discuss the psychological effect of these taxes. Likely strong feelings will be elicited. Teachers can use this emotion as an example of "earned entitlement." Teachers can remind students that although "entitlement" is often used pejoratively today, it was originally meant to signify someone's right to collect on what has been promised, or owed, to them. Then, teachers can guide students through the final paragraph of the Gulick memo. Students should consider whether or not FDR's decision to "fund" social security through payroll tax made the program successful. Finally, discuss the September 2020 CARES Act, specifically the intricacies of the payroll tax deferral. Students can compare the stated aims of this measure, which in reality would make little substantial difference to the average worker to its longer-term effects by analyzing the arguments made in the H.R. 8171, the "Save our Social Security Now" Act. The document outlines 17 "findings" related to the efficacy and purpose of social security. The final three, numbers 15-17, specifically cite the deferment of payroll taxes as "the first step in his announced plan to entirely defund Social Security by eliminating payroll contributions altogether beginning in 2021." Primary sources related to Social Security can be found at http://www.sa.gov/history. Conclude the

inquiry by considering whether FDR's "funding" scheme was a mistake by asking students if they agree with the sentiment that "entitlements have fared especially badly…partly because of early decisions that were intended to protect them" (Kelton, 2002, p. 158).

Conclusion: What to do in times of economic downturn?

Once we realize that the federal government's role is to provide currency not to collect to it, our whole perspective changes. For example, it reminds us that federal institutions like the U.S. Postal Service and Social Security aren't intended to be profit-generating, but public-serving. MMT, with its currency-issuer's perspective, helps us consider the Federal government's responsibility to its people, especially in times of economic downturn. Proponents of MMT suggest that "since the government imposes the tax that causes people to look for wages to earn currency, the government should make sure there is always a way to earn currency" (Kelton, p. 65). Kelton argues that since currency comes from the Federal government, it is the Federal government's job to ensure people have a way to obtain it. This could be through a guarantee of full employment. It could also be in the form of relief checks. As Kelton further argues, without a jobs guarantee minimum wage is not actually $7.25/hour but $0.

The ability to see through government policy initiatives is a crucial component of economic literacy (Adams, 2021b). MMT, by offering a currency-issuer's perspective, helps develop citizens' ability to understand the political agendas being enacted through economic and monetary policies. The United States doesn't need our money, we need its, MMT suggests. We, in turn, provision the government by circulating currency and doing work. MMT argues that we are entitled, and that is not a bad thing.

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Learning and Teaching about Service Learning: A Model Project about Freedom Seekers

Dana Faye Secure and Michael Broccolo

The College, Career, and Civic Life (C3) Framework for Social Studies State Standards advocate civic engagement in which students take informed action as "both a means of learning and applying social studies knowledge" in order to prepare for civic life living in a democracy (National Council for the Social Studies, 2013, p. 59). Civic engagement is also an aspirational learning goal of the *New York State K-12 Social Studies Framework* (2015). That said, preparing pre-service social studies teachers who are equipped with teaching civic engagement can be challenging especially in our current times with increased political polarization (Hess & McAvoy, 2014), fake-news vs. fact-checkers (Breakstone, McGrew, Smith, Ortega, & Wineburg, 2018; Journell, 2021; McGrew, 2020), and the continued social studies wars - recently evident by President Trump's "1776 Commission" and *The New York* Times "1619 Project" debate (Davis, 2020; Evans, 2004; Evans & Passe, 2007; Kendi, 2016).

This manuscript details the process of pre-service secondary social studies education candidates learning "how to teach" as well as learning "how to teach service learning" during a required course project. In addition, pre-service teachers examined social justice from the perspective of Learning for Justice (formerly Teaching Tolerance). The authors are the course instructor and the educational specialist with the Niagara Falls Underground Railroad Heritage Center (hereafter referenced as UGRR or Heritage Center) who offer insight on this topic. The course instructor is a newer assistant professor in the field of teacher education, and previously served as a social studies instructional specialist and classroom teacher. The educational specialist is a social studies education graduate from Institution_insert. He/she began working at UGRR in 2018 as a Visitor Experience Guide, and recently promoted to develop UGRR educational resources.

Being mindful that teaching "how to teach" and learning and teaching "how to teach service learning" with social justice in mind can be a daunting task for any educator. A meta-ethnography of social studies education research pinpoints an un-even score card of pre-service social studies teachers' capability to internalize democratic education concepts, such as civic action, equality and equity, and social justice (Tannebaum, 2015). While many social studies teacher educators address these topics and issues, Tannebaum (2015) indicates that pre-service teachers demonstrate a developing competency to

apply theory into instructional practice. As expressed by Bickmore (2008) teaching social studies methods compares to making "soup" and all of its "ingredients" with a sprinkle of hope that pre-service teachers will learn to be/become civic-minded, social justice teachers.

Hence, the course instructor believes that the initial methods and materials course prepares pre-service teachers for "doing social studies," in other words, to develop their social studies purpose similar to a teacher's creed (Author, YYYY; LaMorte, 2017; Ross, 2015). "Doing social studies" extends beyond content, skills, and literacy; it leads with civics which "enables students not only to study how others participate, but also to practice participating and taking informed action themselves" (National Council for the Social Studies, 2000, p. 31) as critical for pre-service teachers to learn during their preparation programming.

What is service learning with social justice in mind?

According to the National Council for the Social Studies (NCSS), service learning connects meaningful service in the school or community with academic learning and civic responsibility (NCSS, 2000). Service learning is distinguished from community service or volunteerism in two ways: 1) the service activity is integrated with academic skills and content; and 2) students engage in structured reflection activities about their service experiences. Service learning seeks "to equally benefit the provider and the receipt of the service," distinguished from traditional service learning as charity work (Furco, 1996, p. 12). One's service intention should avoid the deficit perspective which dis-empowers the community partner, and instead advocate an asset perspective which aligns with "social justice" or "justice orientated" civic engagement principles (Bringle & Hatcher, 1996; Ho & Barton, 2020; Tinkler, Hannah, Tinkler, & Miller, 2014; Wade, 2000). This approach, social justice service-learning, is encouraged by NAME_INSTITUTION for service learning, credit-bearing courses, which is the future goal for this teacher educator to become a service learning instructor.

Social Justice. For teacher educators implementing the *National Standards for the Preparation of Social Studies Teachers* (NCSS, 2017) social justice is defined as "(1) a goal for improving access to equity for all individuals in a society who face any type of marginalization; and (2) the process by which individuals work toward realizing this goal" (Adams, Bell, & Griffin, 2007 as cited in Cuenca, 2017, p. 373). With civic responsibility at the core of service learning, and taking informed action to demonstrate civic engagement, pre-service teachers also need to self-reflect on their social justice knowledge. It begins with self-awareness of one's own intersectionality, such as gender, race, ethnicity, social-economic status, and etc.

In developing the ability to teach and learn about social justice, the instructor and students examined the "Social Justice Standards: The Teaching Tolerance Anti-bias Framework" (*Learning for Justice,* 2018). The social justice standards include: identity, diversity, justice, and action; and

were explored by four online learning modules that the course instructor adapted from the professional development resources by Learning for Justice. Additional class lessons supported student's online learning experiences by viewing model lesson plans and participating in class discussions.

Overview: High School Methods Course and Service Learning Project. The high school methods and materials course introduces pre-service social studies teachers to social justice and service learning concepts in the first of two required methods and materials courses. At the course onset, explicit instruction centered on the *NYS Social Studies Framework* (NYSED, 2015), and an array of social studies teaching methods, such as historical thinking, social justice standards (identity, diversity, justice, and action by *Learning for Justice*), cultural-relevant sustaining pedagogy, taking informed action as advocated by the C3 Framework, as well as pedagogical skills (i.e., lesson plans, assessments, etc.).

In brief, the service learning project assessed a multi-step culminated learning process in which pre-service teachers either developed an action plan to coordinate a service learning experience with a future community partner or created a unit of study (sequenced lesson plans) to support the education platform of a community partner. Figure 1 outlines the development of the service learning course project over the last two years.

Figure 1: *Service Learning Course Project*

Due to various circumstances each semester (a total of four semesters over two years), the course project took on slightly different versions. Year One was split between a pre-coronavirus semester and a semester that included an extended spring break plus full remote instruction. During the second year only one semester of pre-service teachers completed the project who participated in a model service learning experience with the Heritage Center. This unique opportunity offered students a social justice lens to develop lesson plans that met UGRR's value of freedom seekers. In

seeking a reciprocal action students' lesson plans were reviewed by the course instructor, UGRR's education specialist, and collaborated upon to create a single inquiry which applied the Inquiry Design Method (Swan, Lee, & Grant, 2018), and formatted like the NYS Toolkit Project (for examples visit EngageNY - *NYS K-12 Social Studies Resource Toolkit*, 2015).

Niagara Falls Underground Railroad Heritage Center

Niagara Falls, New York served as an impactful geographic place in the story of freedom seekers. The transportation routes afforded by the Niagara Falls region aided abolitionists, free African Americans, and enslaved people who crossed the International Suspension Bridge (located in the former village of Suspension Bridge) and/or the Niagara River into Canada (Wellman, 2012).

The public opening of the Heritage Center took place in May of 2018 after of decade of planning by the Niagara Falls Underground Railroad Heritage Commission. The museum is attached to the Niagara Falls Amtrak Station and housed in the former 1863 U.S. Custom House. The mission includes a desire "to inspire visitors to recognize modern injustices that stem from slavery and take action toward an equitable society" (UGRR, *Mission*, n.d.). As adopted by the board of directors, UGRR vision is:

> To be at the forefront of Underground Railroad interpretation by encouraging visitors to take action for civil and human rights and creating global change that begins in the Niagara Falls community (Bacon, 2018).

The Heritage Center's perspective advocates for social justice, such as "identity" and "action" by the language usage and teaching local history. The rethinking of language by the Heritage Center allows us to consider how words and images make us think and feel as demonstrated by exhibits of "freedom seekers" and "enslaved people" who achieved self-emancipation; some aided by others while many sought freedom unaided (National Parks Service, *What is the Underground Railroad*, 2020; Wellman, 2012).

Niagara Falls was not the only Underground Railroad passageway yet served as a predominant crossing point known as "one more river to cross" and a permanent exhibit at the Heritage Center (UGRR, *One More River to Cross*, 2020; Wellman, 2012). The grassy space of the museum and remnants of the Suspension bridge is called the Harriet Tubman Plaza, a sacred place where freedom seekers crossed into Canada for their freedom (UGRR, *On Site - Niagara Falls Suspension Bridge*, 2021). Equally important, the Heritage Center is dedicated to the heroic efforts of many unknown everyday heroes who accomplished extraordinary things. UGRR prides itself in telling freedom seekers stories, for example John Morrison, Nancy Berry, Cecilia Reynolds, and Patrick Sneed (UGRR, n.d.; Wellman, 2012).

Service Learning: Course Project for a High School Methods and Materials Course

As pre-service social studies teachers learn "how to teach," the aim of this teacher educator is to develop their ability to be "democratic social justice" leaders (Bickmore, 2008). As previously noted this endeavor can be a challenging task as pre-service teachers may be novices to civic engagement and civic responsibility themselves (Ho & Barton, 2020; Tannebaum, 2015; Wade, 2000, 1995).

Project Description and Process

Pre-service social studies teachers enrolled at INSTITUTION_NAME, an urban-engaged campus, prioritizes social justice and service learning at the collegiate level. The college's Social Studies Education Department is also refining its program to enhance alignment with the *National Standards for the Preparation of Social Studies Teachers* (NCSS, 2017), specifically social justice and service learning experiences. That said, the instructor addressed these learning intentions by exploring the Learning for Justice social justice standards and collaborating with the campus organization, CCE (as previously outlined in Figure 1).

The service learning project was inspired by a fifth grade classroom project called Civic Zines (Kawai & Cody, 2015) and Project Citizen protocols (Center for Civic Education, 1996).

Learning civic action for elementary students took the form of creating an individual current events magazine based on a topic or issue that was civically important to them (Kawai & Cody, 2015). For pre-service teachers, they followed a similar structure to inquire about social justice issues in the community and to connect with a community partner in order to develop a service learning experience. During this segment of learning, course readings included articles about the Inquiry Design Model (IDM) by Kathy Swan, John Lee, and S.G. Grant (2018) and viewing videos on the c3teachers.org website. Each of these resources connected with explicit instruction in the classroom which established the foundational "ingredients" to prepare students for the culminating project.

The initial step to implement the course project was the "What is service learning?" presentation facilitated by CCE specialists and included a class discussion about social justice issues important to students. The process continued with the following tasks: students conducted their own research seeking out an issue important to them, researched potential community partners to collaborate with, and reviewed *NYS Social Studies Framework* (NYSED, 2015) for instructional alignment with a grades 9-12 social studies course. The instructor reviewed students' drafts and provided feedback as students focused on writing either a structured action plan detailing the logistics of a service learning experience for their future students or creating an unit design with a sequence of lesson plans for a potential service learning project relevant to high school social studies students. One criteria of the assignment that demonstrated exemplary performance

compared with developing performance was planning for social justice beyond the act of charity, or volunteerism (Furco, 1996; NCSS, 2000). Last, pre-service teachers reflected upon service learning as a pedagogical approach in fulfilling their social studies purpose.

Even though the instructor intended to implement a class service learning experiential model as he/she transitioned from year one to year two, some limitations were encountered including the coronavirus pandemic. Collaborating with the CCE specialist, INSERT_NAME, and a former student, INSERT_NAME who serves as the educational specialist with the Heritage Center, a virtual partner was coordinated. The course project took on new meaning as the class experienced service learning through the eyes of a "student" and a "teacher." The updated service learning project entailed a virtual tour of the heritage site, detailed learning about how language matters with an emphasis on Freedom Seekers, a walking and driving tour of local historical sites, and the option for additional research to develop lesson plans for UGRR. Three out of twelve students created lesson plans which are currently being vetted with the intent to be published on the Heritage Center's website.

Assessment and Students' Self-reflection. Pre-service teachers were assessed by four dimensions: 1) Research, 2) Learning Experience, 3) Reflection, and 4) Elements of Writing, see Figure 2 below.

Figure 2: *Rubric Dimensions*

RUBRIC DIMENSIONS
RESEARCH • Vette Sources/Organizations • Explained Purpose for Taking Informed Action • Inquiry aligned with a 9-12 Social Studies Course
LEARNING EXPERIENCE • Described Unit Design and Community Partner • Identified learning intentions and success criteria, and included varied reflection protocols • Addressed social justice, and/or community issue
REFLECTION • Synthesized the learning process and self-reflected (i.e., service-learning, social justice, and/or future teaching practice)
ELEMENTS OF WRITING • Exhibited academic and professional writing style/mechanics • Cited sources accurately

Student reflections provide insight for the teacher educator and potential next steps in re-designing the course's learning objectives. In year one, two students (whose names have been changed to protect their identity) expressed the following:

- *Firstly, I like the fact that service learning allows for learning outside of the classroom. I also like the fact that this type of learning shows empathy toward one's community (Ed).*
- *I learned about what goes into planning and organizing a service-learning project…like research to find a reputable place that fits your classroom with relevant issues. Then, how will this learning experience impact the students. I would like to assume that if students understand the problems existing in their backyard…that they would be willing to make a difference and take-action (Rachel).*

Both students reflect on the importance of community awareness and empathy as a civic action Second, these pre-service social studies education candidates recognize the potential impact on student learning that service learning can have on their own future students. In year two, this cohort participated in the virtual service learning experience with UGRR, and one student who developed lesson plans reflected on his learning experience as

> This semester we had a chance to interact with the Niagara Falls Underground Railroad Museum; I found it an enriching and meaningful experience. For my final project, I created lesson plans to focus on using language and imagery, and how they affect how we think, view, and feel about a historical topic, specifically the Underground Railroad. The museum encourages visitors to rethink how we use language and imagery. Some of the lesson plan resources that I used included documents and videos from the Niagara Falls Underground Railroad museum (Don).

The reciprocal deed is reflected upon in this student's statement as he expressed his own learning from UGRR resources and desired to create lesson plans which aligned with the Heritage Center's belief system of freedom seekers.

According to the educational specialist, connecting history to the present is a paramount goal of the Heritage Center. He/she explained the impact of conversations between UGRR specialists and visitors, like students, can have when "learners make their own connections with history while UGRR staff help to deepen their understanding and probe more challenging questions" during a Heritage Center experience. Similarly, UGRR specialists, like teachers, aim to engage participants in discourse in order to enhance their learning experience, especially when seeking to take action about social justice.

Next Steps and Conclusion

To meet and exceed the new NCSS teaching standards (2017), social studies education programs must provide purposeful learning experiences about social justice and service learning in order to develop

civically, and social justice mindful educators. In attaining this goal, one potential next step is re-designing the methods course and formalizing it as a service learning course, which would entail:

> a credit-bearing educational experience in which students participate in an organized service activity that meets identified community needs and reflect on the service activity in such a way as to gain further understanding of the course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility (Bringle & Hatcher, 1996, p. 222).

Even though not yet an official service learning course, another student's reflection statement demonstrates that some of these attributes are already in place with the course project. She stated:

> *During the research stage I learned that there are many organizations trying to help those in need, and a service-learning project would impact high school students in a positive way. I never had the chance to do a project like this and I wish I did (Yvonne).*

Yvonne recognizes the impact service learning can have on her future students; thus, indicating the course project's learning intention were met.

Another next step is a continued community partnership with UGRR. As expressed by Michael Broccolo, "the museum is always looking to make connections with schools and educational institutions; collaborating with service learners offers UGRR an exciting role in sharing its mission and continued advocacy for modern day freedom seekers." Ultimately, the participants, including the pre-service teachers, instructor, and community partner, found the social justice, service learning project worthwhile.

In conclusion, the notion of *doing social studies* begins with better equipping future social studies teachers with service learning experiences, including social justice mindfulness. It is imperative that teacher educators continue to focus on developing future teachers as "democratic social justice" leaders (Bickmore, 2008, p. 155; Tannebaum, 2015) in order to achieve the endeavor of fostering adolescents' civic mindfulness for democratic social justice.

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New Law? New Curriculum? What Do I Do?

Cathy A.R. Brant

On Monday March 1, 2021 Governor Phil Murphy Signed Assembly Bill No. 4454 of which Section C.18A:35-4.36a which mandates that New Jersey K-12 public school curriculum to include instruction on diversity and inclusion:

> Beginning in the 2021-2022 school year, each school district shall incorporate instruction on diversity and inclusion in an appropriate place in the curriculum of students in grades kindergarten through 12 as part of the district's implementation of the New Jersey Student Learning Standards. b. The instruction shall: (1) highlight and promote diversity, including economic diversity, equity, inclusion, tolerance, and belonging in connection with gender and sexual orientation, race and ethnicity, disabilities, and religious tolerance; (2) examine the impact that unconscious bias and economic disparities have at both an individual level and on society as a whole; and (3) encourage safe, welcoming, and inclusive environments for all students regardless of race or ethnicity, sexual and gender identities, mental and physical disabilities, and religious beliefs (New Jersey Legislature, 2021)

For many teachers, it is a relief that it is now state law that issues of diversity and equity are mandated parts of the curriculum. In fact, in my work with pre-service teachers one of the most common threads I hear from my students is that they want to address issues of equity, racism, inclusion, homophobia, and other diversity related issues but have concerns about push-back from their colleagues, their administrators, and their students' parents. For other teachers, it can seem like a daunting task to address these topics in an age-appropriate way, especially in the elementary grades. In addition to the new diversity and inclusion law on June 3, 2020, the State Board of Education adopted the 2020 New Jersey Student Learning Standards (NJSLS) (State of New Jersey, Department of Education (2020), which go into effect during the 2022-2023 school year. This article lays out how this new curricular law could be covered in age-appropriate elementary grades using the new 2020 social studies standards. Additionally, curricular resources will be provided to help teachers address these topics.

New Jersey Diversity Law

The new NJ Diversity law has three areas of focus. The first area is highlighting and promotion of diversity. This instruction should help children understand the differences that exist between people due to race, class, gender, sexual orientation, race, ethnicity, disability, religious differences, etc. The goal of this law, in the elementary school setting, is for young students to understand the ways in which diversity exists in the world and to see the commonalities between their lives and the lives of others. This idea is not new. Multicultural Education (MCE) has been around for decades (cite). Multicultural education "an approach to teaching and learning that is based upon the democratic values and beliefs and that affirms cultural pluralism within culturally diverse societies in an interdependent world" with the goal of fostering "the intellectual, social, and personal development of all students to their highest potential" (Bennett, 2003, p. 14). Students who engage in a robust multicultural curriculum learn about aspects of identities, to appreciate and value the diversity of others in the world, and to help students develop cross-cultural competence to prepare them for lifelong interactions with people who are different from themselves.

The second part of the law focuses on understanding unconscious biases. Unconscious biases, or implicit biases:

> …are social stereotypes about certain groups of people that individuals form outside their own conscious awareness. Everyone holds unconscious beliefs about various social and identity groups, and these biases stem from one's tendency to organize social worlds by categorizing. Unconscious bias is far more prevalent than conscious prejudice and often incompatible with one's conscious values (University of California-San Francisco, n.d.)

Children need to understand the ways that they may unintentionally engage in biased behavior that impacts others as well as understand the ways that bias, and discrimination exist at an institutional level.

The third section talks about the instruction itself in including encouraging safe, welcoming, and inclusive environments for all students. In other words, the instruction should include the elements presented in the first two parts of the law but should also "[accept] and [affirm]the pluralisms (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities and teachers reflect" (Nieto and Bode, 2008, p. 44) in a way that all students feel welcomed in the classroom and school community. The law explicitly articulates that this instruction should include topics of race or ethnicity, sexual and gender identities, mental and physical disabilities, and religious beliefs.

It is clear why this law was enacted. Students need purposeful inclusion of

cultural education in the elementary classroom (McCarty, 2010). As the children of New Jersey grow up, they continue to interact with those of different races or ethnicities, sexual or gender identities, mental and physical disabilities, and religious beliefs and will need to be prepared to be aware of the local as well as the global community (Kirkwood, 2001). They will be aware of global issues that go beyond their backyards such as global pandemics, the climate crisis, poverty, and other global inequities and transnational migration. Teachers, both explicitly and implicitly, make daily instructional decisions about "how students perceive their own culture, their nation, the lives of people around the world, and the issues and conflicts facing the planet" (Merryfield, 2002, p. 19), so there needs to be a deliberate shift in making this instruction explicit so that students can become productive citizens of their community and the world.

2020 New Jersey Social Studies Student Learning Standards

One of the major changes to the new NJSLS is the re-banding of the standards from K-4, 5-8, 9-12 to the following bands: K-2, 3-5, 6-8, 9-12. The new standards lay out the core ideas which "represent the knowledge and skills that they should be able to apply to new situations outside of the school experience" (State of New Jersey, Department of Education, 2020, p. 22). Curriculum writers and educators can use these core ideas as the basis for formative, summative, and benchmark assessments. Additionally, the standards describe the performance expectations, what students should know and be able to do by the end of the band. The 2021 NJSLS have 18 key disciplinary concepts from the four main disciplinary domains of social studies: civics, geography, economics and history. See Table 1:

Table 1: 2021 NJSLS key disciplinary concepts:

Civics, Government, and Human Rights	**Geography, People and the Environment**	**Economics, Innovation and Technology**	**History, Culture, and Perspectives**
• Civic and Political Institutions • Participation and Deliberation • Democratic Principles • Processes and Rules • Human and Civil Rights • Civic Mindedness	• Spatial Views of the World • Human Population Patterns • Human Environment Interaction • Global Interconnections	• Exchange and Markets • National Economy • Global Economy	• Continuity and Change • Understanding Perspectives • Historical Sourcing and Evidence • Claims and Argumentation

In addition to the core disciplinary concepts, the new standards also present core ideas under each of these disciplinary concepts which students should be able to achieve by the end of a grade level. It is easy to see how many of these can be connected to highlighting and promoting the diversity of others. For example, under the concept of *History, Culture, and Perspectives: Understanding Perspectives,* by the end of Grade 2 students should be able understand that 1) Two or more individuals can have a different understanding of the same event, and 2) Respecting and understanding the views of others helps one learn about various perspectives, thoughts, and cultures. By the end of grade 5, students will be able to understand 1) Respecting and understanding the views of others helps one learn about various perspectives, thoughts, and cultures, and 2) Events may be viewed differently based on one's perspective (State of New Jersey, Department of Education, 2020, p. 18). This is just one example of the explicit connections between the new standards and the diversity law, but what is even more important are the pedagogical practices on how to teach these concepts.

Lesson Ideas

In this section I will highlight four specific indicators, three from the K-2 band and one from the 3-5 band. These indicators have been selected as they directly relate to the new legislation. This should serve as affirmation for elementary grade teachers that they can and are required to teach this content. One of the best ways to help students see themselves reflected and affirmed in the curriculum, and to provide windows into the lives of others who may differ from them is through high quality children's literature (Sims Bishop, 1990). In addition to discussing how the standards can be addressed in the curriculum, I will highlight high quality multicultural children's literature that will help teachers do so. The kindergarten through second grade standards opens up spaces in elementary classrooms to lay the foundation for addressing issues of diversity, equity, and inclusion. The third grade through fifth grade band allows teachers to add layers to what the kindergarten through second grade teachers introduced. Once students understand that differences exist, how stereotyping and prejudice is problematic, and promoting ideas of tolerance and respect for others, teachers and students adapt a more critical lens, going beyond their own experiences to focusing on the experiences of others and greater system issues of discrimination and marginalization.

6.1.2.CivicsCM.3: Explain how diversity, tolerance, fairness, and respect for others can contribute to individuals feeling accepted.

With young children, we need to scaffold their understanding of the concepts of diversity, tolerance, fairness, and respect. Even in the youngest grades, teachers can have conversations with children about their identities, affirming their identities, and helping them appreciate and value the differences between their identities and the identities of others (Teaching Tolerance,

2018). Setting this groundwork in the early grades can allow for explicit instruction, in later grades, on more complex aspects of these topics such as personal biases and systemic oppression. *The Day You Begin* written by Jacqueline Woodson (Woodson, 2018) is a perfect book to help introduce the concepts of diversity, tolerance, fairness, and respect to young children, and helping students see the commonalities between each other. Angelina comes to school and notices the many ways in which she is different from her peers, including her skin color, hair texture, and is nervous to share the fact that she and her family did not go on any big or exciting trips over the summer vacation. Rigoberto, an immigrant from Venezuela, is embarrassed when his classmates laugh at his accent. Another student is upset when a classmate criticizes her lunch of meat, rice and kimchi. Woodson, then, has Angelina share her story about her summer vacation, and other students begin to make connections. Woodson encourages the reader to not only recognize the difference between people and not to treat people poorly because of them, but for each reader to have a sense of pride in the ways in which they are different and special.

6.1.2.HistoryUP.3: Use examples from the past and present to describe how stereotyping and prejudice can lead to conflict.

In almost every elementary classroom, teachers have heard students say phrases like, "Girls can't do that" or "That's a girl's toy, not a boy's toy," or "Pink can't be your favorite color, you're a boy!" *Pink is for Boys* by Robb Perlmann and illustrated by Eda Kaben (Perlmann, 2018) is a book that would serve as a great entry point to talk about how stereotypes and prejudice can lead to conflict. The book goes through the various colors of the rainbow and states that the color is for both boys and girls. The book encourages children to do what they love, regardless of the gender stereotypes associated with that activity. A teacher can read this book and have explicit discussions with children about the times that they were made fun of or criticized for liking things that were stereotypical for another gender. The teacher could lead the students to engage in critical work to think about why certain colors, toys, clothes, etc. are marketed to a specific gender instead of to all genders. This text could also lead into conversations about children who do not fit into the gender binary. After beginning a lesson or a unit on exploring gender stereotypes, the teacher could then introduce a book about a transgender such as *When Aidan Became a Brother* by Kyle Lukoff. This text tells the story of Aidan, who when he was born, everyone thought he was a girl, but was really a transgender boy. The book discusses how Aidan's self-image changed when he was able to be his authentic self. This book is an excellent resource to introduce the topic of transgender individuals and how they should be treated.

6.1.5.CivicsPD.3: Explain how and why it is important that people from diverse cultures collaborate to find solutions to community, state, national, and global challenges.

The goal of this standard is for students to take the skills that they have started to learn in earlier grades about understanding and valuing cultural differences to begin to understand how people with those cultural differences can work together. This is important for students to understand the problem solving that goes on in their communities, their state, their nation, and in the world. Students can begin to see how issues like global warming, war and poverty are relevant in the United States but across the globe and that everyone needs to do their part to work together to begin to solve these problems. Harlem Grown by Tony Hillery is a great place for young students to see how people can come together to make a difference in their community. This book is the true story about how the author, with the help of his community, turned an empty lot in Harlem, New York into a community farm (Hillery, 2020). The book shows the way that This book could be paired with *Seedfolks* by Paul Fleischman. *Seedfolks* is a similar story set in Cleveland, Ohio in which a young Vietnamese girl plants seeds in an empty lot near her home. As her plants began to grow, other neighbors from diverse backgrounds began to plant their own fruits and vegetables. The book shares the rich diversity of the neighborhood and how the community garden brought these very different people together.

6.1.5.HistoryCC: Evaluate the impact of ideas, inventions, and other contributions of prominent figures who lived in New Jersey.

In addition to celebrating New Jersey heroes like astronaut Edwin "Buzz" Aldrin, author Judy Bloom, and inventor Thomas Edison, we need to be explicit in highlighting the contributions and accomplishments of New Jersey who come from diverse backgrounds including jazz artist Count Basie, Joe Black, the first African American to win a World Series Game, suffragist Lucy Stone, and actor, singer and activist Paul Robeson. Robeson was born in Princeton, New Jersey, was an All-American football player at Rutgers College (now Rutgers University), and then got his law degree. Despite having a degree in law, Robeson became a singer, actor and activist. Robeson believed that part of his responsibilities as a celebrity was to fight inequity and injustice. *Grandpa Stops a War: A Paul Robeson Story* is one example of a book that can be shared with upper elementary students. In the book the author, Susan Robeson (Paul Robeson's granddaughter), shares the story of her grandfather using his singing talent to help raise funds for those displaced during the Spanish Civil War. What is especially poignant about this book is that fact that Robeson used his natural gifts, of song, to help make a change. A book, such as this, can help students see the ways that they can be who they are and positively impact their communities and the world. This book could also be combined with others about other activists for equality such as Lucy Stone, Martin Luther King, Jr., and Cesar Chavez.

Concluding Thoughts

These are just four examples of the intersections between the new New Jersey

Assembly Bill No. 4454 and the 2020 Social Studies NJLS. One of the challenges that teachers face when thinking about enacting these two elements are resources. Teachers want to know where to find information that will provide them with the background knowledge, they need to teach these concepts and the tools needed to effectively do so. There are a few resources I specifically recommend. First, I highly recommend that all teachers review Learning for Justice's (formerly Teaching Tolerance) website, and more specifically, their Social Justice Standards (https://www.learningforjustice.org/sites/default/files/2020-09/TT-Social-Justice-Standards-Anti-bias-framework-2020.pdf). The Zinn Education project (https://www.zinnedproject.org) is another valuable resource for teachers with downloadable lessons and materials for teachers to use to promote the experiences, voices and perspectives of those not typically highlighted in textbooks such as people of color, Indigenous people and women. Another place that teachers can find resources is the National Council of the Social Studies Notable Trade Book list (https://www.socialstudies.org/notable-social-studies-trade-books). This annually released list of books is a phenomenal resource for teachers, as the books are reviewed by both university faculty and classroom teachers and are annotated with a brief summary that includes the appropriate grade levels for the text.

While the new curriculum and the new New Jersey diversity law can seem daunting for New Jersey elementary social studies teachers, it is important to know that these two documents are supportive of each other. The new standards are more explicit in the emphasis on issues of equity, tolerance and difference, and the law mandates that teachers teach this content. The goal is to prepare the youth of New Jersey to work, live and play with others in our ever increasingly diverse state and country.

Picture Books Cited:

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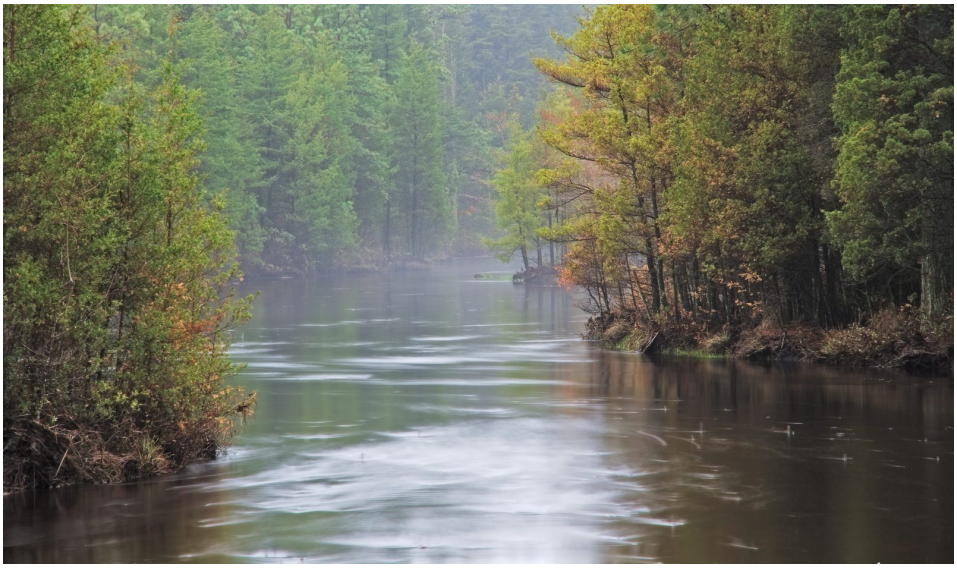
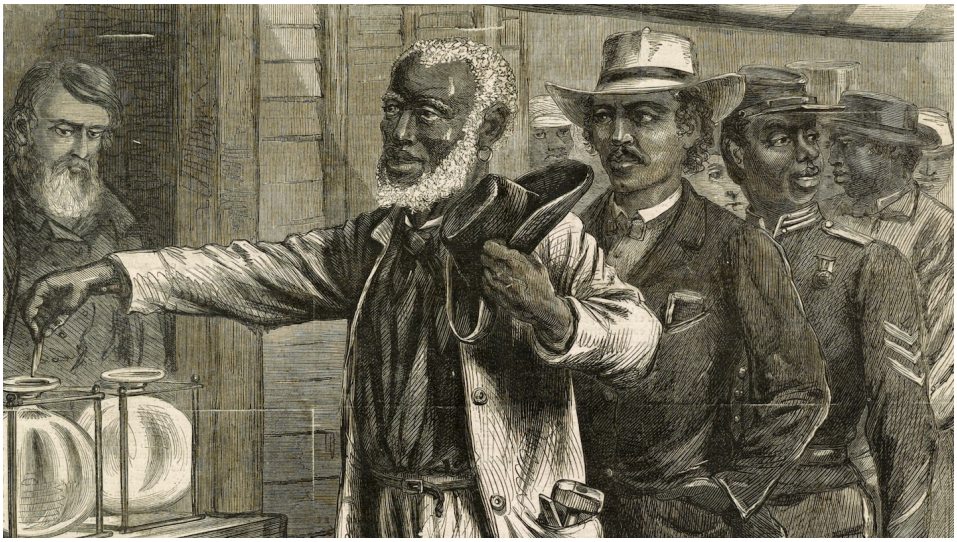


Debate over the 15th Amendment Divides Abolitionists

Alan Singer



The 15th Amendment to the United States Constitution declares "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude." The wording of the Amendment drove a wedge between different factions in the anti-slavery movement. A number of prominent women in the movement argued for a universal right to vote. Some advocates for the amendment as written believed the moment was ripe to end voting discrimination against Black men, but that adding women's suffrage to the Amendment would mean its defeat. Some of the opposition to granting Black men the right to vote but not white women was overtly racist.

Questions

1. Why did the 15th Amendment divide allies in the abolitionist movement?
2. Why did women in the movement demand universal suffrage?
3. What was the argument for limiting the 15th Amendment to voting rights for Black men?
4. How did this debate expose racism amongst those who opposed slavery?
5. If you were an elected representative in the 1860s, what would have been your position on the 15th Amendment? Why?

Elizabeth Cady Stanton (1865): "By an amendment of the Constitution, ratified by three-fourths of the loyal States, the black man is declared free. The largest and most

influential political party is demanding suffrage for him throughout the Union, which right in many of the States is already conceded. Although this may remain a question for politicians to wrangle over for five or ten years, the black man is still, in a political point of view, far above the educated women of the country. The representative women of the nation have done their uttermost for the last thirty years to secure freedom for the negro, and so long as he was lowest in the scale of being we were willing to press *his* claims; but now, as the celestial gate to civil rights is slowly moving on its hinges, it becomes a serious question whether we had better stand aside and see "Sambo" walk into the kingdom first. As self-preservation is the first law of nature, would it not be wiser to keep our lamps trimmed and burning, and when the constitutional door is open, avail ourselves of the strong arm and blue uniform of the black soldier to walk in by his side, and thus make the gap so wide that no privileged class could ever again close it against the humblest citizen of the republic?"

Frances Ellen Watkins Harper (1866): "You white women speak here of rights. I speak of wrongs. I, as a colored woman, have had in this country an education which has made me feel as if I were in the situation of Ishmael, my hand against every man, and every man's hand against me . . . We are all bound up together in one great bundle of humanity, and society cannot trample on the weakest and feeblest of its members without receiving the curse in its own soul. You tried that in the case of the Negro. You pressed him down for two centuries; and in so doing you crippled the moral strength and paralyzed the spiritual energies of the white men of the country. When the hands of the black were fettered, white men were deprived of the liberty of speech and the freedom of the press. Society cannot afford to neglect the enlightenment of any class of its members. At the South, the legislation of the country was in behalf of the rich slaveholders, while the poor white man was neglected . . . Talk of giving women the ballot-box? Go on. It is a normal school, and the white women of this country need it. While there exists this brutal element in society which tramples upon the feeble and treads down the weak, I tell you that if there is any class of people who need to be lifted out of their airy nothings and selfishness, it is the white women of America."

Petition to the Senate and House of Representatives for Universal Suffrage (1866): "The undersigned, Women of the United States, respectfully ask an amendment of the Constitution that shall prohibit the several States from disfranchising any of their citizens on the ground of sex. In making our demand for Suffrage, we would call your attention to the fact that we represent fifteen million people—one half of the entire population of the country—intelligent, virtuous, native-born American citizens; and yet stand outside the pale of political recognition. The Constitution classes us as 'free people,' and counts us whole persons in the basis of representation; and yet are we governed without our consent, compelled to pay taxes without appeal, and punished for violations

of law without choice of judge or juror. The experience of all ages, the Declarations of the Fathers, the Statute Laws of our own day, and the fearful revolution through which we have just passed, all prove the uncertain tenure of life, liberty and property so long as the ballot—the only weapon of self-protection—is not in the hand of every citizen. Therefore, as you are now amending the Constitution, and, in harmony with advancing civilization, placing new safeguards round the individual rights of four millions of emancipated slaves, we ask that you extend the right of Suffrage to Woman—the only remaining class of disfranchised citizens—and thus fulfill your Constitutional obligation 'to Guarantee to every State in the Union a Republican form of Government.' As all partial application of Republican principles must ever breed a complicated legislation as well as a discontented people, we would pray your Honorable Body, in order to simplify the machinery of government and ensure domestic tranquility, that you legislate hereafter for persons, citizens, tax-payers, and not for class or caste. For justice and equality your petitioners will ever pray."

Thaddeus Stevens (1867): "There are several good reasons for the passage of this bill. In the first place, it is just. I am now confining my arguments to Negro suffrage in the rebel States. Have not loyal blacks quite as good a right to choose rulers and make laws as rebel whites? In the second place, it is a necessity in order to protect the loyal white men in the seceded States. The white Union men are in a great minority in each of those States. With them the blacks would act in a body; and it is believed that in each of said States, except one, the two united would form a majority, control the States, and protect themselves. Now they are the victims of daily murder. They must suffer constant persecution or be exiled."

Sojourner Truth (1867): "There is a great stir about colored men getting their rights, but not a word about the colored woman; and if colored men get their rights, and not colored women get theirs, you see the colored men will be masters over the women, and it will be just as bad as it was before."

Elizabeth Cady Stanton (1869): "If American women find it hard to bear the oppressions of their own Saxon fathers, the best orders of manhood, what may they not be called to endure when all the lower orders of foreigners now crowding our shores legislate for them and their daughters. Think of Patrick and Sambo and Hans and Yung Tung, who do not know the difference between a monarchy and a republic, who cannot read the Declaration of Independence or Webster's spelling-book, making laws for Lucretia Mott, Ernestine L. Rose, and Anna E. Dickinson."

Frederick Douglass (1869): "I do not see how anyone can pretend that there is the same urgency in giving the ballot to woman as to the negro. With us, the question is a matter of life and death, at least, in fifteen States of the Union [in reference to the former slave states]. When women, because they are women, are hunted down through the cities of New York and New Orleans . . .

when they are in danger of having their homes burnt down over their heads; when their children are not allowed to enter schools; then they will have an urgency to obtain the ballot equal to our own."

Susan B. Anthony (1869): "If you will not give the whole loaf of suffrage to the entire people, give it to the most intelligent first. If intelligence, justice, and morality are to have precedence in the government, let the question of women brought up first and that of the negro last . . . Mr. Douglass talks about the wrongs of the negro; but with all the outrages that he today suffers, he would not exchange his sex and take the place of Elizabeth Cady Stanton."

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The Return of Civics

Arlene Gardner

"An educated citizenry is a vital requisite for our survival as a free people…if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is…to inform their discretion by education"

Thomas Jefferson, 1820

A Short history of civic education

Public schools were established with the goal of creating informed citizens. Civic literacy was seen as essential to maintaining a representative democracy and the schools were viewed as the place for young people to learn about their government. In a multiethnic, multi-religious country based on the shared secular ideas of liberty and justice rather than the "blood and soil" nationalism of European countries, a common understanding and appreciation of these fundamental American values was seen as critical.

Until the 1960s, it was common for schools to have civics courses in upper elementary and middle school classes, as well as a separate, required course in civics and government in high school (Litvinov, 2017). This pattern broke down in the 1960's and 1970's, when social unrest over civil rights, the war in Vietnam and other issues weakened the agreement about core values and put democratic institutions on the defensive, leading to multicultural and other approaches to teaching history and the elimination of civics course in many states, including New Jersey (Fiske, 1987).

By the 1980s, the civic mission of schools was basically abandoned in favor of preparing a new generation of skilled workers. The focus was shifted towards "core" testable subjects like math and reading. The No Child Left Behind Act in 2001 accelerated this push with the hope that test scores in reading and math would predict and improve college and workplace performance (H.R.1, No Child Left Behind Act, 2001). Time spent on social studies was reduced in many schools (Kalaidis, 2013; Heafner, 2020). In 2011, all federal funding for civics and social studies was eliminated (S. Rept. 112-84, 2012).

Meanwhile, national assessments have shown how little our young people know about government or the role of a citizen in a democracy. While math and reading skills have improved since 1998, less than a quarter of students demonstrated proficiency on the National Assessment of Educational Progress (NAEP) in Civics in 1998, 2006, 2010, 2014 or 2018. The questions are basic and include multiple choice responses. Yet, for example, in 2018, only 50% of eighth grade students understood that the U.S. Congress has the primary legislative power to pass bills. African American and Hispanic students were twice as likely as white students to score below proficient on national assessments. The level of proficiency is related to the amount of instructional time allocated to civics. While only 24% of eighth grade students demonstrated proficiency in civics on the most recent assessment in 2018, eighth graders whose social studies teachers spent at least three hours per week on the subject significantly outperformed their

peers who had less instructional time in civics (Center for Education Statistics, 2018).

With funding from the Carnegie Corporation of New York, a nationwide coalition to study and reinvigorate the civic mission of schools was formed in 2003 (The Campaign for the Civic Mission of Schools, 2003). The Carnegie Corporation follow-up study in 2010 conducted by the Annenberg Public Policy Center at the University of Pennsylvania, the National Conference on Citizenship, the Center for Information and Research on Civic Learning and Engagement at Tufts University, and the American Bar Association Division for Public Education, found that students who receive effective education in social studies are more likely to vote, four times more likely to volunteer and work on community issues, and are generally more confident in their ability to communicate ideas with their elected representatives (Guardians of Democracy, 2011). "Effective education" included explicit instruction regarding government, law and democracy; discussions of current events and controversial issues; participation in simulated democratic processes and service learning.

The NJ Coalition to Support the Civic Mission of Schools

By 2004, thirty states had a required civics course. But, there was no requirement for civics at any grade level in New Jersey. It was left to local discretion. With funding from the Carnegie Corporation of New York and the Fund for New Jersey, a New Jersey Coalition to Support the Civic Mission of Schools (the Coalition)--a statewide partnership of educators, parents, school administrators, business leaders, legislators and others interested in the future of our civic education and our democracy--was created. Several statewide conferences were held resulting in the recommendation that all New Jersey public school districts be required to have a course of study in civics.

An Inventory of Civic Education in New Jersey conducted in the fall of 2004 disclosed that only 39% of New Jersey school districts required 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 were 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. The inventory also revealed that less than 35% of school districts have offered a professional development program in civics or government over the prior five years, and the vast majority of school districts indicated that up-to-date, inexpensive classroom materials and professional development would be an effective way to improve civic education (Inventory of Civic Education in New Jersey, 2004).

Following the financial crisis and recession in 2008, New Jersey Governor Jon Corzine sought to have financial literacy taught in New Jersey's schools. Only three states (Utah, Missouri and Tennessee) required a semester of financial literacy at the time, while 18 other states required that personal finance be incorporated into other subjects (President's Advisory Council on Financial Literacy, 2008). While the issue was being discussed by the New Jersey State Board of Education, the New Jersey Center for Civic Education at Rutgers University (the Center) testified on behalf of the Coalition that a semester of financial literacy should be accompanied by a required semester of civics. The New Jersey School Boards Association, the New Jersey Principals and

Supervisors Association, and others protested that there were already too many high school requirements. The State Board of Education added a semester of financial literacy to the high school requirements but did not include a semester of civics.

The quest for a civics requirement in middle school

After further discussion, the Coalition concluded that perhaps the better place for a required civics course was in middle school. Current New Jersey law required a course in 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) but nothing was required in middle school. By age 11 or 12 (sixth or seventh grade) (NJDOE, 2009). Students have the ability to do the higher order thinking necessary for a rigorous, relevant, reflective course in civics, and students at this age are more open to attitudinal changes than at older ages (Cherry, 2020). A required civics course in middle school would help to ensure that all New Jersey students (even those who may drop out of school at age 16) have the opportunity to gain the knowledge and skills for informed, active citizenship.

By 2012, forty other states had a required course in civics (CIRCLE, 2012). The Center drafted a bill requiring civics in middle school, which was introduced in the New Jersey Legislature with bipartisan support. Unfortunately, Governor Chris Christie, following the advice of his Education Commissioner Chris Cerf, believed that the New Jersey Student Learning Standards for Social Studies were sufficient and a civics requirement was not necessary. The Center argued that the social studies standards were written within a chronology, and that many 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) were not included within the historical framework of standard 6.1 and were not being taught (New Jersey Core Curriculum Content Standards, 2009). Although standard 6.3 outlined specific activities that students should take at various grade levels, it failed to offer a broad understanding of how our constitutional democracy functions and the role of the citizen. The Center, with support from the League of Women Voters on New Jersey, stressed that only a fully articulated civics course, along with professional development and resources for teachers, could ensure that every New Jersey student would participate in an engaging, critical thinking and content-rich course of study in civics. However, once it was clear that Governor Christie did not support the idea, the bill was no longer pursued by its legislative sponsors.

Meanwhile, as the center in American politics seemed to split into two warring factions and faith in government plummeted, the momentum to promote and reinvigorate the civic mission of schools as a response was building both nationally and in New Jersey, with numerous articles in newspapers and law and policy reviews (Islam & Crego, 2018; Egan, 2018; Freidman, 2019; Shapiro & Brown, 2018; Terragnoli, 2019). For a better understanding of what a robust civic education can do, the Center invited several legislators, as well as Governor Phil Murphy's Attorney General, Gurbir Singh Grewal, and Secretary of State, Tahesha Way, to the statewide simulated legislative hearings for We the People: The Citizen and the Constitution so that they could see first-hand how well-informed, quick thinking and articulate students can be when they participate in an engaging civic education program.

In 2019, Senator Shirley Turner introduced a bill to require a course of study in civics in middle schools. Other legislators were concerned that civic

education should not end in middle school. Senator Troy Singleton had introduced a bill to require that civics be taught in high school. The Center noted that N.J.S.A. 18A:35-2 already mandated that civics, economics and New Jersey history and government be taught as part of the required two years of U.S. history in high school, although many social studies supervisors and teachers readily admitted that this was not happening. To address both the middle and high school concerns, the two bills were merged into a substitute bill, S-854, sponsored by Senators Turner, Singleton and numerous other cosponsors, to require a course in civics in middle school beginning with the 2022 school year and directing the Center to provide professional development and resources for middle AND high school teachers. Titled "Laura Wooten's Law" after a Mercer County woman who served as a poll worker for 79 years, S-854 was unanimously passed by the New Jersey Senate on January 28, 2021, and an identical bill, A-3394 was unanimously passed by the New Jersey Assembly on May 20, 2021.

By directing the New Jersey Center for Civic Education at Rutgers, The State University, to provide the necessary professional development and resources, the legislation recognized that the Center works with national civic organizations as well as the New Jersey Social Studies Supervisors Association and the New Jersey Council for the Social Studies; has been providing professional development and resources for New Jersey's teachers for 30 years; and has the expertise and experience to offer professional development to teachers from all over the state efficiently and effectively (New Jersey Center for Civic Education, 2021).

Civics must be more than how government functions

Civic education is seen by Americans of all political stripes as the most positive and impactful lever to strengthen national identity (Guardians of Democracy, 2020). High quality, school based civics for all learners is foundational to our shared civic strength. However, while 42 states (New Jersey will make it 43) require at least one civics course, few incorporate proven pedagogical principles like classroom-based deliberation and decision-making, critical discussion of current events, simulations of democratic processes, guided debates and deliberations, project-based learning, service learning or media literacy (Hansen, et al., 2018).

S-854 requires the middle school civics course to broadly include "the principles and ideals underlying the American system of constitutional democracy, the function and limitations of government, and the role of a citizen in a democratic society". Following the legislation, the course should provide explicit and coherent knowledge about how the American system of constitutional democracy functions. The goal, however, is not simply content knowledge about how government works, but also an understanding of the values and ideals that underlie our system of government, and, probably most importantly, the role of the citizen in a democratic society. The focus is on developing critical thinking skills and civic dispositions in addition to civic knowledge, consistent with many of the student performance expectations in the New Jersey Student Learning Standards, which are also to go into effect starting in September 2022 (NJ Student Learning Standards for Social Studies, 2020).

One of the primary reasons our nation's founders envisioned a substantial system of public education system was to prepare youth to be active participants in our system of self-government. The responsibilities of each citizen were assumed to go far beyond casting a vote: protecting the common

good would require developing students' critical thinking and communication skills, along with civic virtues. If the goal is for our young people to become informed, active citizens, they need instruction about how government functions and about the role of the citizen, political participation and deliberation, democratic principles, and civic mindedness. Our young people need to develop critical thinking skills so that they know how to examine and evaluate evidence to determine what supports fact-based truth. They need to develop communication skills so that they are able to civilly discuss controversial issues and to influence public policy. Our future citizens need to develop civic dispositions so that they appreciate WHY they should be involved in influencing public policy for the common good.

To achieve this goal, the Center has prepared an Inquiry Framework of questions to guide the development of a middle school civics curriculum. Links to suggested lessons, classrooms activities and resources are being added over the summer, with professional development to begin in August 2021 and continue through 2022 and into the future. Developing a suggested curriculum guide integrating civics, economics, and New Jersey history and government into the required U.S. History course in high school will begin in the fall of 2021, after Gov. Phil Murphy signed a bill to that effect on July 23, 2021. The text of the bill can be found here).

A robust civics education program that provides the skills for every student to be able to negotiate life, work and government offers the best promise for equality and justice for all. New Jersey can be at the forefront of reimagining civic learning for the 21st century. Join us in this endeavor!

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Adopting a Politics of Love and Liberation in Our Schools Can Save Our Democracy

Teresa Ann Willis

On January 6, 2021, mobs of mostly white Trump supporters stormed the United States Capitol building armed with weapons, outrage and what they believed to be the truth about a Donald Trump victory in the November 2020 presidential election. Despite election results that recorded a 306 to 232 electoral college win for Biden, many who backed the president believed, without any evidence to support their beliefs, the election was stolen and President Trump should serve another four-year term. Two weeks later, Trump's 1776 Commission released its report on the teaching of U.S. history in schools — a report widely criticized for its poor scholarship and blatant lies. Trump ushered the commission into existence the day before the November election, he said, to restore patriotic education and eradicate "decades of left-wing indoctrination."

In September 2020, then-presidential candidate, Joe Biden, also weighed in on the teaching of history. Speaking at a Kenosha, Wis. town hall held in the wake of the police shooting of Jacob Blake and the civil unrest that followed, Biden asked, "Why aren't we teaching history in history classes?" then proceeded to extol the accomplishments of African Americans routinely left out of the curriculum.

Both Trump and Biden understand education's role in shaping our understanding of who we are as Americans, and thus, our democracy. Though Biden revoked Trump's 1776 Commission during his first week in office, neither approach to teaching history will help us become a healthy democratic nation.

President Biden correctly understands U.S. history hasn't been taught with the complexity and nuance needed for students to become informed voters and citizens. But if we want to prevent today's students from becoming tomorrow's insurrectionists, we can't just change what is taught, we've got to change how we teach, and doing so will require restructuring teacher education programs. Teacher candidates must be trained in teaching historical thinking skills — skills that equip students to critically analyze and evaluate history by reviewing primary sources from multiple perspectives, thereby enabling them to make intelligent, evidence-based arguments.

Trained in historical thinking, students will determine for themselves the validity of claims like, "there was no Holocaust" or "slavery wasn't really that bad for African Americans" or "the election was stolen."

Interrogating primary sources will push students to confront what James Baldwin rightly called a history that is "longer, larger, more various, more beautiful, and more terrible than anything anyone has ever said about it." Liberated from corporate textbook versions of American history, students will be compelled to confront historical narratives with their eyes wide open. Classrooms will come alive with students engaged in robust inquiry and thoughtful meaning-making. Under the guidance of competently trained teachers, they'll also practice being civil and respectful in the face of sometimes extreme dissonance and discomfort — skills sorely lacking in our body politic.

That our public education system has always been political (even though we pretend otherwise) is an understatement. Before the 1954 *Brown v. Board of Education* ruling, Americans

were educated in segregated schools. It's true, schools populated by Black children, teachers and staff were grossly underfunded. Often ignored is that some of those schools had an abundance of what *is* necessary to produce informed, courageous citizens, perfectly positioned to create a healthy representative democracy.

In the best schools, Black children were educated by teachers who loved on them just as hard as their parents loved on them. These teachers affirmed their Black students and as a result the children in these schools *knew* they mattered. They believed they were worthy human beings despite dominant cultural narratives that screamed otherwise.

They also were held to the highest academic standards. In her book, *Their Highest Potential*, Vanessa Siddle Walker, professor of African American Educational Studies at Emory University, spotlights one school, the former Caswell County Training School (CCTS) in Yanceyville, North Carolina. CCTS was the only accredited school in that county when court mandated desegregation took root: "Ironically, then, at the end of segregation, black students left their accredited high school to be desegregated into a white school that was not accredited," Walker wrote. Teachers at CCTS recalled pushing students to their highest potential because they knew "giving other children what you would want for your own was the basis of good teaching and of a good school program."

In other segregated schools, children were taught how to vote through elaborate election simulations *even though their parents and teachers were barred from voting*. The teachers and students who populated some of these Jim Crow-era schools became our Civil Rights Movement sheroes and heroes. The staff, teachers, students *and* parents of these segregated Black schools serve as models for what's needed today.

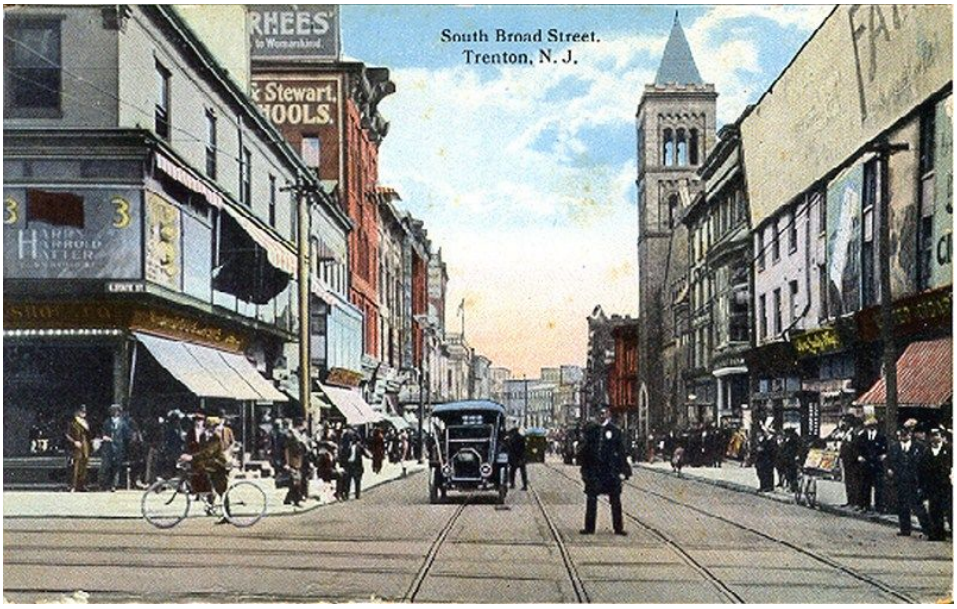
It's true more history teachers are using primary source documents to teach history. It's also true many lament that because they weren't adequately taught American history, they feel neither confident nor comfortable teaching it. If we're going to begin teaching in a way we've never before taught, we will have to become comfortable being uncomfortable — until we find our sweet spot.

As a first step, we must acknowledge and understand our own relationship to American history. The question, "In the history of the United States, where were my ancestors and how are my people connected to past events?" may not be the most comfortable place to begin but begin teachers must. That some educators also cling to ignorant notions about our history speaks to the urgency of overhauling teacher education programs. After a classroom discussion in a 2016 professional development institute I attended on slavery and abolitionism, one tenured teacher remarked about enslaved people, "Well they had food and shelter."

Similarly, the furor over Nikole Hannah-Jones's 1619 Project speaks to why we've got to come to terms with our history and with who we are as a nation. Premiering in the *New York Times Magazine* in 2019, the series reframes America's historical narrative by "placing the consequences of slavery and the contributions of African Americans at the very center" of our story. As a nation, we will never be able to love other people's children like they are our own until we first reconcile who we've been to each other, how we've treated each other and *why.*

Walker stated that the teachers who trained Black children for democratic citizenship were engaging in subversive acts. Training *all* students for democratic citizenship, arming them with critical thinking skills and liberating them from the myths, lies, omissions and erasures of American history may still be considered subversive, but it is no less essential.

It would be naïve to think our education system is the only one requiring systemic change if America is to become her best and highest self. It would be equally naïve to think teachers are singularly responsible for the task at hand. Creating schools that become sites of liberation and love will require a commitment from all stakeholders — politicians, power brokers, education administrators, teachers, parents, *everyone*. America, will you commit? Will you love our children and make real our democracy?



Preserving our Democracy: The Now Inescapable Mandate for Teaching Media Literacy in Elementary Social Studies Education

Kevin Sheehan, Emily Festa, Emily Sloan, KellyAnn Turton

Sam Wineberg's latest treatise on the need for historical literacy, *Why Learn History When It's Already on Your Phone*, could not have come at a more critical time in our history. The inescapable truth is that the world is now sophisticated and instantaneous in providing information and insights on cell phones with a speed that truly boggles the mind. Although information is now instant, what cannot be overlooked is that our current digitally wired citizens lack the ability to accurately evaluate the reliability and credibility of this instantaneous information.

HBO's frightening documentary, "The Social Dilemma," points out the dangers for society in being fed our political information from social media sources. In an effort to gain our attention, social media is now able to digest our preferences and sensationalize our media feeds so that we only hear sources that support our previously demonstrated preferences. The reason behind the severity of this article's title, *Preserving our Democracy*, is that the skills of media literacy are now, not only integral strategies in how we teach history, but are critical to our democracy's survival.

The recent insurrection at our nation's Capital and failure of much of the nation to accept our presidential election results should leave all of us with one underlying and unmistakable lesson. The ability to evaluate the validity of the information that we receive on our media platforms is now our most pressing mandate in social studies. On an almost daily basis, we suffer through the drama of surrounding claims and counterclaims on media sources of all types.

What should be painfully obvious to all of us in social studies education is an inescapable fact that currently seems invisible to the general public in the frenzy and passion of current political accusations on both sides. Regardless of which side was most harmed by the outside social media influences in our last election, more than at any time in our history, our electorate is dangerously vulnerable to cyber misinformation. This article attempts to provide a solution to how we as social studies educators might address this crisis.

Now that this Pandora's Box of our inability to separate fact from fiction has been opened for the world to see, sanctions and even armed attack against aggressors will not be able to eliminate outside threats from using the invisible power of the Internet to influence our elections. The fact is that our recent elections have revealed that the American democratic process can now be manipulated with a laptop from anywhere in the world. The growing awareness that our electoral process is vulnerable to foreign and internal interference puts our very democracy in peril.

Although the current state of our national politics seeks to find the culprits and punish those responsible, what is being missed in this drama that has both political sides attacking each other is who the real enemy is. In the words of the noted philosopher and long-ago comic strip superstar, *Pogo*, "We have met the enemy, and he is us." The truth is that no matter who interferes and who is to blame, the real question is why are we so vulnerable to obvious, and often ridiculous misinformation?

The fact is that the most preposterous claims can affect and determine the outcome of an election is clear proof that our electorate lacks the critical skill of determining what information is credible and that which is not. We have become so addicted to our social media that we unquestionably accept the credibility of information the minute it is provided. Not only is this damaging in political arenas, but this misinformation can spread to every arena of our lives. The good news is that we have the power to do something about this if we are willing to rethink the way we deliver social studies education and the end goal of that instruction.

Moving beyond jeopardy to the new basics of social studies, media literacy

My sad confession, after decades as social studies instructor and a New York State Regents test designer, is that too much of my professional involvement focused on preparing students to recall and employ the vital information that was considered essential to understanding our nation's past and present. Said in a less flattering way, a good deal of my life's work in this subject involved preparing students to meet demands, not unlike that of a high stakes and challenging *Jeopardy* game. Although state and advanced placement assessment has never been confused with the fun and excitement of a *Jeopardy* game, the same basic skill of recall drove both.

Now that Google has made that skill of recall less relevant in the lives of the digital natives that we teach, we must face the fact that the new skill most needed is evaluating the continuing barrage of information that invades our lives on our electronic devices on a minute-by-minute basis. According to a new study by Roger Bon at the University of California-San Diego, we are bombarded daily by an equivalent of 34 Gb (gigabytes) of information every day. This is enough to cripple our laptops. Imagine what this overload is doing to our brains.

Inspired by a presentation by social studies supervisor, Lorraine Lupinskie of the Half Hollows Central School District, at, the Long Island Council for Social Studies, my graduate and undergraduate students created online K-5 Inquiry Design Model units with the new basics of arming our students with the tools needed to deal with this information overload. Media Literacy is a skill that is too critical to hold off until middle or high school social studies courses. These skills need to be cultivated in the earliest grades as our students inhabit the digital world from birth.

These units, harnessing the magic of the storybooks, begin in grade one and run through grade five, can be accessed on this Molloy College website link (shorturl.at/estAM). These units, created by my Molloy College students and driven by compelling questions, deal with the key media literacy skills of sourcing, corroboration, purpose and point of view, differentiating fact from opinion, credibility and reliability, applying these constructs to their assigned curriculum. Each unit is based on the Inquiry Design Unit Model and driven by an appropriate grade level children's literature selection that breaks down the complicated skills of media literacy through story. After the students absorb the media literacy skills, they are required to evaluate the credibility of the information that they receive, even from their own textbooks as well on the Internet.

Please feel free to borrow the units created by Molloy preservice students shared on our website, www.behindthecurtainsofhistory.weebly.com (K-5 Media Literacy Units—Beginning with Storybooks). The nature of this publication does not allow us to share in depth multiple examples of each unit, but in this the year of a truly controversial national political election, we share a snapshot of two of the units from the creators and implementers of those units as they impart the skills of sourcing, corroboration, purpose and point of view, differentiating fact from opinion, credibility and reliability, applying these constructs to their students.

Lessons from the Field: A Snapshot of our Second Grade Inquiry Design Model Unit: How Can We Elect a Good President?

Emily Festa and Kellyann Turton

Living in an era, where the concept of *fake news* and the misinterpretation of facts and ideas are prevalent, it is evident that we need to teach students the skills and techniques needed to be informed citizens, who will one day be called to effectively exercise their right to vote. Our second-grade unit, *How Can We Elect a Good President*, is made up of lessons that teach our youngest scholars how to identify credible sources and to corroborate those sources so that we can make effective decisions.

Our unit's foundation begins with this question to engage students, "Have you ever heard a rumor about someone that wasn't true?" To teach the concept of the credibility of rumors through story, we chose the marvelous book *Mr. Peabody's Apples* by Madonna. This book ignites a discussion and activity to identify the need for credible sources in the face of rumor. Through discovering how a person's reputation can be ruined by an unsubstantiated and false rumor, spread by misinformed members of a community, students will be able to sort through and determine what are credible sources in follow up activities that links to their everyday lives.

After learning what makes sources credible, scholars will use their newly found knowledge to learn to corroborate facts that

they hear. To teach corroboration, we chose to incorporate the book, *I Wanna Iguana* by Karen Kaufman Orloff, in conjunction with a YouTube video, *Six Insane Iguana Facts*. Scholars will practice corroborating sources to see if the events covered in the story have sound corroborating evidence from the video. These skills will be then be harnessed to help our youngest citizens become informed citizens by participating in an election to determine a class ice cream election. This unit was made with the full intent to give our future voters the tools they will one day need to vote in actual elections by using literacy sources that teach underlying skills.

Lessons from the Field: A Snapshot of our Fourth Grade Inquiry Design Model Unit: How Do We Know What We Learned about the Inventors during Industrial Revolution is True?

Emily R. Sledge

In our digital age, the introduction of media literacy in elementary education is no longer an add-on but should be a necessity. *How Do We Know What We Learned About the Inventors During the Industrial Revolution Is True?* is a fourth-grade Inquiry Design Model (IDM) unit that consists of integrated media literacy based E.L.A. lessons and social studies lessons that address the importance of the media literacy through the skills of sourcing and corroboration. By utilizing these newly developed skills, students will be able to conclude whether or not the information from their textbook on inventors of the Industrial Revolution is credible.

To teach sourcing, we incorporated the book *Mr. Peabody's Apples* by Madonna as our introductory, media literacy based E.L.A. lesson. Although this book may have been used in previous grade levels, it was our belief that the same book could viewed through different lens at a different age. This lesson laid the groundwork for students to learn to examine and scrutinize information from various sources. In contrast to the use of the book presented on the second-grade level, the book now established a mandate to evaluate a source on all information, even textbooks.

The book led to a discussion about the danger of spreading misinformation and the need to evaluate the sources of any and all information. It was our goal in this lesson for students to walk away with the understanding that informed citizens use sound evidence and facts to draw conclusions about the accuracy and credibility of a source. After the story, opened the unit with two key questions, "*What is sourcing?* and *Why is it so important to check the sources of the information we hear?"* The goal was to get students think about the need to investigate the author of a source and the motive for author in writing the source. Students completed an activity in which they practiced sourcing, using evidence and facts to determine whether information might credible, *based on the sources*.

The goal of the final lessons of the unit was for students to utilize the skills of sourcing and corroboration to answer our essential question, "*How Do We Know What We Learned About the Inventors During the*

Industrial Revolution Is True?" To evaluate the sources that had driven our unit, we created a tool for students to put each source under the microscope. This tool we created was named, USER, (Understand, Source, Elaborate, Reliable). On a large oak tag sheet with a different source in the middle of the poster, each group of four students was required to move around the source in the center to determine the credibility of the source by providing answers called for under each letter.

Students first collaborated under a large U, and on the bottom of the poster, wrote down what their understanding of the information that the source conveyed. Moving the next side of the poster, they then filled in everything that they could learn about the source and the author of the source under the large S. The next letter, E, elaborate, asked students to elaborate on what they thought about the credibility of the information based on what was said (The U) and the source's author (The S). The final letter, R, asked student if the information seemed reliable, did what they learned based on what they had learned in analyzing the source support what was in their textbook.

Groups of four evaluated different primary sources in collaborative units and shared their information with the whole class as experts on their document. After hearing all of the documents, our youngest student citizens were now armed with primary source evidence to answer the question of whether what their textbook taught about the inventors of the Industrial Revolution was true, based on this in-depth class corroboration exercise.

It is our hope that lessons focusing on media literacy will establish positive and integral habits that our students can take into the future. Media literacy is an essential skill that we must all be equipped with going forward if our democracy is to survive and thrive. In a technological age, when information is a click away, teaching primary and intermediate grade students the importance of evaluating the credibility of sources will ensure that our students are responsible, literate individuals who will not accept what is delivered to them on social media at face value.

(Full lesson plans, Inquiry Design Unit Plans, Unit PowerPoints, and supporting materials for the units above are available on the website http://www.behindthecurtainsofhistory.weebly.com)

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Teaching with New Technology in a "New" Era

Dean Bacigalupo, Dennis Belen-Morales, Tara Burk, Alexa Corben, Alexis Farina, David Morris, Madison Hamada, and Elizabeth Tyree

All school districts in New York State were required to develop a "Continuity of Learning" plan that could be used beyond the COVID-19 pandemic if a district is not able to have full "in person" instruction.

Dean Bacigalupo: Teaching 7th graders in this new Blended/Hybrid model, I fully understand the many difficulties student teachers are experiencing. I believe there are 3 immediate challenges that both they and their cooperating teachers have.

The first is becoming fluent in technology. Districts first had to adapt a learning management system. For my district and many throughout Nassau/Suffolk the LMS is Google Classroom. Most teachers and student teachers are not proficient in using this LMS. Within Google Classroom there is a "Suite" of applications/extensions that are helpful for online learning. Some, like Docs, Slides, and Sheets, most student teachers are proficient in. Others, like Forms, Meets, Polling, Jamboard they are not. I set up my class with student teachers through Google Classroom so they could experience a "student view" and become more fluent with this LMS. These are free to create, but there are additional extensions that can be purchased. There are a number of extensions that are also free that are linked to Google Classroom, and because of this have become popular among schools. These include Edpuzzle, Screencastify, Flipgrid, Jamboard, and Nearpod. Teachers are also creating a Bitmoji and Bitmoji Classroom. Like any technology today, they are relatively easy to learn/navigate, but users need time to become proficient.

The second is understanding how to move from a "technology rich classroom" to building a blended/hybrid learning classroom community. Because of the "virtual" shift in the flow of information, students need to take a more active role in their education, and therefore as a teacher, I am learning that I must foster a classroom that is characterized by increased online engagement, student responsibility, respectful communication, and effective online collaboration as discussion becomes even more important when students are working remotely as students who complete work at home via computer can become isolated

At this point, I am learning student engagement increases when:

- Lessons are designed for students to play a more active role in their learning. If not, students at home begin to view their computer screen like a television, and become very passive throughout a lesson/unit.
- Students need to be proficient in any program used. I assumed they knew more than me, but in reality there is much that students needed to learn, and teachers need to be prepared to teach the technology as well as the content of their lesson.
- Classroom rules/procedures must have increased accountability/responsibility for students in the learning process. To help students with this transition, I include

celebrations at the end of each unit of study and regular (at least once in every 2 week cycle) conversations with parent/guardian to recognize the efforts of the student, or provide guidance if a student is falling behind.

- Teachers need to foster and develop an increased sense of autonomy and independence among their students. I have found giving students a choice in project based assessment helps to build this.

- Teachers and students are a team and must rely on each other, and their classroom built on mutual respect. They develop a learning community that works together to discover and build upon knowledge.

- Students need to know a teacher cares when they are not there. If a student is not in class, I will have a classmate text them that I know are friends or I will call them at the beginning of class. I also include a weekly message in our Classroom Stream to the entire class to remind them of the great things we are accomplishing as a group.

- The "in person" and "virtual" classes need to become one classroom. This is helped when student teams are designed to connect "virtual" and "in person" students. This also allows the teacher to connect with "virtual" students through the "in person" students in the classroom as opposed to joining a virtual breakout group.

The third challenge is really more administrative. Schools and school policies were not designed for this type of teaching, and not all students are prepared for this type of learning. Initially, there needs to be ongoing staff training on rules/routines for students to help them to succeed in a virtual setting. Additionally, there needs to be support classes for students that are having difficulty with this shift in learning. For example, if a student is not proficient in Math, they are assigned an additional A.I.S. class to help. In many cases, I am finding students that are proficient in learning "in person" are failing in a virtual setting, but there are no supports available like A.I.S. to help them to develop the skills needed. Lastly, teachers need time. Districts scheduled classes as they always had, and did not recognize that this new Blended/hybrid model required increased parent/student contact, lesson planning, grading, learning the technologies, and increased collaboration among teachers. Administrators believe they are helping by emailing links and materials to support teachers, but many are not viewing these because they are struggling to keep up with their daily lessons and grading.

David Morris: No matter how well they use tech tools, many student teachers and teachers are frequently not quite there when it comes to classroom technology. I have students in an introductory teacher education methods class do research and present about online tools. For every session students have to think of how they would teach the lesson using an LMS. Unfortunately, it is not as effective as it needs to be unless students are working at a school and have access to school accounts. I don't focus on Zoom because I find that students already know how to use that tool. Almost every student in my class this semester in student teaching is using Google Classroom or Schoology. Some schools only have breakout rooms with this tool because it costs the district extra money to add other applications. All the Schoology programs are quite user friendly, but you can't use them without an account.

The problem that many student teachers (and teachers all over the country) are having is that their students are not doing the work. Even in the most middle-class school districts, many students are just not signing on or if they do, they won't turn on their video because districts do not require it. Several of my student teachers teach to black screens everyday and have never seen the students.

One reported when she dismissed the class no one was there so no one left the Zoom room. She had been talking to herself for several minutes. Schools should require videos on if a student wants to be marked as present.

Madison Hamada: When people heard I was student teaching in a hybrid setting that has become the norm due to COVID-19, the look on their faces said they were happy not to be in my shoes. However, at least from a technological perspective, I learned a lot. I lost track of how many times I was told "new young teachers" would find the new technologies easy to use. While we may be more fluent in technology than older teachers, there is a major difference between technology and *educational* technology; "new young teachers" are right there with the veteran teachers in learning how to use it. I may be a pro on Instagram, but I had no idea what Edpuzzle and Kami were or how to use Google Meets Breakout Rooms until I started student teaching.

Though difficult and time-consuming to learn these technologies, teachers have a powerful tool at our fingertips and should utilize it. This unique school year provided that opportunity, particularly when interacting with remote students – not knowing if they were even 'there' since their cameras were off. I found that the more I infused my lessons with technology, the better my chances were that my students were 'glued to their screens' for reasons other than Tiktok and Netflix.

I modified activities that I would typically prepare for in-person learning and was able to engage students in this setting, but not without trial and error. I created virtual gallery walks, virtual museum tours, and utilized virtual reality and breakout rooms at every opportunity. I relied on platforms such as Nearpod, TedED, and Kahoot and created review games like Jeopardy to involve my students in the lesson daily.

My goal for student teaching was to foster a classroom atmosphere that was both intellectually stimulating and enjoyable. At the end of my placement, I asked my students to fill out a teacher review as a means of self-evaluation, to help me become a better educator. One of the most frequent comments was the gratitude for lessons that enabled them to actively participate in their education and to simultaneously communicate with their friends, which made learning more fun. The students appreciated my effort to create normalcy in a year where little exists. Although it took significantly more time to plan and create lessons, it was worth it to hear my students - whether in-person or remote - partake in lively discussion about class material "together."

Elizabeth Tyree: I'm no longer just an educator, I am now an IT personnel as well. During the pandemic, I worked at a summer camp that was converted into an educational pod where students could come and participate in online learning while parents received childcare so they can continue to work. We had about 50 students throughout the week in grades K-8 from 4 or 5 different school districts. Each district had a unique schedule and different methods of educating during the pandemic. Some adopted a hybrid schedule, some remain fully online, some were stuck somewhere in between or switched between the two. Some schools even offered a fully asynchronous option before the school year began for parents who did not want to deal with the revolving door of school changes.

Most if not all schools use Google Classroom as their online home base. However, some teachers use Google Meet while others use Zoom for video calls. Regardless of the learning platform that the teachers use, the students are still struggling with the technology. With programs like Kami that can edit PDFs the students have generally learned how to use it, however, they constantly find

issues with the program and often turn in work that is too sloppy to read. Many teachers, after months, were still learning how to use these online platforms, especially those who rely heavily on Google Classroom, which has more limitations than programs like Zoom. When simply looking at the technology there are many troubles that can arise. With every student online at some point during the week it can lead to system crashes, hackers, WIFI related issues, camera and microphone problems, and other unexpected issues. Most students do not have the developed typing skills to effectively communicate through chats when microphones are malfunctioning, and they cannot easily reach out to teachers so instead they sit back unsure what to do. Even as an adult, I cannot always figure out what the issue is and students miss out on valuable instruction. Students who are using Chromebooks, which are relatively inexpensive computers, find they have many limitations and/or technical failings. Something that I have noticed from the students' side of the screens is that very few teachers branch out in class to differentiate instruction. When on a video call, teachers may pull up a worksheet or PowerPoint, but generally stay in a lecture-based lesson style. Students sitting behind a screen for an hour or more are zoning out as there is nothing attention grabbing in their lessons. The online learning is leading to simplified instruction that is not even using the technology to its full potential.

Technology can be very useful, but not when students spend their whole day in front of a screen. They are becoming more and more passive in their learning and missing critical learning skills. Many students struggle to read for long periods of time when the reading is on a screen, and annotating that reading is even more difficult. Teachers who rely heavily on reading during the pandemic have many students who underperform on assessments. It is not that the students are incapable of understanding the concepts, but rather that they struggle with synthesizing responses when their only sources of information are online readings. Teachers are making a strong effort in such a trying time. It is not easy to teach while relying on so much technology, so teachers should be commended for any and all good they are able to do.

Alexa Corben: Student teaching during the COVID-19 pandemic was certainly challenging, however, I had the opportunity to experience many different technological platforms to use in the classroom, especially in a hybrid setting. Along with learning about new technology, the pandemic also challenged me to design creative lessons. One thing that all the teachers kept telling me was, "we are all practically first year teachers." By this they meant they were also learning about new technology and they had to change or redo lessons they had previously taught in order to be able to teach in a hybrid setting. The school where I student-taught used Google Classroom. I am familiar with some of Google's "Suite" programs, such as Google Docs and Google Slides, however there are other programs, like Google Forms, Jamboard, Nearpod, and Google breakout rooms that I have never used before. Although I was not familiar with certain applications, I was fortunate that my cooperating teachers informed me on how to use them. Since the school was hybrid, I had to teach students that were in my classroom and students who were learning remotely at the same time. I felt that teaching the students who were remote was the hardest part because there were many distractions around them, and they were not required to have their cameras on. This meant my lessons had to be engaging in order to keep students focused and attentive. One program that I felt was extremely useful was Nearpod. One of the benefits of Nearpod was that I was able to play videos and insert questions while we watched the video as a

class. In addition to this, I was able to see which students were answering the questions and which students were not. Students were also able to take notes while I was presenting the material which was saved to their Google Drive, so they could then go back to review their notes. Another program that was extremely beneficial was Google breakout rooms. It was important that students worked together, but because of COVID-19, students were not able to work together in person. The breakout rooms not only allowed students to work together, but it also allowed students to work with others who may not be in the classroom that same day.

Dennis Belen-Morales: Teaching in this new era has been quite challenging. My students in the South Bronx and I have faced many barriers including access, transitioning, and administrative adjustments. As a first-year teacher who became a student teacher at the beginning of the pandemic I understand the struggle that students have trying to adapt to online instruction. COVID-19 turned our world upside down with many professionals working longer and more exhausting hours, including myself. As a first-year teacher my main priority has been to provide my students with conditions in which they can learn.

I teach in the poorest congressional district in the country and the financial situation of many of my students meant they lacked access to technology and the Internet. Even when they had computers, they were often outdated. To bridge the digital divide, I worked with a colleague, Pablo Muriel, to develop a website that allows students to do homework using a mobile device.

A big problem in New York City has been constantly shifting modes of instruction during the pandemic. At the start of the school year we used a hybrid model with some students online and others in the classroom. Then we shifted to all remote and by April 2021 the city planned to shift back to hybrid. This inconsistency has been tough on many of my students because as teenagers in working-class families they are often older siblings charged with making sure their younger siblings attend class either in-person or online while their parents are not home.

COVID-19 also complicated administrative planning. School coordinators and counselors struggle to design schedules that balance the needs of students with class-size restrictions and teacher schedules. Repeated changes undermine student-teacher relationships vital for educational success. The pandemic drastically changed the lives of millions around the world, including our students. The post-pandemic society and classroom will have to address the problems of interrupted, social inequities, and the availability of educational resources.

Tara Burk: I student taught at a specialized public high school in Brooklyn. In the 9th and 12th grade classes there was nearly full attendance each day, however 99% of students keep their cameras off for the entire class period. Based on my experience, in addition to making sure any technology utilized in the online classroom is accessible to all students, teachers should be flexible and adapt to the particular ways in which students *are* engaging with technology. Just because we cannot "see" students on camera does not mean students are not showing up to class, participating, and learning. For some students, they do not have the Internet bandwidth to turn on their camera or they are unable to because they are working or looking after siblings or have no privacy. For others, refusing to turn on their cameras may be one of the only things they can control and especially if most of their peers have cameras off it makes sense they would, too. We had students engage with the class by communicating in the chat, working on Google docs together during group work, and sharing responses in full class discussions when they can be on microphone. No

matter what kind of technology a teacher uses, from Zoom to Padlet to Google Classroom, I think it is important to "humanize" the tech element by taking advantage of opportunities to connect with each student individually. If a student asks a question in the chat or on Padlet a teacher can be sure to answer it, either in the chat or during the lesson. If a student completes a homework assignment on Google Classroom, getting feedback from their teacher matters because it shows their teacher is engaged with their work and invested in their success. Since there are less moments for informal feedback, such as nonverbal communication, than there might be in a traditional classroom these kinds of connections matter more during online instruction. Finally, a teacher can use technology to check in with students at the beginning of the class and assess how students are feeling (asking students to use the "thumbs up," "thumbs down" options on Zoom) or they can use this option for formative assessment during the lesson. Based on my experiences and observations, these suggestions are effective in building classroom community.

Alexis Farina: Who would have thought that a child's education would be dependent on a stable WiFi connection? The COVID-19 pandemic has completely transformed teaching and learning as we know it, especially during the peak of the virus when it forced many schools to offer instruction either hybrid or remote. As a teacher in early elementary education, I wonder how much the new technology will continue to shape education? Video conferences have replaced the traditional classroom setting, online assignments have taken away from paper and pencil, teachers are teaching children they have never even met in person, students are listening to stories being told on YouTube instead of gathering on a rug. A good portion of the school day was already dedicated to using iPads or laptops. I fear technology has started to take away the authenticity of school as education has become heavily reliant on it. One of the most difficult technological situations I face is teaching a class in person while solving tech issues for students that stream in for remote learning. It requires you to split yourself in half. Tending to the students in person and online simultaneously is almost impossible, especially in the lower elementary grades. These children are not yet completely independent, and most are still learning how to read so they need an adult to guide them. When technology works, it's great, and when it doesn't, it's detrimental.

Teaching Social Studies: Vol. 21, No. 2, Summer/Fall 2021

Teaching the Creativity & Purpose behind George Washington's Giant Watch Chain

Hank Bitten

There are so many amazing and creative aspects of the American Revolution that I never learned in school—and I was in sixth grade in 1976 during America's Bicentennial. Things like the Culper Spy Ring, the use of invisible ink and secret codes, the American Turtle submarine 9yes there was a submarine that worked during the American Revolution), top-secret gunpowder factories (gun powder was such a precious commodity the patriots had to have secret factories) and every-day patriots who went on covert missions to help the cause of liberty.

I never discovered these truths until my own research into this time period as an adult. Add the creation of the Great Chain at West Point to all these creative devices that helped American patriots win the war and you have a hook that will engage any individual's imagination to want to learn more.

The Great Chain at West Point had an important mission. General Washington needed to prevent the British from taking control of the Hudson River and splitting the American colonies. If the British controlled the river, they'd have the ability to launch a major invasion from Canada and cut New England off from the middle and southern colonies—allowing them to win the war. Washington and the Continental Congress were not going to let that happen! They needed to keep the British fleet in New York, so they financed a giant chain to be forged and installed across the Hudson River at West Point—and it worked!

The chain was installed on April 30, 1778. It took 40 men four days to install it. The chain was supported by a bridge of waterproofed logs, like connected rafts that stretched across the river. There was a clever system of pulleys, rollers, and ropes, and midstream, there were anchors to adjust the tension to overcome currents and tides. Creative, right?

Consider these facts:

- The chain consisted of 1,200 large links;
- Each iron link was 2 feet long; and
- Each link weighed 100 to 180 pounds.

As the British fleet approached the Great Chain at West Point, they were intimidated and retreated. Had they done so, the chain would have ripped a ship's hull apart.

General Washington kept the chain a secret in all of his correspondence in the fall of 1778, referring to it as one of "several works for the defense of the river." A tory spy did, however, report news of the chain to the British in New York City. Later, the Great Chain was dubbed "Washington's giant watch chain" by newspapers in New York. It was certainly a special project of his - so much so that when they decided to take it down, Washington had to be on hand to oversee the operation himself. On the day after the Continental Army took it down, November 29, 1779, Lieutenant Reynolds, Aide to Colonel Timothy Pickering, The Adjutant General, U.S. Army, West Point, wrote the following to his wife about General Washington:

"The day started with breakfast of dried beef and talk of the upcoming battles and the need to keep the British Forces split between New York and Canada. As assistant to Colonel Pickering, I got to sit in on all meetings and see the leaders at work. Colonel Pickering is so very calm, which I believe he has learned from General Washington. ... The chain came out of the river yesterday and it was quite an operation to behold. General Washington took his entire staff down to River Bank to the chain emplacement and oversaw the removal of the chain personally.

"It was quite a spectacle to see as the entire staff, General Washington on his great horse, Nelson, overseeing all the Soldiers and officers conducting the boat operation to retrieve the chain before the river would freeze over. ... Boats were used to maneuver the barges and raffs toward shore where the oxen could pull the great chain up on the bank of the river. It took the entire afternoon and evening by torchlight to get the chain onto the shore and it was none too soon as the river had ice floating in it as we finished up last night.

"I will never forget seeing General Washington riding back and forth on that great horse talking to every Soldier, talking with the head of his honor guard and with his guests. General Washington is always at his best when riding. He becomes more animated and actually talks to almost everyone. ... General Von Steuben and The Marquis de Lafayette both commented to Colonel Pickering that General Washington is the right man at the right time for the American Army, as he is as noble as any aristocrat on horseback yet is truly an American Patriot in demeanor and leadership."

Robert Skead is the author of ***Links to Liberty,*** the third book in the American Revolutionary War Adventure series, from Knox Press. *Patriots, Redcoats and Spies*, the first book in the series, features an adventure around an urgent spy letter from the Culper spy ring that needs to be delivered to General Washington. The second book in the series, *Submarines, Secrets and a Daring Rescue*, teaches about the American Turtle submarine. The stories were created by Robert and his father, Robert A. Skead (now 95-years-old) to inspire readers to do great things and celebrate the creativity of colonial patriots. The Skeads are members of the Sons of the American Revolution. Their ancestor, Lamberton Clark, one of the main characters in the stories, served in the Revolutionary War as a member of the Connecticut Militia and the Continental Army. Discover more at www.robertskead.com.

Teaching Social Studies: Vol. 21, No. 2, Summer/Fall 2021

Through a Critical Race Theory Lens: "How Enlightened was the European Enlightenment?"

Alan Singer

School districts across the United States are racing to report that they teach critical thinking, not Critical Race Theory. The Florida State Board of Education banned the teaching of Critical Race Theory because all topics taught in Florida schools must be "factual and objective" and Critical Race Theory argues "racism is embedded in American society and its legal systems in order to uphold the supremacy of white persons." Florida Governor Ron DeSantis, an early contender for the 2024 Republican Party Presidential nomination denounced CRT for teaching children "the country is rotten and that our institutions are illegitimate." Teaching CRT is also banned in Tennessee and Idaho.

The controversy erupted in Commack, New York when members of a group called the Loud Majority disrupted two public meetings, interrupting school board members and speakers from the audience, including students who were trying to explain how they felt slighted in a curriculum that ignored who they were. Instead of silencing the disrupters or requiring them to leave, board members and district officials kept trying to explain the curriculum to people who were not interested in listening.

Kimberlé Crenshaw, who teaches law at UCLA and Columbia University and was an early proponent of Critical Race Theory, describes it as "an approach to grappling with a history of White supremacy that rejects the belief that what's in the past is in the past, and that the laws and systems that grow from that past are detached from it." It has roots in legal efforts during the 1970s to challenge segregation deeply entrenched in American law. In the 1990s, social scientists and educational researchers began to employ CRT as a lens to understand the persistence of race and racism. It became controversial when former President Trump denounced CRT as part of his response to the *New York Times* 1619 Project. In an effort to rally his supporters during his campaign for reelection, Trump declared, "Critical race theory is being forced into our children's schools, it's being imposed into workplace trainings, and it's being deployed to rip apart friends, neighbors and families."

As a teacher educator and former high school social studies teacher, I embrace the National Council for the Social Studies' promotion of critical thinking based on an evaluation of evidence as a core component of social studies curriculum. I found Critical Race Theory is an important lens for engaging students as critical thinkers and helps teachers involve students in broader discussion.

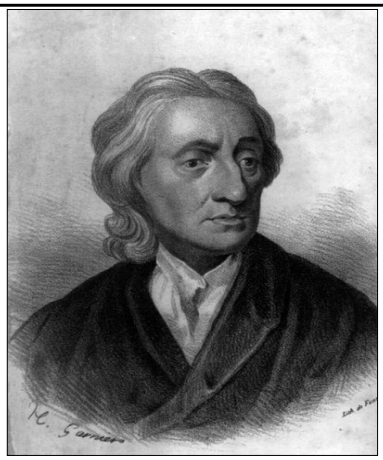
For example, the European Enlightenment is often known as the Age of Reason because Enlightenment thinkers tried to apply scientific principles to understand human behavior and how societies work. Many of the earliest Enlightenment thinkers were from England, Scotland, and France but the idea of using reason and a scientific approach spread to other European countries and their colonies. In the United States, Thomas Jefferson and Benjamin Franklin are considered Enlightenment thinkers. While there are no firm

dates, most historians argue that the European Enlightenment started in the mid-17th century building on the Scientific Revolution and continued until the mid-19th century. However, some historians, including me, point out that the Age of Reason in Europe was also the peak years of the trans-Atlantic slave trade when millions of Africans were transporting to the Americans as unfree labor on plantations. In the British North America colonies that became the United States, leading founders of the new nation that declared the "self-evident truth" and human equality, including George Washington, Thomas Jefferson, and Patrick Henry, were plantation owners and slaveholders.

When teachers introduce the European Enlightenment they have to decide which thinkers and documents to include. John Locke, Baron de Montesquieu and Jean-Jacques Rousseau are pretty standard, but if we want students to understand and critically examine the limitations of Enlightenment thought we also should include Mary Wollstonecraft, who demanded human rights for women, and Immanuel Kant, who promoted a scientific basis for racism. Thomas Jefferson's *Declaration of Independence* was part of the European Enlightenment, but so were Jefferson's racist comments in his *Notes on the State of Virginia*.

This lesson builds on earlier lessons on the Scientific Revolution and the trans-Atlantic slave trade establishes themes that reemerge in units on European Imperialism in Africa and Asia and lessons on Social Darwinism.

AIM: How enlightened was the European Enlightenment?



John Locke (1632-1704)

Do Now: The European Enlightenment is often known as the Age of Reason because Enlightenment thinkers tried to apply scientific principles to understand human behavior and how societies work. Many of the earliest Enlightenment thinkers were from England, Scotland, and France but the idea of using reason and a scientific approach spread to other European countries and their colonies. In the United States, Thomas Jefferson and Benjamin Franklin are considered Enlightenment thinkers. While there are no firm dates, most historians argue that the European Enlightenment started in the mid-17th century building on the Scientific Revolution and continued until the mid-19th century. Some historians have pointed out that the Age of Reason in Europe was also the peak years of the trans-Atlantic slave trade when millions of Africans were transporting to the Americans as unfree labor on plantations.

One of the first major European Enlightenment thinkers was John Locke of England. Read the excerpt from Locke's Second Treatise on Civil Government, written in 1690, and answer questions 1-4.

John Locke: "Liberty is to be free from restraint and violence from others . . . Good and evil, reward and punishment, are the only motives to a rational creature: these are the spur and reins whereby all mankind are set on work, and guided . . . Man . . . hath by nature a power . . . to preserve his property - that is, his life, liberty, and estate - against the injuries and attempts of other men . . . The end of law is not to abolish or restrain, but to preserve and enlarge freedom . . . All mankind . . . being all equal and independent, no one ought to harm another in his life, health, liberty or possessions.

Questions

i. According to Locke, what is the most important human value?
ii. How does Locke believe this value is preserved?
iii. What document in United States history draws from Locke? Why do you select that document?
iv. In your opinion, why is John Locke considered a European Enlightenment thinker?

Activity: You will work with a team analyzing a quote from one of these European Enlightenment thinkers and answer the following questions. Select a representative to present your views to class. After presentations and discussion, you will complete an exit ticket answering the question, "How enlightened was the European Enlightenment?"

Questions

i. Where is the author from? What year did they write this piece?
ii. What is the main topic of the excerpt?
iii. What does the author argue about the topic?
iv. Why is this author considered a European Enlightenment thinker?
v. In your opinion, what do we learn about the European Enlightenment from this except?

1. **David Hume** (Scotland, *Dialogues Concerning Natural Religion*, 1779): "What truth so obvious, so certain, as the being of a God, which the most ignorant ages have acknowledged, for which the most refined geniuses have ambitiously striven to produce new proofs and arguments? What truth so important as this, which is the ground of all our hopes, the surest foundation of morality, the firmest support of society, and the only principle which ought never to be a moment absent from our thoughts and meditations? . . . Throw several pieces of steel together, without shape or form; they will never arrange themselves so as to compose a watch. Stone, and mortar, and wood, without an architect, never erect a house.

2. **Baron de Montesquieu** (France, *The Spirit of the Laws*, 1748): "Political liberty in a citizen is that tranquility of spirit which comes from the opinion each one has of his security, and in order for him to have this liberty the government must be such that one citizen cannot fear another citizen. When the legislative power is united with the executive power in a single person or in a single body of the magistracy, there is no liberty, because one can fear that the same monarch or senate that makes tyrannical laws will execute them tyrannically. Nor is there liberty if the power of judging is not separate from legislative power and from executive power. If it were joined to legislative power, the power over life and liberty of the citizens would be arbitrary, for the judge would be the legislator. If it were joined to executive power, the judge could have the force of an oppressor. All would be lost if the same man or the same body of principal men, either of nobles or of the people exercised these three powers: that of making the laws, that of executing public resolutions, and that of judging the crimes or disputes of individuals."

3. **Marquis de Lafayette** (France, *The Declaration of the Rights of Man and of the Citizen*, 1789): "Therefore the National Assembly recognizes and proclaims, in the

presence and under the auspices of the Supreme Being, the following rights of man and of the citizen:

a) Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.

b) The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.

c) Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law."

1. **Jean-Jacques Rousseau** (France, *Emile, or Education*, 1762): "Women have ready tongues; they talk earlier, more easily, and more pleasantly than men. They are also said to talk more; this may be true, but I am prepared to reckon it to their credit; eyes and mouth are equally busy and for the same cause. A man says what he knows, a woman says what will please; the one needs knowledge, the other taste; utility should be the man's object; the woman speaks to give pleasure. There should be nothing in common but truth . . . The earliest education is most important and it undoubtedly is woman's work. If the author of nature had meant to assign it to men he would have given them milk to feed the child. Address your treatises on education to the women, for not only are they able to watch over it more closely than men, not only is their influence always predominant in education, its success concerns them more nearly, for most widows are at the mercy of their children, who show them very plainly whether their education was good or bad.

2. **Mary Wollstonecraft** (England, *A Vindication of the Rights of Woman,* 1792*)*: "Till women are more rationally educated, the progress in human virtue and improvement in knowledge must receive continual checks . . . The *divine right* of husbands, like the divine right of kings, may, it is to be hoped, in this enlightened age, be contested without danger . . . It would be an endless task to trace the variety of meannesses, cares, and sorrows, into which women are plunged by the prevailing opinion that they were created rather to feel than reason, and that all the power they obtain, must be obtained by their charms and weakness . . . It is justice, not charity, that is wanting in the world. . . . How many women thus waste life away the prey of discontent, who might have practiced as physicians, regulated a farm, managed a shop, and stood erect, supported by their own industry, instead of hanging their heads surcharged with the dew of sensibility, that consumes the beauty to which it at first gave lustre.

3. **Immanuel Kant** (Germany, 1761, quoted in *Achieving Our Humanity*): "All inhabitants of the hottest zones are, without exceptions, idle . . . In the hot countries the human being matures earlier in all ways but does not reach the perfection of the temperate zones. Humanity exists in its greatest perfection in the white race. The yellow Indians have a smaller amount of Talent. The Negroes are lower and the lowest are a part of the American peoples . . . The race of the Negroes, one could say, is completely the opposite of the Americans; they are full of affect and passion, very lively, talkative and vain. They can be educated but only as servants (slaves), that is they allow themselves to be trained. They have many motivating forces, are also sensitive, are afraid of blows and do much out of a sense of honor."

4. **Thomas Jefferson** (British North America, *Preamble, Declaration of Independence,* 1776): "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, -- That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

5. **Thomas Jefferson** (Virginia, *Notes on the State of Virginia,* 1785): "The first difference which strikes us is that of colour. Whether the black of the negro resides in the reticular membrane between the skin and scarf-skin, or in the scarf-skin itself; whether it proceeds from the colour of the blood, the colour of the bile, or from that of some other secretion, the difference is fixed in nature, and is as real as if its seat and cause were better known to us. And is this difference of no importance? Is it not the foundation of a greater or less share of beauty in the two races? Are not the fine mixtures of red and white, the expressions of every passion by greater or less suffusions of colour in the one, preferable to that eternal monotony, which reigns in the countenances, that immovable veil of black which covers all the emotions of the other race? . . . Their griefs are transient. Those numberless afflictions, which render it doubtful whether heaven has given life to us in mercy or in wrath, are less felt, and sooner forgotten with them. In general, their existence appears to participate more of sensation than reflection . . . Comparing them by their faculties of memory, reason, and imagination, it appears to me, that in memory they are equal to the whites; in reason much inferior, as I think one could scarcely be found capable of tracing and comprehending the investigations of Euclid; and that in imagination they are dull, tasteless, and anomalous."

Exit ticket: "How enlightened was the European Enlightenment?"

A Self-Guided Walking Tour of the Battle of Brooklyn Sites

Marion Palm

Used by permission from the *Brooklyn Eagle* (Source: http://www.brooklyneagle.com/categories/category.php?category_id=27&id=35883)

1. Two scouts from the leading column of the Royal Marines and Tories and two companies of Long Island Tories were attracted to watermelons growing near the southwest corner of Green-Wood Cemetery. Riflemen fired on the would-be melon poachers.
2. The Old Stone House now at Fifth Avenue and Third Street in Park Slope, which has an interpretive center, was then named the Vechte Farmhouse, located south of Gowanus Creek. The event involving the retreat of the Americans says that Lord Stirling (he was on our side) gathered 2,000 men. These included troops from Delaware and Pennsylvania, along with an elite regiment from the First Maryland Regiment.
3. The Old Lyon Inn is now an American Legion Post near the IKEA on the point of Red Hook. The chance meeting at the watermelon patch became a major confrontation that stretched for a quarter of a mile and was responsible for convincing the Americans that the major attack would be on the Gowanus Road. With two sides confronting each other in regular battle formation, this was the first time the Americans, as an independent nation, faced the British in an open field. With no fortifications or stones to hide behind, only hedges and trees to face Grant, the commander of the British (not related to our former president General Grant) took on the fight.
4. The Brits, however, went east and linked up with the Hessians (paid German mercenaries) to seize high ground in what we now know as Battle-Hill in Green-Wood Cemetery.
5. The main body of the enemy came down through Flatbush to the intersection of Nostrand Avenue and Fulton Street in Bed-Stuy. (5). The British were very sneaky in

this maneuver, as they swung around in a loop behind the Americans and attempted to capture them all. Howe, the British general ordered his men to cut off the American retreat to the Brooklyn forts on Brooklyn Heights. Most of the Americans survived, some were captured by the British, and others were bayoneted as they tried to surrender to the Hessians.

6. There is a monument to those who died in terrible conditions as prisoners of the British on ships in our harbor. An obelisk stands in Fort Greene Park that is a 150-foot tall Prison Ship Martyrs' Monument and crypt, which honors some 11,500 patriots who died aboard British prison ships during the American Revolution.
7. Washington's headquarters, and he had many of them during the war, was at The Four Chimneys in a mansion overlooking the harbor from Brooklyn Heights. A small garden with a flagpole now marks this spot on the Brooklyn Heights Promenade. There is also a small plaque with information about the house embedded into the stand that supports the flag. Washington held his war council there on August 29, 1776. The British, despite their clever advances, made a tactical error. They wasted time digging trenches. This decision took away the Brits' opportunity to win the war in one stroke.
8. Lord Stirling managed to disengage from Grant and get around Cornwallis's forces stationed around the Vechte farmhouse, blocking the Post Road, now First Street in Park Slope. Stirling ordered his troops to plunge into the marsh and go across Gowanus Creek on August 27, 1776.
9. On what can be seen now as a suicide mission, he staged a preemptive strike against Cornwallis in and around the Vechte farmhouse and its orchard. This sacrificial rearguard gave the bulk of the American wing a chance to escape across the marshes along Gowanus Creek.
10. A very dense fog drifted in and Washington and his men escaped from the Ferry Landing next to what is now the elegant River Cafe. Washington took the whole regiment by ferry to New York. The last man over received permission to go back for his horse and he and the volunteers were fired upon in what he said was a salute from the enemy with musketry that couldn't reach them as they returned to safety.
11. General Howe was in Red Hook and his men were spread all the way to Hells Gate to keep the Americans guessing where he would attack, but he never crossed the East River to pursue them. Howe did succeed to take Brooklyn Heights and Governor's Island, concealing his invasion flotilla in Newton's Creek, the border between the Boroughs of Brooklyn and Queens at approximately 32nd Street.
12. General Howe is said to have dallied too long at the home of Robert Murray on a hot evening of September 15th when Mrs. Murray and her two daughters opened the wine cellar at the mansion and served cakes and Madeira to the British generals and Governor Tyron. Howe's delay allowed the Americans to slip away again. There is a plaque to mark the mansion on Park Avenue and 37th Street in Manhattan.

Education for Sustainable Democracy

Brett Levy

This show explores how we can prepare the next generation for informed civic engagement, environmental stewardship, and the development of a more just and peaceful world. Host Brett Levy is a researcher of civic and environmental education and an associate professor at the University at Albany, State University of New York. Episodes feature interviews with leaders, innovators, and scholars in civic and environmental education. You'll hear about new classroom-based and online practices that generate students' involvement in public issues, youth-adult partnerships that improve communities, what research tells us about how to broaden young people's engagement in environmental issues, and more. Please subscribe and tell a friend about the show. For information about upcoming episodes, guests, and more, please visit www.esdpodcast.org.

Podcasts:

- Helping Youth Become Critical News Consumers, with John Silva and Miriam Romais (News Literacy Project)
- Contained Risk-Taking in Context: Tradeoffs, Constraints, & Opportunities, with Judy Pace (University of San Francisco)
- Integrating History and Current Events & Creating an Open Classroom Climate, with Amber Joseph (East Side Community School, NYC)
- Voice from the Classroom: Teaching the Capitol Riot in a Politically Diverse High School (with Lauren Collet-Gildard, Arlington High School)
- Guiding Productive Political Discussions, with Diana Hess (University of Wisconsin-Madison)
- Teaching Elections & Modeling Political Tolerance, with Wayne Journell (University of North Carolina at Greensboro)
- Engagement & Equity in Civic Education, with Professor Jane Lo (Michigan State University)

Buried in the Bronx: Using Cemeteries to Teach Local History

Alexa Corben, Alexis Farina, Karla Freire, Madison Hamada, Dennis Belen Morales, Anthony Richard, Elizabeth Tyree, and Debra Willett

Recommended Resources for using cemeteries to teach local history:

- "Tomb it may concern": Visit your local cemetery for a multidisciplinary (and economical) field trip," Eric Groce, Rachel Wilson, and Lisa Polling, *Social Studies and the Young Learner, 25*(3): https://www.socialstudies.org/system/files/publications/articles/yl_250313.pdf
- "Using the cemetery as a classroom," Susan Bonthron, *Medium*: https://medium.com/communityworksjournal/using-the-cemetery-as-a-classroom-db2d0d604cc0
- History Detectives, *PBS*: https://www.pbs.org/opb/historydetectives/educators/technique-guide/cemetery-information/

Woodlawn Cemetery: A Brief History

In the earlier 1860s, Reverend Absalom Peters and a group of founders bought 313 acres of farmland in the northern part of Bronx County from the Bussing family. With this land and the help of architect James C. Sidney, the land was turned into the Woodlawn Cemetery, which opened in 1863.

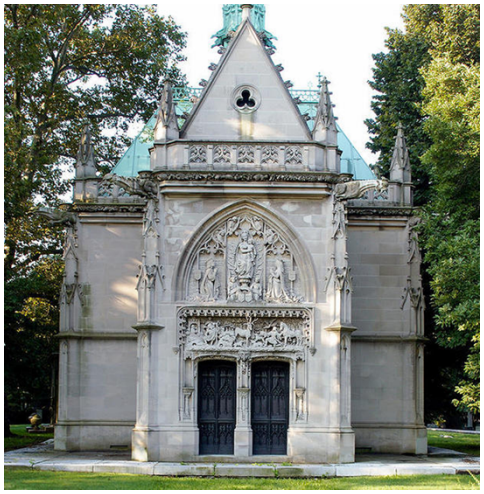
The creation of the cemetery in Woodlawn came after New York's legislature that put restrictions on where burials and cemeteries could be located. Therefore the cemetery was located outside of the growing city in the Irish-dominated town of Woodlawn. Apart from being an extensive burial ground for prominent individuals, the natural environment that surrounds the cemetery is also remarkable. Several species of insects and birds that can no longer be found elsewhere, can be found in the area around the cemetery. Cemeteries were a precursor to major public parks which explains the lush greenery and trees that populates the grounds. The area also features five of the city's "Great Trees." In 1867, the cemetery's plan was changed to better accommodate family monuments, low grave markers, and property boundaries. The use of bluestone in the park in mausoleums and walkways preserved the look from the city that was replaced by cement sidewalks. Robert Edward Kerr Whiting was another architect brought in to change up the lawn plan to something that focused heavily on retaining the open grassy field look. This plan relied more on flat ground level grave markers and fewer spread out elegant monuments.

In 2011, the cemetery was made a National Historic Landmark. Today there are up to 300,000 people of all ethnicities and backgrounds buried on the 400 acre property. This cemetery provides a final resting place for many famous musicians, poets, politicians, actors, scientists, Titanic survivors, and others.

Sources: Edward Streeter (1975). *The Story of Woodlawn Cemetery*. http://www.interment.net/data/us/ny/bronx/

woodlawn/story-of-woodlawn-cemetery- bronx-ny.pdf

Visit our Google Map Guide to Woodlawn Cemetery
https://www.google.com/maps/d/u/0/viewer?mid=1xqdgcNMuBwmAYrDfbkAWjwPnMe5eWzxF&ll=40.8886889270693,-73.8738963&z=15

	
Main Entrance to Woodlawn Cemetery	Titanic Memorial
	
Belmont Memorial Chapel	Mausoleum guarded by Egyptian Sphinxes

Thematic Tours of Woodlawn Cemetery

Actors Tour

Vivian Beaumont Allen (1885-1962): Allen's father was a wealthy businessman who founded the May Company department stores. This means that Vivian, an heiress, grew up in a very wealthy environment. She was an actress, and patron for Broadway theaters. She also funded the construction of the Vivian Beaumont Theater at the Lincoln Center. Later she also created the Vivian Beaumont Society, a charitable organization, that supported theaters and the on stage arts. Source: https://amp.en.google-info.in/11610619/1/vivian-beaumont-allen.html

Diahann Carroll (1935-2019): Carroll was born in the Bronx and attended Manhattan's School of Performing Arts. She made her Broadway debut in *The House of Flowers* in 1954. Over time, Carroll's talent on stage would transition onto the big screen. She made a number of films during her career which include *No Strings* (1962) and *I Know Why the Caged Bird Sings* (1979). Carroll was also nominated for an Academy Award for Best Actress in her 1974 performance of *Claudine*. In *Julia*, she became the first African-American woman to star in her own television series. This role also came with a nomination for an Emmy Award and a Golden Globe win. Source: https://www.biography.com/actor/diahann-carroll

Otto Preminger (1905-1986): Preminger was born in Wiznitz, Bukovina, Austria-Hungary [now Vyzhnytsya, Ukraine] and earned a law degree from the University of Vienna in 1928. While studying law, Preminger developed a love for acting. He immigrated to the United States in 1935 and became a U.S. citizen in 1943. Upon arriving in the United States, Preminger staged the Broadway play *Libel* in 1935 and two American movies *Under your Spell* and *Danger-Love at Work*. On Broadway he directed several plays, most notably *Margin for Error* in 1939 in which he cast himself as a Nazi. In the 1940s, Preminger then moved on to direct films. He received his first Academy Award nomination for best director for *Laura*, a film noir classic that established his reputation as a talented but tough director.
Source: https://www.britannica.com/biography/Otto-Preminger

Cicely Tyson (1924-2021): Tyson was born in New York City. Growing up in a religious family, Tyson was not permitted to attend plays or view films. However, she developed an interest in acting in her late teens. Tyson was known to be very particular and careful when selecting roles. She refused to accept roles in "blaxploitation" films solely for income because it went against her personal standards and beliefs. Tyson is known for acting in prominent productions, such as the TV series, *East Side/West Side* (1963), where she was the first African-American protagonist of a television program. She was nominated for an Oscar for her performance in the film, *Sounder* (1972). She starred in the groundbreaking mini-television series *Roots* and served as the lead in *The Autobiography of Miss Jane Pittman*. She has also been awarded the Spingarn Medal by the National Association for the Advancement of Colored People in 2010 and the Presidential Medal of Freedom in 2016 for her work. Source: https://www.biography.com/actor/cicely-tyson

"In my early years, there were a number of experiences that made me decide I could not afford the luxury of just being an actress. There were a number of issues I wanted to address. And I wanted to use my career as a platform."

Writers Tour

Nellie Bly (1864-1922): Born as Elizabeth Cochran in Cochran's Mills, Pennsylvania, Bly is considered one of the most famous female journalists of her era. She started her career when she wrote an angry letter to the editor of the *Pittsburgh Dispatch*, where she complained about an article, titled "What Girls are Good For." Despite the tone of her letter, the editor of the *Pittsburgh Dispatch* was so astonished with her writing that he hired her as a reporter. While working for the newspaper she would adopt her pseudonym, Nellie Bly. Bly's early reporting on important issues, such as poor working conditions for women in factories in Pittsburgh, solidified her reputation as a talented journalist. She was hired at Joseph Pulitzer's *New York World* where one of her early assignments included an investigative report on the conditions found in asylum houses for women. To conduct her investigation Bly pretended to be insane and was sent to the Women's Lunatic Asylum on Roosevelt Island. Her exposé of the poor

living conditions mentally ill women suffered at the asylum garnered massive media attention and led to a legal investigation into the asylum and subsequent reforms. She gained even more fame for beating the record established by the literary character, Phileas Fogg, in Jule Vernes', *Around the World in Eighty Days*. Bly made it around the world in "72 days 6 hours 11 minutes 14 seconds." Source: https://www.britannica.com/biography/Nellie-Bly

Countee Cullen (1903-1946): Cullen was born in Louisville, Kentucky and moved to Harlem when he was nine years old. While still in school, he won a poetry contest which led to his work being published. While studying at New York University he received the Bynner Poetry Prize. His first collection of poems, *Color*, received critical acclaim upon its publication in 1925. Cullen would go on to pursue his Master's degree at Harvard University the following year. Cullen's works were known to address race while using "classical verse forms" influenced by the Romantic poets from 19th century England, like John Keats. Beginning in 1934, he taught English, French, and creative writing at Frederick Douglass Junior High School.
Source: https://www.britannica.com/biography/Countee-Cullen

"The truth is . . . everything counts. Everything. Everything we do and everything we say. Everything helps or hurts; everything adds to or takes away from someone else."

Edgar Laurence (E.L.) Doctorow (1931-2015): Doctorow was born in the Bronx, New York. He was named after the famous poet Edgar Allen Poe who was also from the Bronx. His first novel, *Welcome to Hard Times*, was published in 1960. Other books he wrote include *Big as Life (1966)*, *The Book of Daniel (1971)*, *Ragtime (1975)*, *Loon Lake (1980s)*, *Lives of the Poets (1984)*, and *World's Fair (1986)*. In addition to writing, he was also a blunt and outspoken political critic of U.S. foreign policy.

Source: https://www.encyclopedia.com/people/history/historians-miscellaneous-biographies/el-doctorow

Finley Peter Dunne (1867-1936): Dune was one of seven children to an Irish immigrant couple. After high school he worked with several newspapers and wrote about sports events and police courts. He is remebered for a character was based on a witty saloonkeeper that he named Mr. Dooley. Using Mr. Dooley, Dunne, satirized politics and society. Source: https: //biography.yourdictionary.com/finley-peter-dunne

Herman Melville (1819-1891): Born in New York City, Melville was one of seven children. In 1839, Melville boarded the ship *St. Lawrence* on a voyage across the Atlantic and he worked as a cabin boy. In 1841 he joined the crew of the *Acushnet*. While a part of the crew, Melville and another crewman deserted the ship but were captured by a tribe, the Typee, in the Marquesas Islands. Melville was treated well during his month of capture but found rescue on an Australian whale ship *Lucy Ann*. On the new ship Melville partook in a mutiny on their way to Tahiti and the men were briefly jailed. Melville escaped prison and made it to the nearby island of Eimeo where he became a potato farmer and then joined the whaler ship *Charles and Henry* as a harpooner. In the fall of 1843, Melville enlisted in the U.S. Navy on the ship *United States* in the Pacific. By late 1844 he was home again in New York and decided to write about his adventures and the stories he heard from others on his travels. His works included *Typee*, *Omoo*, *Redburn*, *White-Jacket*, *Moby Dick*, which received underwhelming reviews. Source: https://www.pbs.org/wgbh/americanexperience/features/whaling-biography-herman-melville/

"I know not all that may be coming, but be it what it will, I'll go to it laughing." — Herman Melville, Moby-Dick or, the Whale

Business Leaders and Publishers Tour

Herman Ossian Armour (1837-1901): Born in Stockbridge, New York, Armour established the New York division of Armour Meats, a meatpacking firm he founded with his co-partner and brother, Philip Danforth Armour. Armour Meats evolved into Armour & Company, the largest company of its type in the United States. During the Spanish-American War (1898) the

company sold rotten meat to the United States Army and was responsible for the food poisoning of thousands of American soldiers. Armour was notorious for the low pay it offered workers and its anti-union activities. Source: https://peoplepill.com/people/herman-ossian-armour/

Charles Butler (1802-1897): Butler was born in Columbia County, New York, in the town of Kinderhook Landing. He became rich by amassing land near Chicago, Illinois, and investing in railroads. His acquisition of Illinois land and railway construction contributed to the development of Chicago as a city. He was one of the founding members of the Union Theological Seminary in New York City. Source: https://en.wikipedia.org/wiki/Charles_Butler_(NYU)

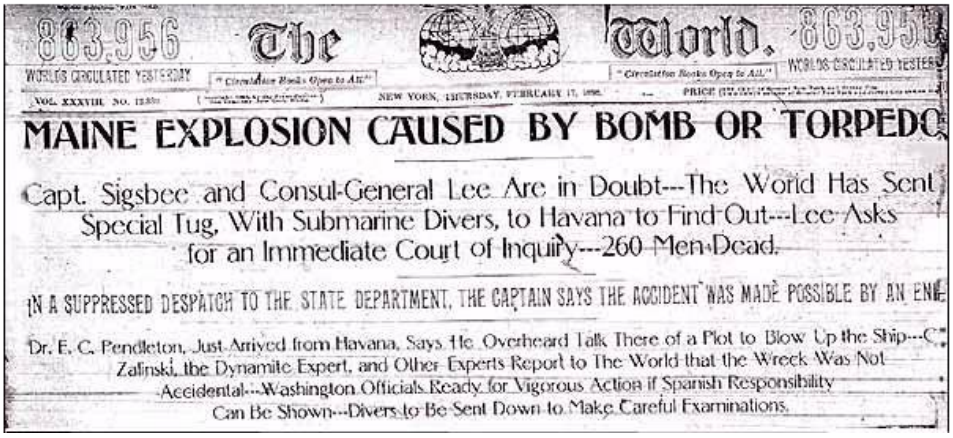
Rowland Hussey (R.H.) Macy (1822-1877): Macy was born on Nantucket Island, Massachusetts. Macy began working on the whaling ship *Emily Morgan* when he was fifteen. In 1850, Macy and his brother opened a dry goods store in Marysville, California. In 1851 he establsihed the original Macy's store in Haverhill, Massachusetts. In 1858, Macy moved to New York City and established "R.H Macy Dry Goods" on 14th Street and Sixth Avenue. Source: https://peoplepill.com/people/rowland-hussey-macy

James Cash (J.C.) Penney (1875-1971): Penney grew up on a farm in Missouri. After graduating from high school in 1893, Penney's father helped him get a job at J.M. Hale and Brothers as a store clerk. In 1897, he had to move to Denver, Colorado and opened his own business. In 1910, Penney changed the name of his company to J.C. Penney Company, and moved the headquarters to New York City. By 1924 Penney had 500 stores nationwide. Source: https://historicmissourians.shsmo.org/jc-penneya

Joseph Pulitzer (1847-1911): Pulitzer was born in Mako Hungary. When he was young he tried to enlist into the Austrian Army, Napoleon's Foreign Legion, and the British army, but each time he was denied due to having poor eyesight and other health issues. However, he was later able to join the U.S. Union Army as a substitute for a draftee. He became the owner of the *St. Louis Post-Dispatch* and a prominent journalist. In 1883 he purchased *The New York World* where he crusaded against corruption, used sensationalized news columns, eused illustrations, and staged news stunts. His newspapers were known for sensationalism or "Yellow Journalism" and he was blamed for the United States going to war with Spain in 1898. Pulitzer Prizes for Journalism are named after him. Source: https://www.pulitzer.org/page/biography-joseph-pulitzer

"Our Republic and its press will rise or fall together. An able, disinterested, public-spirited press, with trained intelligence to know the right and courage to do it, can preserve that public virtue without which popular government is a sham and a mockery.

A cynical, mercenary, demagogic press will produce in time a people as base as itself. The power to mould the future of the Republic will be in the hands of the journalists of future generations."



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NEW YORK, THURSDAY, FEBRUARY 17, 1898.
PRICE

MAINE EXPLOSION CAUSED BY BOMB OR TORPEDO

Capt. Sigsbee and Consul-General Lee Are in Doubt---The World Has Sent Special Tug, With Submarine Divers, to Havana to Find Out---Lee Asks for an Immediate Court of Inquiry---260 Men Dead.

IN A SUPPRESSED DESPATCH TO THE STATE DEPARTMENT, THE CAPTAIN SAYS THE ACCIDENT WAS MADE POSSIBLE BY AN ENE

Dr. E. C. Pendleton, Just Arrived from Havana, Says He Overheard Talk There of a Plot to Blow Up the Ship---C. Zafinski, the Dynamite Expert, and Other Experts Report to The World that the Wreck Was Not Accidental---Washington Officials Ready for Vigorous Action if Spanish Responsibility Can Be Shown---Divers to Be Sent Down to Make Careful Examinations.

Madam C. J. Walker (1867-1919): Sarah Breedlove (later known as Madame C.J. Walker) was born near Delta, Louisiana. Her parents were both formerly enslaved and worked as sharecroppers. At the age of 14, she married Moses McWilliams. Walker and her daughter relocated to St. Louis, Missouri where she worked as a laundress and met her future husband, Charles J. Walker. During the 1890s, Walker began to lose her hair due to scalp disorder. In response, she started to experiment with a variety of home and store bought hair remedies to try to resolve her issue. By 1905, she moved to Denver, Colorado and her hair care products began to gain attention and buyers within the African-American community. Walker's products were unique and appealing to Black women because they were made with Black women's needs and health in mind. After 1913, Walker operated her business from a Harlem townhouse. Walker donated to many African-American organizations including the National Conference on Lynching and the NAACP. Source: https://www.history.com/topics/black-history/madame-c-j-walker

Frank Winfield Woolworth (1852-1919): Woolworth was founder of the F. W. Woolworth Company, which operated "Five-and-Dime" stores. Woolworth began his career as a stock boy at Watertowns, Augsbury & Moore's Drygoods in 1873. In 1879, Woolworth borrowed $300 and opened a five-cent store in Utica, New York. It collapsed after just a few weeks. In April 1879, he opened a second store in Lancaster, Pennsylvania, where he extended the idea to include ten-cent products and more. Woolworth was estimated to be worth $76.5 million at the time of his death. Source: https://en.wikipedia.org/wiki/Frank_Winfield_Woolworth

Musicians Tour

George M. Cohan (1878-1942): Born in Providence, Rhode Island, Cohan was acclaimed in American musical comedies as an actor, writer, and producer. Some of Cohan's famous productions included *The Governor's Son* (1901), *Forty-five Minutes from Broadway* (1906), *American Born* (1925), and *I'd Rather Be Right* (1937). Cohan wrote the songs *You're a Grand Old Flag*, *I'm a Yankee Doodle Dandy*, and *Over There*, for which Congress authorized him a special medal in 1940. Source: https://www.britannica.com/biography/George-M-Cohan

Irving Berlin (1888-1989): Berlin was born somewhere in Russia with the given name Israel Beilin. By 1893 he and his family with parents and eight siblings moved to New York. Berlin's first jobs included singing as a busker and waiter in Chinatown. He wrote his first hit, "Marie from Sunny Italy," in 1907. Some of his best known pieces include "Alexander's Ragtime Band," "God Bless America," "White Christmas," and "Check to Check." Musicals he worked on included, *Call Me Madam*, *White Christmas*, and *Annie Get Your Gun*. Movies and shows that he had a part in include *The Jazz Singer* (1927), *Home Alone* (1991), *Titanic* (1997), *The Simpsons* (2006), *Spider Man 3* (2007) and *Downton Abbey* (2011). Source: https://www.irvingberlin.com/biography

"God bless America, land that I love. Stand beside her, and guide her through the night with a light from above."

Celia Cruz (1925-2003): Cruz was born in Havana, Cuba. She was the main female singer for one of Cuba's most prominent orchestras, "La Sonora Matancera." Cruz abandoned Cuba during the Cuban Revolution while on tour in Mexico and resettled in the United States. Cruz become part of the Tito Puente Orchestra in New York City. The Orchestra and Cruz were integral in the creation of a new genre known as "Salsa." Cruz recorded over 80 albums, earned 23 Gold Records, and received 5 Grammy Awards. Source: https://celiacruz.com/biography/

"When people hear me sing, I want them to be happy, happy, happy. I don't want them thinking about when there's not any money, or when there's fighting at home. My message is always felicidad - happiness."

Miles Davis (1926-1991): Born in Alton, Illinois, Davis was introduced to the trumpet by his father at age 13. He was invited by Dizzy Gillespie and Charlie Parker to join them onstage to replace a sick bandmate at 17 years old. In New York City he enrolled at the Juilliard School and played at Harlem nightclubs. He helped develop bebop, a fast and improvisation style of jazz instrumental that defined the modern jazz era and formed the Miles Davis Sextet. Source: https://www.biography.com/musician/miles-davis

Edward "Duke" Ellington (1899-1974): Ellington was born in Washington, D.C. started playing the piano at age seven. He earned the nickname "Duke" for his gentlemanly manners. His first job was as a soda jerk and at 15 he wrote his first song, "Soda Fountain Rag." His band they recorded many songs, performed in films and on the radio, and in the 1930s they went on tour twice. Ellington's fame only grew as he wrote many songs including "It Don't Mean a Thing if It Ain't Got That Swing," "Sophisticated Lady," "Prelude to a Kiss," "Solitude," and "Satin Doll." Ellington earned nine Grammy awards during his life and an additional three after his death. Source: https://www.biography.com/musician/duke-ellington

"By and large, jazz has always been like the kind of a man you wouldn't want your daughter to associate with."

Lionel Hampton (1908-2002): Born in Louisville, Kentucky, Hampton became known for his rhythmic vitality as a jazz musician and bandleader. Hampton got his start playing drums in the Chicago Defender Newsboys' Band before moving to California in the late 1920s. Hampton jumped from band to band throughout his career including teaming up with Louis Armstrong. Hampton studied music for a brief period at the University of Southern California before joining the Benny Goodman Trio in 1936. Source: https://www.britannica.com/biography/Lionel-Hampton

W. C. Handy (1873-1958): Born as William Christopher Handy in Florence, Alabama, he was a prominent music composer, most known for his iconic song "St. Louis Blues." He is also known for incorporating blues into ragtime music. Handy was heavily influenced by the blues music coming from the Mississippi Delta and Memphis and drew inspiration from the vocal blues melodies of African-American folklore. Source: https://www.britannica.com/biography/W-C-Handy

Max Roach (1924-2007): Roach was born in Newland, North Carolina and grew up in New York City where he began his musical journey. He was the drummer for many Gospel bands and by the 1940s, he began to perform with notable jazz musicians, such as Dizzy Gillespie and Charlie Parker, at popular nightclubs. In 1960, he composed the "We Insist! Freedom Now Suite," alongside lyricist Oscar Brown Jr. The work mirrored Roach's political activism anddealt with themes of race and equity. Source: https://www.britannica.com/biography/Max-Roach

Political Figures Tour

Alva Belmont (1853-1933): Belmont (also known as Alva Vanderbilt) was born in Mobile, Alabama. She is best known for being a socialite in New York City and Rhode Island and a highly vocal suffragist. In 1875, she married into the wealthy Vanderbilt family, but she later divorced her husband and married Oliver Hazard Perry Belmont. In 1914, she brought prominent suffragette, Christabel Pankhurst, from England to America for a speaking tour and she supported radical suffragists, including Alice Paul. In 1921, Belmont was be elected president of the National Woman's Party and she later established the Political Equality League. Source: https://www.britannica.com/biography/Alva-Belmont

Ralph Bunche (1904-1971): Born in Detroit, Michigan, Bunche became a world-renowned diplomat for the United Nations. In 1934, Bunche was the first African American to earn a political science doctorate from Harvard University. At the United Nations, he served as director of the Trusteeship Division. Bunche's belief in the power of negotiation and diplomacy enabled him and the U.N. to succeed in negotiating an armistice between Israel and four Arab States in 1949 and during and the 1956 Suez conflict. Bunche's efforts earned him the Nobel Peace Prize. Source: https://www.biography.com/scientist/ralph-bunche

"Hearts are the strongest when they beat in response to noble ideals."

Benjamin Franklin Butler (1818-1893): After Butler graduated from Colby College in 1839, he joined the Massachusetts Militia and became a lawyer. In 1853 he was elected to the House of Representatives and in 1859 to the Senate. At the beginning of the Civil War, Butler was a Brigadier General with the 8th Massachusetts assigned to guard Washington D.C. in case Maryland seceded with the South. Butler treated runaway slaves who made it to Union lines as "contraband of war." As the military governor of New Orleans he earned the name "Beast

Butler." Butler was elected governor of Massachusetts in 1882 and was a presidential candidate in 1884. Source: https://www.battlefields.org/learn/biographies/benjamin-f-butler

Carrie Chapman Catt (1859-1947): Born near Ripon, Wisconsin, Catt is best known for being a suffragette and a political activist. Catt began her career as a teacher while attending Iowa State College. In 1880, Catt served as the principal of an Iowa high school. In 1883, Catt began work for several newspapers and in 1887 she joined the Iowa Woman Suffrage Association. Catt later lead the National American Woman Suffrage Association (NAWSA). By 1915, Catt devised the "'winning plan" for passing a constitutional amendment that granted women the right to vote. After passage of the 19th Amendment, Catt helped women in other countries achieve voting rights. Source: https://www.biography.com/political-figure/carrie-chapman-catt

"The vote is the emblem of your equality, women of America, the guarantee of your liberty."

William Frederick Havemeyer (1804-1874): Born in Staten Island, New York, Havemeyer is best known as a businessman in the sugar trade and as a three-time Mayor of New York City. He served as part of the general committee of the powerful political machine, Tammany Hall. Source: https://en.wikipedia.org/wiki/William_Frederick_Havemeyer

Charles Evans Hughes (1862-1941): Born in Glen Falls, New York, Hughes was a Governor of New York, Presidential candidate in 1916, Supreme Court Justice, and Secretary of State. Hughes negotiated a separate peace treaty with Germany in 1921 after the U.S. Senate failed to ratify the Treaty of Versailles. He became Chief Justice of the Supreme Court after being nominated by President Herbert Hoover in 1930. Source: https://www.britannica.com/biography/Charles-Evans-Hughes

Vito Marcantonio (1902-1954): Marcantonio was an Italian-American lawyer and politician who served in the United States House of Representatives for seven years representing East Harlem. He was a member of the American Labor Party for the majority of his political career, arguing that none of the major parties represented the needs of the working class. He could communicate in Spanish, Italian, and English and supported the Socialist and Communist parties and trade unions. The FBI looked into him because of his suspected communist sympathies. Marcantonio continued to practice law after losing mayoral and congressional elections. Source: https://en.wikipedia.org/wiki/Vito_Marcantonio

Fiorello La Guardia (1882-1947): La Guardia was an American attorney and politician who represented New York in the House of Representatives and served as the 99th Mayor of New York City from 1934 to 1945. As Mayor during the Great Depression and World War II, La Guardia unified the city's transit system, expanded public housing, playgrounds, parks, and airports, reorganized the New York Police Department, and instituted federal New Deal services. His support for the New Deal and friendship with President Franklin D. Roosevelt cut through political lines, bringing federal funds to New York City. From December 1941 to December 1945, La Guardia's WNYC radio program "Talk to the People" spread his public reach beyond the city limits. Source: https://en.wikipedia.org/wiki/Fiorello_La_Guardia

"Only a well-fed, well-housed, well-schooled people can enjoy the blessings of liberty."

Robert Moses (1888-1981): Moses was born in New Haven, Connecticut and was one of the most divisive figures in the history of American urban growth. He was known as the "master builder" of mid-century New York City, Long Island, Rockland County, and Westchester County. His preference for highways over public transportation aided in the creation of Long Island's modern suburbs. Moses' programs and designs inspired a generation of engineers, architects, and urban planners around the country, despite the fact that he was not a qualified civil engineer. Moses' urban development in New York included bulldozing predominantly Black and Latino homes to make room for parks, placing highways in the center of minority communities, and designing bridges on parkways linking New York City to beaches on Long Island to be low enough to keep buses from the inner city from accessing the beaches. Source: https://en.wikipedia.org/wiki/Robert_Moses

"Those who can, build. Those who can't, criticize."

Robert Anderson Van Wyck (1849-1918): Van Wyck was the first mayor of a consolidated New York City after the five boroughs merged in 1898. As Mayor, he brought together the local communities that made up the greater city and oversaw the design of the Interborough Rapid Transit, Manhattan's first subway. His administration was doomed by the "Ice Trust" scandal of 1900. The company held a monopoly on ice sold in the city and Van Wyck, owned $680,000 in American Ice stock that he had not paid for. Source: https://en.wikipedia.org/wiki/Robert_Anderson_Van_Wyck

Thomas Nast (1840-1902): Born in Landau, Germany, Nast became the "Father of the American Cartoon" through his satirical artwork that focused on slavery and crime during the

19th century. His family moved from Germany to New York City when he was 6 years old. Nast did poorly in school, preferring drawing to schoolwork. After dropping out of school, Nast landed his first illustration job in 1855 and he joined the staff of Harper's Weekly in 1862. He would work for the publication for roughly 25 years. He earned acclaim for his depictions of the Civil War; even receiving praise from President Abraham Lincoln who described him as the "best recruiting sergeant" for the Union. Nast's political cartoons targeted William Magear "Boss" Tweed for his corrupt political machine. The cartoons upset Tweed so much that he offered Nast a $500,000 bribe to leave town, a bribe that to which Nast refused. Nast images represented the Democratic Party witha donkey and the Republican Party with an elephant. He even created the modern representation of Santa Claus as a jolly, rotund man living at the North Pole.
Source: https://www.biography.com/media-figure/thomas-nast

Elizabeth Cady Stanton (1815-1902): Born in Johnstown, New York, she married Henry Stanton, an abolitionist lecturer, in 1840 and together they were very active in the anti-slavery movement. The two honeymooned in London so they could attend a World's Anti-Slavery convention. She bonded Lucretia Mott at the convention over the fact that women were excluded from the proceedings. Together in 1848 they held the first Women's Rights convention in Seneca Falls, New York. Stanton revised the Declaration of Independence by adding 'women' in crucial places and called the new document "The Declaration of Sentiments." In 1851, Stanton met Susan B. Anthony and the two together wrote speeches, articles, and books. Stanton and Anthony were strong advocates for the ratification of the 13th amendment ending of slavery. In 1869, Stanton and Anthony, founded the National Woman Suffrage Association (NWSA). Stanton wrote many other publications including *History of*

Woman Suffrage volumes (1881-85), *Woman's Bible* (1895, 1898), and *Eighty Years and More* (her autobiography).
Source: https://www.womenshistory.org/education-resources/biographies/elizabeth-cady-stanton

"We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

Statue of Sojourner Truth, Susan B. Anthony, and Elizabeth Cady Stanton (right) in New York City's Central Park.

Scientists and Sports Tour

Frankie Frisch (1898-1973): Frisch was an American Major League Baseball player and manager in the first half of the twentieth century, known as "The Fordham Flash" or "The Old Flash." Frisch was a right-handed throwing, switch-hitting second baseman. He was a member of the St. Louis Cardinals (1927–1937) and the New York Giants (1919–1926). He was the manager of the St. Louis Cardinals from 1933 to 1938, the Pittsburgh Pirates from 1940 to 1946, and the Chicago Cubs from 1949 to 1955. He is a member of the National Baseball Hall of Fame and Museum, Frisch was born in the Bronx and graduated from Fordham Preparatory School in 1916. He started his athletic career at Fordham University, where he excelled in four sports: baseball, football, basketball, and track and field.
Source: https://en.wikipedia.org/wiki/Frankie_Frisch

Dean Meminger (1948-2013): Dean "The Dream" Meminger was an American basketball player and coach. He was born in Walterboro, South Carolina and moved to Harlem with his family as a seventh-grader. He was a standout athlete at Rice High School. on the West 135th Street playgrounds and at Marquette University. The New York Knicks selected Meminger in the first round (16th overall) of the 1971 NBA Draft, and he played for them from 1971 to 1974

and 1976 to 1977. Meminger was instrumental in the Knicks' 1973 NBA championship. Source: https://en.wikipedia.org/wiki/Dean_Meminger

LeRoy Neiman (1921-2012): Neiman was an American expressionist painter and screenprinter best known for his vibrantly colored drawings and screen prints of athletes, musicians, and sporting events. During World War II, Neiman served in the United States Army. Following his return to the United States in 1946, Neiman studied briefly at the St. Paul School of Art and then on the G.I. Bill at the School of The Art Institute of Chicago. Neiman taught at the Art Institute for ten years after graduating. During his time as a teacher, Neiman participated in art contests and won prizes. Neiman started working for Playboy magazine in 1954. Source: https://en.wikipedia.org/wiki/LeRoy_Neiman

Hideyo Noguchi (1876-1928): Born in Inawashiro, Japan, Noguchi was a bacteriologist who uncovered "*Treponema pallidum*," the bacteria that causes syphilis. Noguchi graduated from medical school in 1897 in Tokyo, Japan. Three years later he would find himself studying snake venoms under the guidance of renowned pathologist and bacteriologist, Simon Flexner, at the University of Pennsylvania. By 1904, he was conducting his research at Rockefeller Institute for Medical Research, in New York City. Part of his work included his study of trachoma and polio. His research on yellow fever and quest to develop a serum and vaccine for this disease eventually lead to his death. Source: https://www.britannica.com/biography/Hideyo-Noguchi

Grantland "Granny" Rice (1880-1954): Rice was an early twentieth-century American sportswriter. His work appeared in newspapers around the country and was broadcast on the radio. He attended Vanderbilt University where he was a three-year member of the football team and a shortstop on the baseball team. Source: https://en.wikipedia.org/wiki/Grantland_Rice

Damon Runyon (c. 1880-1946): Runyon was born in Manhattan, Kansas. After serving in the U.S. army during the Spanish-American War (1898), Runyon began his career as a journalist. He wrote for a variety of newspapers for a decade and began to be known for his pieces on politics and on sports. In 1911, Runyon began to write for the *New York American* covering prominent New York baseball teams. Runyon's style was "focusing on human interest rather than strictly reporting facts." By the early 1930s, Runyon began composing short stories that focused on a myriad of "rough" characters, such as bookies and promoters, on Broadway. These short stories would later serve as the basis for the book, *Guys and Dolls*. Source: https://www.britannica.com/biography/Damon-Runyon

Famous Miscreants Tour

Jay Gould (1836-1892): Born in Roxbury, New York, Jay would become an American railroad executive and financier also known for being a notorious "robber baron" in American

capitalism. Gould began speculating in the securities of small railways in 1859. Gould engaged in outrageous financial manipulations such as issuing fraudulent stock and paying lavish bribes to New York legislators to legalize the stock's sale. He joined forces with William "Boss" Tweed to profit from railroad stock. In 1869, their attempt to corner the gold market caused an economic panic. Public outcry forced Gould to relinquish control of the Erie Railroad in 1872; When he died in 1892, he left a fortune of $77 million behind. Source: https://www.britannica.com/biography/Jay-Gould

Ellsworth Raymond "Bumpy" Johnson (1905-1968): Born in Charleston, South Carolina, Johnson was a notorious drug trafficker known as the "Godfather of Harlem." He was given the nickname "Bumpy" due to an abnormal growth on his head. After dropping out of high school, Johnson worked many odd jobs and accompanied himself with an unsavory crowd. This brought him to the attention of gangster William "Bub" Hewlett where Johnson would become a highly regarded bodyguard for high-rolling illegal gamblers in Harlem. Johnson eventually found himself in prison. By 1932, Johnson was out of prison broke and went to work for Stephanie St. Clair, a powerful Harlem crime boss, as a bodyguard and enforcer. He is suspected of murdering and kidnapping over 40 people at this time. In Harlem, Johnson handed out free turkeys during Thanksgiving. He was eventually sentenced to 15 years in prison after conspiring to sell heroin in New York. Source: https://www.biography.com/crime-figure/bumpy-johnson

William Barclay "Bat" Masterson (1853-1921): Masterson was a gunslinger and sheriff with a large reputation. In 1902 he moved to New York City where he wrote a column for the *New York Morning Telegraph* called "Masterson's Views on Timely Topics." He was later appointed Deputy U.S. Marshal for the Southern District of New York by President Theodore Roosevelt. Under oath Masterson admitted that while rumors said he had killed 28 men, the true number was around 3.
Source:https://www.smithsonianmag.com/history/when-new-york-city-tamed-the-feared-gunslinger-bat-masterson-14420527/

Ann Woodward (1915-1975): Evangeline Crowell was born in Pittsburg, Kansas. As a young beauty she rebranded herself as Ann Eden and moved to New York City to be a model and actress. In 1943 she married Billy Woodward and became an adept socialite. In 1947, Ann refused to give up her wealth and status when Billy asked for a divorce. Late 1955 there were a string of robberies in the neighborhood and it was rumored that Ann used the opportunity to shoot and kill her husband. Source: https://www.biography.com/crime-figure/ann-woodward

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Babi Yar: A European Holocaust Lesson for International Holocaust Remembrance Day

Alan Singer

January 27, 2022 will be the 77th anniversary of the liberation of the Nazi Auschwitz-Birkenau death camp by Soviet troops and it is observed as International Holocaust Remembrance Day.

At the end of September in 1941, Nazi German death squad forces murdered the Jewish population of Kiev, Ukraine. When my grandchildren were in 10th grade studying the European Holocaust as part of the Global History curriculum in social studies, I organized these lesson materials for them and for use by teachers in the Hofstra University program where I work as a teacher educator. My family members are descendants of European Jews who lost relatives during the Nazi atrocities, but not at Babi Yar. We believe they were murdered on a railroad siding when a train that was transporting them to Lviv was requisitioned for use by German troops. With this post I am sharing the material about Babi Yar more broadly.

AIM: Why remember Babi Yar?

Babi Yar is a wooded ravine in the Ukrainian capital city of Kiev. In September 1941 it was the location of one of the worst massacres by Nazi forces of Eastern European Jews. According to carefully maintained German records, on September 29 and 30, 1941 33,771 Jews were murdered in cold blood by machine-gun fire and deposited in mass graves. Wounded were buried alive along with the dead. Confiscated money, valuables, and clothing were distributed to ethnic Germans living in Kiev or used by Nazi administrators of the occupied city. The decision to kill all the Jews in Kiev was made by the German military governor of Kiev, General Major Kurt Eberhard, the Police Commander for Army Group South, SS-Obergruppenführer Friedrich Jeckeln, and the SS para-military death squad commander Otto Rasch. Kurt Eberhard was captured and imprisoned by the United States authorities in November 1945. He committed suicide on September 8, 1947.

On 26 September 26, 1941 notices were posted in Kiev: “All Yids of the city of Kiev and its vicinity must appear on Monday, September 29, by 8 o'clock in the morning at the corner of Mel'nikova and Dokterivskaya streets (near the Viis'kove cemetery). Bring documents, money and valuables,

and also warm clothing, linen, etc. Any Yids[a] who do not follow this order and are found elsewhere will be shot. Any civilians who enter the dwellings left by Yids[a] and appropriate the things in them will be shot."

The mass murder was carried out by special German forces reinforced by units of the Ukrainian auxiliary police and local collaborators. The commander of the SS unit reported: "The difficulties resulting from such a large scale action—in particular concerning the seizure—were overcome in Kiev by requesting the Jewish population through wall posters to move. Although only a participation of approximately 5,000 to 6,000 Jews had been expected at first, more than 30,000 Jews arrived who, until the very moment of their execution, still believed in their resettlement, thanks to an extremely clever organization."

According to eyewitness testimony victims were ordered to undress and were beaten if they resisted: "I watched what happened when the Jews—men, women and children—arrived. The Ukrainians led them past a number of different places where one after the other they had to give up their luggage, then their coats, shoes and over-garments and also underwear. They also had to leave their valuables in a designated place. There was a special pile for each article of clothing. It all happened very quickly and anyone who hesitated was kicked or pushed by the Ukrainians to keep them moving . . . Once undressed, they were led into the ravine which was about 150 metres [165 yards] long and 30 metres [32 yards] wide and a good 15 metres [16 yards] deep ... When they reached the bottom of the ravine they were seized by members of the Schutzpolizei and made to lie down on top of Jews who had already been shot ... The corpses were literally in layers. A police marksman came along and shot each Jew in the neck with a submachine gun ... I saw these marksmen stand on layers of corpses and shoot one after the other ... The marksman would walk across the bodies of the executed Jews to the next Jew, who had meanwhile lain down, and shoot him."

When Soviet forces liberated Kiev in 1943, Western journalists visit the site of the massacre and interviewed survivors.

Bill Downs wrote in *Newsweek* about an interview with survivor Efim Vilkis: "Vilkis said that in the middle of August the SS mobilized a party of 100 Russian war prisoners, who were taken to the ravines. On August 19 these men were ordered to disinter all the bodies in the ravine. The Germans meanwhile took a party to a nearby Jewish cemetery whence marble headstones were brought to Babi Yar to form the foundation of a huge funeral pyre. Atop the stones were piled a layer of wood and then a layer of bodies, and so on until the pyre was as high as a two-story house. Vilkis said that approximately 1,500 bodies were burned in each operation of the furnace and each funeral pyre took two nights and one day to burn completely. The cremation went on for 40 days, and then the prisoners, who by this time included 341 men, were ordered to build another furnace. Since this was the last furnace and there were no more bodies, the prisoners decided it was for them. They made a break but only a dozen out of more than 200 survived the bullets of the Nazi machine guns."

Dina Pronicheva survived the massacre and in January 1946 testified at a war-crimes trial of German police on the events at Babi Yar. Pronicheva, a Soviet-Jewish actress tried to avoid execution by tearing up her identity card and claiming she was not Jewish however a German police officer recognized her. When pushed into the Babi Yar ravine, Pronicheva huddled among the corpses and made believe she was dead even as German troops machine-gunned the wounded. She was covered over by dirt but managed to claw her way out and escape in the dark.

Testimony of Dina Pronicheva about the Annihilation of the Jews in Babi Yar on September 29-30, 1941: "My name is Dina, Dina Mironovna Vasserman. I grew up in a poor Jewish family, was raised under Soviet rule in the spirit of internationalism and, thus, it is no wonder that I came to love a Russian boy, Nikolai Pronichev, married him, [and] lived with him in love and happiness. In that way I became Dina Mikhailovna Pronicheva. My [internal] passport identified me as a Russian. We had two children - a boy and a girl. Before the war I was an actress at the Kiev Young Viewers' Theater. My husband left for the front on the second day of the war and I was left with our small children and a sick old mother. Hitler's troops occupied Kiev on September 19, 1941 and from the very first day started to rob and kill Jews.… We were living in terror. When I saw the posters on the city's streets and read the order: "All the Jews of Kiev must gather at Babi Yar," about which we had no idea, in my heart I sensed trouble. A tremor shook my entire body. I understood that nothing good was awaiting us at Babi Yar. So I dressed my little ones, the younger one [the girl] who was 3 years old and the older one [the boy] - 5, packed their belongings into a small sack, and took my daughter and son to my Russian mother-in-law. Afterwards, I took my sick mother and, following the order, she and I started out on the way to Babi Yar. Hundreds, no thousands, of Jews were walking the same way. An old Jew with a long white beard walked next to me. He wore a talis [prayer shawl] and tefillin [phylacteries]. He was murmuring quietly. He prayed the same way as my father did when I was a child. Ahead of me a woman with two children in her arms walked along, while the third child clung to her apron-strings. The sick women and elderly people were taken by carts, on which bags and suitcases were piled up. Small children were crying. The older people who had difficulty walking were sighing in a barely audible way, but they silently continued their path of sorrow….

Russian husbands accompanied their Jewish wives. Russian wives accompanied their Jewish husbands. When we neared Babi Yar, shooting and inhuman cries could be heard. I started to grasp what was going on, but said nothing to my mother. When we entered the gate, we were ordered to hand over [our] documents and valuables, and to take off our clothes. One German approached my mother and tore her gold ring off her finger. Only then did my mother say [to me]: "Dinochka-you are Pronicheva, a Russian. You should save yourself. Run to your little ones. You should live for them."

But I could not run. All around were standing Fascists armed with submachine-guns, Ukrainian [auxiliary] policemen, and fierce dogs ready to tear a human apart. Furthermore, how could I leave my mother alone? I hugged her, burst into tears, but I could not leave her.

My mother pushed me away from her, crying: "Go quickly!" I then approached a table where a fat officer was sitting, showed him my passport, and said quietly: "I am a Russian." He looked closely at my passport, but at that moment a policeman came running up and muttered: "Don't believe her, she is a kike. We know her." The German told me to wait and to stand aside.

Each time I saw a new group of men and women, elderly people, and children being forced to take off their clothes. All [of them] were being taken to an open pit where submachine-gunners shot them. Then another group was brought. With my own eyes I saw this horror. Although I was not standing close to the pit, terrible cries of panic-stricken people and quiet children's voices calling "Mother, mother…" reached me. I saw all this, but

in no way could I understand how people were killing other human beings only because they were Jews. And then I understood that Fascists are not human beings, but beasts. I saw a young woman, completely naked, nursing her naked baby when a policeman came running up to her, tore the baby from her breast, and threw it into the pit alive. The mother rushed there after her baby. The fascist shot her and she fell down dead.

The German who ordered me to wait brought me to some superior of his, gave him my passport, and said to him: "This woman says she is a Russian, but a policeman knows that she is a kike." The superior took the passport, examined it for a long time, and then muttered: "Dina is not a Russian name. You are a kike. Take her away!" The policeman ordered me to strip and pushed me to a precipice, where another group of people was awaiting their fate. But before the shots resounded, apparently out of fear, I fell into the pit. I fell on the [bodies] of those already murdered.

During the first moments I couldn't grasp anything - either where I was or how I got there. I thought that I had gone mad, but when people started to fall on top of me, I regained consciousness and understood everything. I started to feel my arms, legs, stomach, [and] head to make certain that I had not even been wounded. I pretended to be dead. Those who had been killed or wounded were lying under me and on top of me - many were still breathing, others were moaning…. Suddenly I heard a child weeping and the cry: "Mummy!" I imagined my little girl crying and I started to cry myself. The shooting was continuing and people kept falling. I threw bodies off of me, afraid of being buried alive. I did so in a way that would not attract the attention of the policemen.

Suddenly all became quiet. It was getting dark. Germans armed with submachine-guns walked around, finishing off the wounded. I felt that somebody was standing above me, but I did not give any sign that I was alive, even though that was very difficult. Then I felt we were being covered with earth. I closed my eyes so that the soil would not get into them, and when it became dark and silent, literally the silence of death, I opened my eyes and threw the sand off me, making sure that no one was close by, no one was around, no one was watching me. I saw the pit with thousands of dead bodies. I was overcome by terror. In some places the earth was heaving - people half-alive were [still] breathing.

I looked at myself and was terror stricken - the undershirt covering my naked body was soaked with blood. I tried to stand up but was unable to do so. Then I said to myself: "Dina, stand up. Get away. Run from here, your children are waiting for you." So I stood up and ran, but then I heard a shot and understood that I had been seen. I fell to the ground and remained silent. It was quiet. Still on the ground, I started to move quietly toward the high hill[s] surrounding the pit. Suddenly I felt that something was moving behind me. At first I was afraid and decided to wait for a minute. I turned around quietly and asked: "Who are you?" I was answered by a thin, scared child's voice: "Auntie, don't be afraid, it's me. My name is Fima. My last name is Shnaiderman. I am 11 years old. Take me with you. I am very afraid of the dark. I moved closer to the boy, hugged him tightly, and started to weep silently. The boy said: "Don't cry, Auntie."

We both started to move silently. We reached the edge of the precipice, rested a little, and then continued to climb further, helping each other. We had reached the top of the pit and were standing, about to proceed in the direction we thought best, when a shot rang out. By instinct we both fell to the ground. We kept silent for several minutes, afraid to utter a single word. When I calmed down, I moved close to Fimochka, took shelter at his side, and asked him quietly: "How do

you feel, Fimochka?" There was no answer. In the darkness I felt his arms and legs. He was not moving. There was no sign of life. I rose a bit and looked into his face. He was lying with closed eyes. I tried to open them until I realized that the boy was dead.

Apparently, the shot that was heard a moment earlier took his life. I caressed the boy's cold face, bidding him farewell, then I stood up and started to run. Only after making sure I was far away from that terrible place called Babi Yar did I allow myself to walk upright, to a hut that could barely be made out in the darkness.

Excerpt from the poem *BABI YAR* by Yevgeni Yevtushenko, Translated by Benjamin Okopnik (https://remember.org/witness/babiyar):

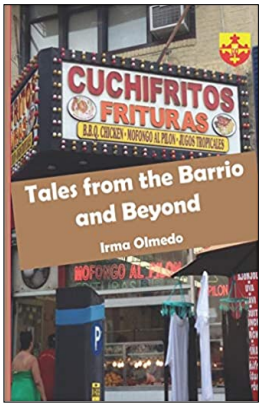
No monument stands over Babi Yar.
A steep cliff only, like the rudest headstone.
I am afraid.
Today, I am as old
As the entire Jewish race itself . . .

Wild grasses rustle over Babi Yar,
The trees look sternly, as if passing judgement.
Here, silently, all screams, and, hat in hand,
I feel my hair changing shade to gray.

And I myself, like one long soundless scream
Above the thousands of thousands interred,
I'm every old man executed here,
As I am every child murdered here.

Book Reviews

Tales from the Barrio and Beyond by Irma Olmedo (Floricanto Press, 2020)



Irma Maria Olmedo was born in Puerto Rico, and moved to New York City at the age of eight with her family. She remained in the Lower East Side of New York City, where she pursued a Bachelor's and Master's Degrees at the City University of New York. After marrying, she moved to Wisconsin, Chicago and Ohio, received a master's in Latin American Studies from the University of Wisconsin-Madison, a Certificate of Advanced Studies in Curriculum from the University of Chicago, and a Ph.D. in Education from Kent State University in Ohio. She taught in various colleges and universities, most recently at the University of Illinois-Chicago, from which she retired.

"Barrio tales is a warm-hearted collection of short stories on memory, love, and loss told with compassion, humor and wit. Moving from Puerto Rico to barrios across the US, each story is a gem that captures the sights, sounds, smells, spirit, and emotions of a community on the move from the island to the diaspora. Irma María Olmedo has a keen ear for dialogue and is an original and inventive storyteller. Anyone interested in the immigrant experience will love these stories." – *Dr. Lourdes Torres, Editor, Latino Studies, Vincent de Paul Professor, Department of Latin American and Latino Studies, DePaul University*

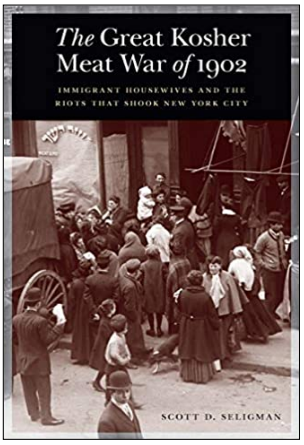
"In this collection of short stories, Irma Olmedo immerses her readers in the world of her childhood growing up in New York's El Barrio during the 1950s. Tinged with nostalgia for her years surrounded by family, celebratory meals, and togetherness while facing economic challenges as other working-class Puerto Rican families in la gran urbe, Olmedo's stories reclaim the humanity of displaced Puerto Rican families in New York through dialogues that are succinct yet truly human, exploding with a candidly felt, nurturing cariño. While the focus rests on her extended family, the stories reveal a larger social and historical moment in New York. Themes such as the mistranslations of migration through consumerism, the power of music and memory, the social alliances between Puerto Ricans and Italians, the limited access to

resources, gender and sexual identities, and the diverse generational perspectives of identity and culture across time, all come together in these beautiful narratives of culture, family and communities. Olmedo's unique talent in assuming the voices of her family members throughout these stories, including her own as an adult, is evident throughout the collection. Bravo to a new voice that humanizes Puerto Ricans in the diaspora at a time when the State brutally dismisses our lives as unworthy of recognition." —*Frances R. Aparicio, Professor Emerita, Northwestern University*

"There is plenty of humor here as well as human connections. While Puerto Ricans have been citizens of the United States since 1917, when they come to the mainland, they have much to learn about how Americanos live and think. Olmedo stories help people see the deciphering of this culture that is necessary to build a life. The author gives readers a context for understanding what it means for people coming from an island where dogs fend for themselves to a city where people purchase dog food and clothing for their animals." – *Elizabeth Higginbotham*

The Great Kosher Meat War of 1902: Immigrant Housewives and the Riots that Shook New York City by Scott D. Seligman (Potomac Books, 2020).

(Review by Scott D. Seligman)



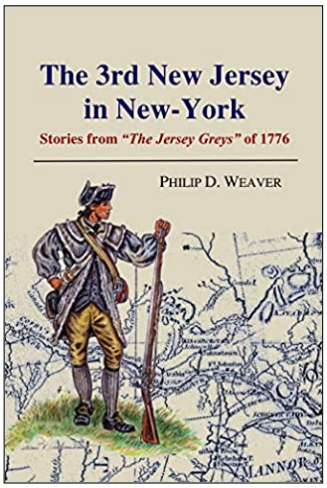
This account of the Great Kosher Meat War of 1902 is a milestone in the history of Jewish-American women. Facing a quantum leap in the price of kosher meat, immigrant Russian and Eastern European Jewish women took to the streets of Manhattan's Lower East Side in 1902 in an effort to shut down every kosher butcher shop in the neighborhood until prices came down. Contemporary press reports described it as a modern Jewish Boston Tea Party. Customers who crossed picket lines were heckled and assaulted, their parcels of meat hurled into the gutter. Butchers who refused to close were attacked, their windows smashed, stocks ruined, fixtures destroyed. And brutal blows from police nightsticks sent many women to local hospitals and others to court. Although the men behind the price rise were members of a cartel of meatpackers hundreds of miles away in the Midwest, Jewish housewives in Brooklyn, the Bronx, Harlem, Newark and even Boston soon joined in solidarity. And though the women had no previous experience in politics, they managed to

organize themselves into a potent fighting force, successfully challenge powerful, vested corporate interests and, in the process, set a pattern for future generations.

A History of America in Ten Strikes by Erik Loomis (New Press, 2018)

A History of America in Ten Strikes challenges all of our contemporary assumptions around labor, unions, and American workers. In this brilliant book, labor historian Erik Loomis recounts ten critical workers' strikes in American labor history that everyone needs to know about (and then provides an annotated list of the 150 most important moments in American labor history in the appendix). From the Lowell Mill Girls strike in the 1830s to Justice for Janitors in 1990, these labor uprisings do not just reflect the times in which they occurred, but speak directly to the present moment. For example, we often think that Lincoln ended slavery by proclaiming the slaves emancipated, but Loomis shows that they freed themselves during the Civil War by simply withdrawing their labor. He shows how the hopes and aspirations of a generation were made into demands at a GM plant in Lordstown in 1972. And he takes us to the forests of the Pacific Northwest in the early nineteenth century where the radical organizers known as the Wobblies made their biggest inroads against the power of bosses. But there were also moments when the movement was crushed by corporations and the government; Loomis helps us understand the present perilous condition of American workers and draws lessons from both the victories and defeats of the past. In crystalline narratives, labor historian Erik Loomis, an associate professor of history at the University of Rhode Island, lifts the curtain on workers' struggles, giving us a fresh perspective on American history from the boots up.

The 3rd New Jersey in New-York: Stories from "The Jersey Greys" of 1776 by Philip Weaver (Continental Consulting, 2020).



Colonel Elias Dayton's newly formed 3rd New Jersey Regiment mustered in New York City on May 1, 1776 as part of the 2nd establishment of the Continental Army. Sent to Canada with Brig. Gen. John Sullivan's relief force, it was diverted at Albany to handle Indian-Loyalist concerns in the Mohawk Valley. Come October, the entire regiment left to reinforce Fort Ticonderoga, Mount Independence, and their dwindling garrisons. After a difficult winter, they were finally able to return home in the Spring of 1777. The book features nearly 270 footnotes, bibliography, and

mini-biographies of some of the personalities that interacted with the regiment during its service, including primary sources as the Philip Schuyler Papers, Peter Force's American Archives, Joseph Bloomfield's journal, two other journals, original company account books, period documents, muster rolls, and pension records. Phil Weaver is an original member of the West Point Chapter, Company of Military Historians and is editor and principle author of *The Greatest Hits of The Colonial Chronicle: The Rev-War Collection* (2016).

From the Folks Who Brought You the Weekend: A Short, Illustrated History of Labor in the United States by Priscilla Murolo and A. B. Chitty, Illustrations by Joe Sacco (New Press, 2018)

Sets the standard for viewing American history through the prism of working people. From indentured servants and slaves in seventeenth-century Chesapeake to high-tech workers in contemporary Silicon Valley, the book "[puts] a human face on the people, places, events, and social conditions that have shaped the evolution of organized labor." In this edition, the authors added a wealth of fresh analysis of labor's role in American life, with new material on sex workers, disability issues, labor's relation to the global justice movement and the immigrants' rights movement, the 2005 split in the AFL-CIO and the movement civil wars that followed, and the crucial emergence of worker centers and their relationships to unions. Includes two entirely new chapters – one on global developments such as offshoring and a second on the 2016 election and unions' relationships to Trump.

Secret Lives of the Underground Railroad in New York City: Sydney Howard Gay, Louis Napoleon and the Record of Fugitives by Don Papson and Tom Calarco (McFarland, 2015)

During the fourteen years Sydney Howard Gay edited the American Anti-Slavery Society's *National Anti-Slavery Standard*, he worked with some of the most important Underground agents in the eastern United States. Gay's closest associate was Louis Napoleon, a free black man who played a major role in the James Kirk and Lemmon cases. For more than two years, Gay kept a record of the fugitives he and Napoleon aided. These never before published records are annotated in this book. It describes the network of black and white men and women who were vital links in the extensive Underground Railroad, conclusively confirming a daily reality.

Long Road to Freedom: Surviving Slavery on Long Island ed. Jonathan Olly, curator, The Long Island Museum.

This publication is based on an exhibition of the same name that ran at the Long Island Museum of American Art, History, and Carriages, from February 15 to May 27, 2019. More than fifty organizations, companies, governmental offices, and private individuals contributed objects and digital images. This unprecedented collection of material in one place for only a limited time prompted the desire for a publication that would provide a permanent record of the exhibition. The following pages expand on the text from the exhibition, and reproduce a selection of its images and artifacts.

People of African descent have played an integral role in Long Island's history, just as they make essential contributions to this region's present and future. In 1626 two years after the Dutch West India Company established New Amsterdam on Manhattan, it acquired 11 enslaved Africans to toil on its farms and infrastructure projects.

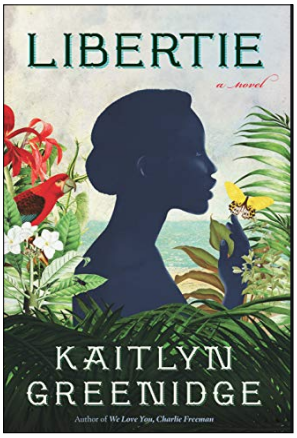
Recognizing the value of this forced labor, Dutch merchants imported additional enslaved men and women from Africa and the Caribbean to help build the growing colony. Concurrently, English settlers started new communities on eastern Long Island, including Gardiner's Island (1639), Southold and Southampton (1640), and East Hampton (1648). In the 1650's, Nathaniel Sylvester and his wife Grizzell moved to Shelter Island from Barbados, bringing along enslaved Africans – likely the first ones on the East End – to work on their large estate that supplied provisions to Caribbean sugar plantations.

In 1664, the English took control of New York, making it a hub of the Atlantic slave trade. A 1698 census of Long Island recorded 1,053 Africans among the 8,261 inhabitants. And their numbers only grew. From 1700 to 1772, slave traders brought at least 5,305 enslaved Africans into the port of New York, with many more likely smuggled in to evade taxes. In 1749, they comprised 34% of the population of Kings County, 17% of Queens County, and 14% of Suffolk County. Overall, New York had more enslaved people than any colony north of Maryland during the colonial period.

For over two centuries, enslaved Africans performed vital domestic, industrial, and agricultural labor throughout the region. At the same time, they struggled to survive in often challenging circumstances, to maintain their own cultural identity, and to resist the institution that bound them. Thanks to the allied efforts of Black and white antislavery advocates, New York State finally abolished slavery in 1827.

Yet some legacies of slavery – especially patterns of systemic racism and persistent economic inequality – stubbornly endure on Long Island to this day. Many people have little knowledge or awareness of this critical story. To correct this historical amnesia, we must both reflect on why the damaging effects of slavery have been so long obscured and honor the many contributions of African Americans to our shared heritage – through continued research, preservation, and celebration.

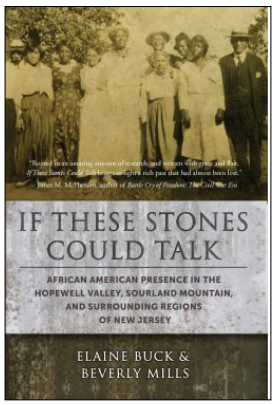
Libertie by Kaitlyn Greenidge (Algonquin, 2021)



This novel about New York City in the post-Civil War era is based on the lives of Susan Smith McKinney Steward, the first Black female doctor in New York State, and her daughter. "Libertie Sampson was all too aware that her purposeful mother, a practicing physician, had a vision for their future together: Libertie would go to medical school and practice alongside her. But Libertie, drawn more to music than science, feels stifled by her mother's choices and is hungry for something else — is there really only one way to have an autonomous life? And she is constantly reminded that, unlike her mother, who can pass, Libertie has skin that is too dark."

School Library Journal describes the novel as appropriate for high school students. "The question of freedom in all its varied senses weave throughout this stunning historical novel. Libertie, a dark-skinned girl, was born free in post-Civil War Brooklyn. Her light-skinned mother (based on a real-life figure) worked to help with the Underground Railroad and as a doctor, a practice she expects Libertie to take over. But after spending time at an all-Black girls school, Libertie finds herself drawn away from science and towards music.

Searching for a freedom to call her own, Libertie agrees to marry a Haitian man who claims that in Haiti, she will be treated as his equal. However, she is startled to discover that even there, she is expected to be subordinate. She struggles with this new life for herself, questioning her decision to give up the potential for a more independent life alongside her mother in Brooklyn. Woven through Libertie's coming of age is her growing understanding of colorism, classism, racism, and patriarchy as she struggles to define what being free means for a Black woman. This engaging novel immerses readers in a world rich with historical detail that brings to life lesser-known aspects of post-Civil War American history, such as Black women in medicine and the relationship between Haiti and the United States."



If These Stones Could Talk: African American Presence in the Hopewell Valley, Sourland Mountain and Surrounding Regions of New Jersey by Elaine Buck and Beverly Mills with Kimberly Nagy (Wild River, 2018)

This book uses the story of men and women buried in the African-American Stoutsburg cemetery near Hopewell, New Jersey to tell the story of black communities in the Hopewell Valley and the Sourland Mountains. "Cemeteries have stories to tell, voices to unearth--and lessons from the past that we can draw upon to better shape the future. *If These Stones Could Talk* brings fresh light to a forgotten corner of American history that begins in a small cemetery in central New Jersey. Authors of *If These Stones Could Talk* Elaine Buck and Beverly Mills started their journey through the past as two middle aged African American women with busy but quiet lives. They were both board members of the Stoutsburg Cemetery Association, a cemetery that is nestled in New Jersey's Sourland Mountain region. The cemetery was purchased by three Black men in the early 19th century to bury Blacks with honor and dignity. When Buck and Mills got an unexpected call for help, what began as a search through the woods for gravestone markers soon had them rummaging through land deeds and making relentless calls to state officials, archeologists and reporters. Their foray into historic preservation work convinced Buck and Mills that they had a lot more work left to do to connect African American history to local and national history books--within which they still felt largely absent from the most visible narratives in United States history. In warm but unflinching voices authors Buck and Mills offer readers a unique window into our past. These stories, including dozens of oral histories, consecrate the collected lives of a minority Black community in a predominantly White region, a pattern of community that reflects a larger, deeply important but typically overlooked national story in small towns all over the United States."

Affordable Housing in New York: The People, Places, and Policies That Transformed a City edited by Matthew Gordon Lasner and Nicholas Dagen Bloom (Princeton, 2016)

Source: https://blackamericaweb.com/2016/03/16/litt

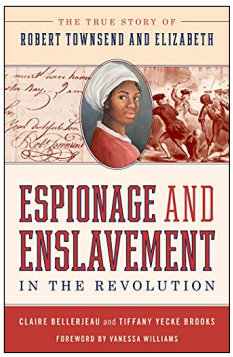
le-known-black-history-fact-dunbar-apartments/

The Dunbar Apartments, also known as the Paul Laurence Dunbar Garden Apartments or Dunbar Garden Apartments, is a complex of buildings located on West 149th and West 150th Streets between Frederick Douglass Boulevard and Adam Clayton Powell Jr. Boulevard in Harlem. They were built by John D. Rockefeller, Jr. from 1926 to 1928 to provide housing for African Americans, and was the first large cooperative aimed at that demographic. The buildings were designed by architect Andrew J. Thomas and were named in honor of the noted African American poet Paul Laurence Dunbar.

The complex consists of six separate buildings with a total of 511 apartments (as constructed) and occupies an entire city block. The buildings center around an interior garden courtyard, with each building U-shaped so that every apartment receives easy air flow and direct sunlight at some point during the day. The Dunbar is considered the first large garden-complex in Manhattan. The complex was designated a New York City Landmark in 1970, and was listed on the National Register of Historic Places in 1979.

The Dunbar Apartments were constructed as an experiment in housing reform, to alleviate the housing shortage in Harlem and to provide housing for African Americans. Rather than being set up as rental apartments, the complex was a housing cooperative. Tenants were required to pay a down payment of $50 per room, and then $14.50 per room per month, much of which went towards a mortgage on the space. In 22 years, if payments were all made on time, the tenant would own the apartment. The project was both the first large cooperative aimed at African Americans, and also New York City's first large garden apartment complex. The original tenants were primarily middle class, and inexpensive childcare was provided on-site to support working mothers. However, the building opened in 1928, and the Great Depression began just a year later. The management of the complex was forced to loosen a number of cooperative rules in order to allow people to, for example, take in lodgers. Even so, too many tenants failed to make their payments and the buildings defaulted on their mortgage to Rockefeller.

Noted African American personalities who lived in the Dunbar Apartments include W.E.B. DuBois, Paul Robeson, A. Philip Randolph, Bill 'Bojangles' Robinson, Countee Cullen, and Matthew Henson.

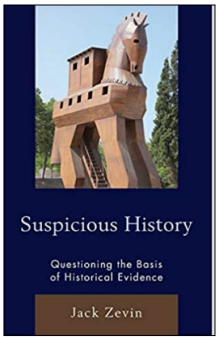


Espionage and Enslavement in the Revolution: The True Story of Robert Townsend and Elizabeth by Claire Bellerjeau and Tiffany Yecke Brooks (Rowman and Littlefield, 2021)

"In January 1785, a young African American woman named Elizabeth was put on board the Lucretia in New York Harbor, bound for Charleston, where she would be sold to her fifth master in just twenty-two years. Leaving behind a small child she had little hope of ever seeing again, Elizabeth was faced with the stark reality of being sold south to a life quite different from any she had known before. She had no idea that Robert Townsend, a son of the family she was enslaved by, would locate her, safeguard her child, and return her to New York—nor how her story would help turn one of America's first spies into an abolitionist. Robert Townsend is best known as one of George Washington's most trusted spies, but few know about how he worked to end slavery. As Robert and Elizabeth's story unfolds, prominent figures from history cross their path, including Benjamin Franklin, Alexander Hamilton, John Jay, Benedict Arnold, John André, and John Adams, as well as participants in the Boston Massacre, the Sons of Liberty, the Battle of Long Island, Franklin's Paris negotiations, and the Benedict Arnold treason plot."

Claire Bellerjeau currently serves as historian and director of education at Raynham Hall Museum in Oyster Bay, New York, and has been researching the Townsend family and their slaves for over sixteen years, including curating a yearlong exhibit on the Townsend "Slave Bible" in 2008. Tiffany Yecke Brooks holds a PhD in American and Dramatic Literature from Florida State University and has spoken and published widely on early portrayals of race in trans-Atlantic performance as well as the emerging American identity in the late eighteenth and early nineteenth centuries.

In the foreword, Vanessa Williams wrote "At a time when historically marginalized voices and stories are at last being brought to the forefront, it's exciting to learn about a true story explaining details of the Revolutionary War on Long Island, African American history in New York, and the valiant fight for independence in a world full of loss, heartache, and eventual triumph. Claire's research and commitment bring history to life and reveal a new African American female hero."



Suspicious History: Questioning the Basis of Historical Evidence by Jack Zevin (Rowman & Littlefield, 2021)

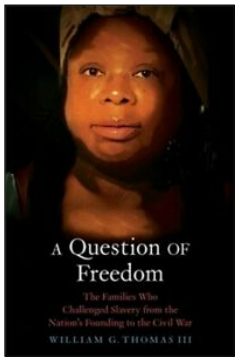
Jack Zevin, Professor Emeritus at Queens College-CUNY, starting teaching social studies in Chicago in the 1960s. He is an advocate for interactive and critical thinking methods of thinking about history

in the Socratic tradition of questioning everything. The major premise of the book is that "history is among the most dangerous subjects taught. We should maintain an active sense of suspicion about origins, sources, and authors."

In *Suspicious History: Questioning the Basis of Historical Evidence*, Zevin combines years of experience with wit and skepticism. He is an educational heretic at heart and that is a good thing and a great strength of this book. Instead of celebrating the latest innovations, Zevin points out that good history teaching, good social studies, has always focused on student analysis of primary and secondary sources and putting together the puzzle of the past to understand the present.

Ronald Banaszak argues that *Suspicious History* challenges contemporary history instruction by providing clear guidance regarding how to teach history in a more thoughtful way. Those who apply these ideas will be teaching in the best tradition of social studies education. This book provides rational and practical means to achieve more powerful and thoughtful history education.

Contents include "Suspicious!: Alerting Ourselves to the Suspicions, Dangers and Excitements of Historical Thinking;" Facts: Data as Information;" Bias: Human Prejudice and Feelings of Superiority;" and Pedestal: Idolizing and Glorifying versus Demonizing and Deprecating."



A Question of Freedom: The Families Who Challenged Slavery from the Nation's Founding to the Civil War, by William G. Thomas III

(Review by Hank Bitten)

Having taught the colonial unit for decades as part of the U.S. History 1 course, I always dedicated time to Lord Calvert, the persecution of Roman Catholics in Maryland, the Toleration Act of 1649, and life of Charles Carroll of Carrollton. Although I would document his wealth and plantation, I never made the connection to his slaves or the role of the Roman Catholic Church in operating a tobacco plantation with slaves in Prince George's County.

The history of slaves in Maryland and the role of the Society of Jesuits in conducting the business of a tobacco corporation in complicated. As a result of reading ***A Question of Freedom***, I have a new perspective and credible documentation of how slavery became rooted in the laws of our colonies, states, and national government.

The opening chapter is a compelling account of the life of Edward Queen who sued for freedom in 1791 because he was the son of a freewoman, his grandmother. (p. 3) The struggle for freedom by Edward Queen continued for 22 years until the decision in *Queen v. Hepburn* by the U.S. Supreme Court in 1813. His attorney was Francis Scott Key.

Teachers who are looking for the right questions to engage students in historical inquiry and investigative research will find the questions presented by Professor Thomas (University of Nebraska, Lincoln) a valuable resource. Here are some examples:

1. Why did the Jesuits and other slaveholders fight so ferociously in court to hold on to the people they enslaved?
2. What did people like Edward Queen hope to achieve, and what did they think was within their reach?
3. Why did lawyers, like Francis Scott Key take these cases and how did judges, even those with moderate antislavery convictions, end up advancing legal principles in the trials that would ultimately uphold slavery?
4. How did Duvall, Key, and Queen families know one another long before the case was argued in the Supreme Court in February 1813?
5. Did the Queen case leave any lasting impression on the thinking of Francis Scott Key when he wrote the poem that would become "*The Star Spangled Banner?*' (p. 5)

Professor Thomas discovered the name of Allen Bowie Duckett, Associate Justice to the Circuit Court of the District of Columbia in his research. Justice Duckett's father presided over a case for freedom by the Edward Queen family and ruled in their favor. In fact, this decision resulted in the freedom of twenty members of the Queen family. What Professor Thomas discovered through his research was that his grandmother's family owned plantations adjacent to the area known as White Marsh on the Chesapeake Bay peninsula. He discovered that Elizabeth M. Duckett claimed slaves at the end of the Civil War. The document reported Henny Queen, age 35, and her five children ages six months to eight years old.

Teachers interested in teaching about Continuity and Change will see insights in Chapter 2 about how the aftermath of the Seven Years War and the American Revolution gave rise to the election of liberal and conservative members in the British House of Commons. In America, laws about slavery were limited to each colony before 1789 but in the case of England, its protection, importation, manumission, and abolition applied to a global colonial empire.

Did British common law apply to its colonies?

Even though the importation of slaves was legal in the United States until 1808, slaves who were brought to England were **not** compelled to leave according to a common law decision by Chief Justice Lord Mansfield in the decision of James Somersett. James Somersett, a slave, was taken to England by his master, Charles Stewart, a customs officer in Boston. He ran

away and was eventually tracked down and placed in prison. A writ of habeas corpus was issued for his release by the abolitionist Granville Sharp in connection with a pending case by merchants from the West Indies who wanted assurance by common law that slaves were a safe investment. The case of *Somersett v. Stewart*, 1772 became a landmark case that inspired hope for slaves held in bondage throughout the British empire.

The language of the S*omersett* decision indicates the complexities of the status of slaves as persons under natural and moral law or as property protected by laws. England will not abolish slavery for 60 years (1833) but without a specific law in England to sanction slavery, a person with the legal status of a slave in a colony could not be forced to leave England and return to slavery. James Somersett continued with his status as a slave but could not be forced to return to chattel slavery. The language is confusing in stating that slavery was odious but a temporary presence in England did not guarantee manumission, and questions would continue regarding if the common law ruling applied only to the definition of being **in** England or if being on a ship or at a port in the Tames River applied.

"Mansfield's decision moved slavery entirely out of the reach of the common law and its moral protection. Whatever slavery was, it was not sanctioned by English common law. As a result, *Somersett v. Stewart* wiped out the line of seventeenth century precedents that had once propped up slavery as a lawful form of property." (p. 34)

Professor Thomas researched the case of *Mahoney v. Ashton* in Maryland. *"In its length and complexity, Mahoney v. Ashton was like almost no other petition for freedom in American history."* (p. 88) Charles Mahoney and 40 of his relatives were owned by Charles Carrollton, Maryland's leading politician and a signer of the Declaration of Independence.

The basis of the trial dated back to Ann Joice, grandmother of Charles Mahoney. Ann Joice was a black indentured servant from Barbados who spent time in England before coming to Maryland to work for Lord Baltimore. As an indentured servant, she should be entitled to her freedom, as should her 1,500 descendants who were slaves in Maryland. People of color born from a free woman were not slaves! Unfortunately, it was difficult to provide evidence that she was in England. The research provided in this case, with its twists and turns, is worth your reading. In the trial, the jurors heard testimony from hearsay of Mary Queen, a free black woman who came to Virginia from New Spain instead of the Popo region of West Africa as claimed by Benjamin Duvall, representing the slaveholders.

"The all-white slaveholding jury gave greater weight to the testimony of the Queen witnesses, followed the ruling of the general court in Edward's case, and rendered a verdict in favor of freedom for Phillis Queen. The decision made sense. A higher court determined Edward Queen was free, so surely his mother, Phillis should be also. Since Edward's grandmother, Mary Queen was "not a slave," surely her daughter could not be a slave either." (p. 76) *"On May 12, 1799, the jury returned an unambiguous verdict: 'Charles Mahoney is a free man.'"* (p. 99)

As a result of this decision, twenty related lawsuits freed over fifty children and grandchildren. *"The trials cost John Ashton and the Jesuits 6,795 pounds of tobacco in damages, court costs, and fees."* (p. 78) The year is 1796 and the cost was even greater since tobacco prices were depressed in the mid-1790s. In this same year, the Maryland legislature allowed manumission by last will and testament for individuals in good health, under the age of forty-five, who could support themselves. Unfortunately, legal precedents can change and Charles Mahoney's family experienced their loss of freedom.

"On June 25, 1802, the High Court of Appeals reversed the May 1799 judgment freeing Charles Mahoney. The defeat was total." Setting a foot in England was no longer a basis for the right to life, liberty, and the pursuit of happiness for Charles, Patrick, and Daniel Mahoney or others. (p. 112)

What a teachable moment!

1. Is this decision evidence that in the United States, slaves were defined as property because of the color of their skin?
2. Is this decision a reaction against the popularity of the Jeffersonian Republicans after the Election of 1800?
3. Did the ill-fated rebellion near Richmond, Virginia by Gabriel Prosser in 1800 and the French and Haitian Revolutions increase fears of mob rule and the loss of property?
4. Is the decision valid based on the arguments of Robert Goodloe Harper that *Somersett v. Stewart* only suspended a slaveholder's right to property?
5. Is the position of the Democratic Republicans contradictory in its support for slavery on the basis of race while advocating for the freedom of specific individuals, like the Mahoney family?

These questions should motivate deeper questions by your students leading to evidence that legal precedents are being established in states that will support the basis of Roger Taney's obiter dictum in *Dred Scott v. Sandford* in 1857. The ***Question of Freedom*** provides insights into why laws for voting based on the ownership of property were changed to qualifications based on race and skin color. (p. 115) States began to introduce legislation outlawing manumission and requiring free blacks to carry a certificate of freedom signed by the county court. Judges provided instructions to jurors that the burden of proof fell on the enslaved person to prove their freedom and that the color of their mulatto skin

was white. *"Judges and juries would observe their color, hair, and physical features. Testimony about the racial features of their ancestors would give greater weight than what contemporaries said about their status as free persons."* (p. 132)

The impact of the domestic slave trade

The freedom case of Priscilla and Mina Queen (*Queen v. Hepburn)* offers unique insights into the slave trade, black market trade of enslaved persons, impact of bankruptcy on slaveowners and enslaved persons, and changing financial markets. The case began in 1809 and a successful outcome depended on Priscilla and Mina Queen proving their grandmother was Nanny Cooper, the daughter of Mary Queen who was in England, and establishing that she came to Maryland as a free woman before 1715 (100 years ago).

John Hepburn, inherited over one thousand acres in 1775 and over the years overspent his fortune in a lucrative life style. As a result of filing for bankruptcy, his creditors could acquire slaves, sell them, and separate them from their children. Blacks, both free and slave, were in high demand to meet the labor needs for the construction of buildings and roads in the new capital city of Washington D.C. and to pick cotton to meet the international demand for cotton textiles.

The U.S. prohibited the international slave trade of slaves in 1808 but the domestic slave trade became a daily event at auctions. *"Former New York congressman John P. Van Ness advertised in the newspaper a year later that he had 'A Negro Boy for Sale.'"* (p. 166) When Catholic women joined the convent, their parents gave the Roman Catholic Church their dowries, which often included slaves. As a result of the increasing population of people of color in the new capital, strict black codes designed to limit freedom in the evening were enacted. (p. 162)

Chapter 5 presents the facts in a concise manner that offers teachers an opportunity to create a mock trial simulation of *Queen v. Hepbu*rn and *Queen v. Neale*. These cases have twists and turns regarding hearsay evidence, transcription errors in documents, and connections to shipping records and wills. Furthermore, the Queen's lawyer is Francis Scott Key and one of the associate judges on the U.S. Supreme Court, Gabriel Duvall, had previous ruled in favor of Charles Mahoney. There is also a map of Washington D.C. (1815) identifying the homes and offices of the major individuals in this story. The research is splendid and the controversial issues for students to debate provide a powerful understanding of both systemic racism in the United States and the depth of individual freedom. The arguments for the protection of property are real and the right to individual freedom is powerful. (pp. 169 -179

1. William Cranch, Federalist and nephew of Abigail Adams is the chief judge of the circuit court in D.C. Although a Federalist, expert in property contracts, his decisions generally benefited slaves in their freedom suits.
2. Francs Scott Key presented all the depositions from the 21 freedom suits of the Queen family that Gabriel Duvall had taken years

before. The evidence that Mary Queen was an indentured servant was carefully explained.
3. Fredus Ryland was a star witness and had previously given a deposition in 1796 stating that he met Mary Queen and heard her story first hand. His deposition clearly stated that she was 'born free' came from Guayaquil (Ecuador or New Spain) and was transported around the world and to England by Captain Woodes Rogers and lived in London for three years!
4. Everyone who was literate in the United States was familiar with Daniel Defoe's popular book, *Robinson Crusoe*, which is based on the account of Captain Rogers and includes a reference to a passenger Maria. Could this be Mary Queen?
5. Francis Scott Key introduced the will of James Carroll bequeathing a woman named Mary to Anthony Carroll, John Carroll's seven-year old nephew.
6. The attorneys for Rev. Francis Neale, objected to the deposition of Fredus Ryland claiming it was based on hearsay.

Read the digital files of the freedom suits at The Georgetown Slavery Archive and University of Nebraska-Lincoln O Say Can You See Project

Students should ask questions about the rules of evidence in trials, especially in the case of slaves who lacked birth records and travel documents. In the 21st century lawyers and judges argue over what evidence is credible and what needs to be excluded. Many judges were open to hearsay evidence in freedom trials, especially when it was supported by multiple individuals. With the rejection of hearsay evidence, Priscilla Queen and Nina Queen both lost their suit for freedom. However, Nina Queen appealed her decision to the U.S. Supreme Court in February 1813.

In the context of the Fugitive Slave Law of 1850, I taught my students about the slave trade in Washington, D.C. and the market value of the price of slaves. After reading Question of freedom, I realized this needs to be taught much earlier. Professor Thomas provides detailed research of the slave trade and prisons in our nation's capital dating back to 1800 and the demand for laborers in building the U.S. Capitol, ships for our navy, and house servants for elected members of our government. It is a valuable resource for teachers, as is *Solomon Northrup, Twelve Years a Slave*, who want to teach about continuity and change and how the questions relating to slavery, property, and individual freedom changed in the first six decades of the 19th century.

"The men, women, and children were 'bound together in pairs, some with ropes, and some with iron chains." (Report from Dr. Jesse Torrey, circa 1815, p. 196)

Slave trades in Washington D.C.

The Hidden History of Washington, DC: A Guide for Black Folks

The locations of hidden slave pen on the upper floor of George Miller's Tavern on F Street (between 13th and 14th), Williams Yellow House, and Robey's Tavern on Independence Ave. between 7th and 8th Streets.

The story of Ann Williams captures the fear that every black person faced daily as the demand for labor intensified with the construction of roads and buildings and the cotton economy in the South. Ann Williams and her two young daughters were taken from their home in Bladensburg, Maryland and marched in chains for seven miles to Washington D.C. She pried open a window and jumped three floors breaking her spine. George Miller, the tavern owner, kept her on a wooden pallet providing her with food and water.

Engage your students in reflective thinking to determine if his motives were for humanitarian reasons or for profit from the children she would likely give birth to after she was healed. This is a powerful story that your students will never forget. Furthermore, the Circuit Court in D.C. issued a writ of habeas corpus to investigate the incident at the Miller Tavern only to have it rescinded on the grounds that Ann

Williams was property and therefore a writ of habeas corpus could not apply because it is only for persons detained. Her story is even more important because on July 2, 1832, she received her freedom through a verdict from a jury in the District of Columbia Court – 17 years after she jumped from the top floor of Miller's Tavern.

The questions presented by Professor Williams are at times clearly stated and they are also hidden in the perspectives. For example, the argument by George Miller that slaves were property and could be denied a writ of habeas corpus are of national importance. This incident influenced the Missouri Compromise, Tallmadge Amendment, and the African Colonization Society. With every economic crisis in 1817, 1837, with the changing markets for labor, with burgeoning individual debts and personal bankruptcy, enslaved persons were vulnerable.

Henry Clay

Teachers must ask their students how did economics influence the principles of slaveholders such as Francis Scott Key, John Marshall, Roger B. Taney, Henry Clay and other prominent Americans who are also understood as reformers? The evidence illustrates the inequality of the United States of America in a way that the debate over a $15 minimum wage has arguments for maintaining wages below the poverty level and increasing profits for businesses above the expected rate of inflation. History is complicated!

However, the freedom suit filed by Charlotte Dupee in 1829 for her freedom from Henry Clay, Secretary of State, displays these conflicts. Henry Clay is a founding member of the American Colonization Society (the chairperson), an aspiring candidate for president, former Speaker of the House of Representatives, and a senator from Kentucky. Henry Clay stated, "*free black confronted unconquerable prejudices resulting from their color and they never could amalgamate with the free whites of this country."* (pp. 200-201)

Henry Clay purchased Charlotte for $450 (a high price) in 1815. She married Henry Clay's personal assistant and driver, Aaron Dupee. Charlotte and Aaron married and had two children, Charles and Mary Ann. They lived with Henry Clay in his home (Decatur House) on Lafayette Square. Charlotte's parents lived in Maryland as a free family and her family visited with them regularly. Charlotte and Aaron were well known and respected among the Washington political elites and likely very aware of legislation and debates relating to slavery.

Charlotte's law suit was based on the fact that when she was born her parents were free and not slaves. However, she was born in 1787 and her father received his freedom in 1790 and her mother in 1792. She claimed her sale to Henry Clay was illegal. After the Electoral College declared Andrew Jackson as president, Henry Clay would return to Kentucky with Charlotte and Aaron and their two children. They could be separated and sold at any time.

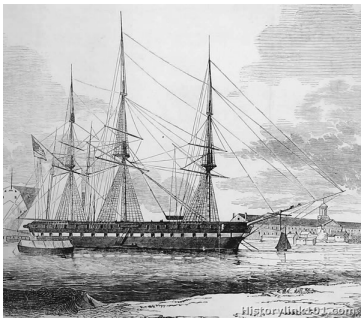
The case embarrassed Henry Clay and called into question his political reputation. In another interesting twist of research, Professor Williams observes that Charlotte remained in Washington D.C. because of her pending lawsuit and found new employment with Martin Van Buren, the new vice-president and political enemy of Henry Clay. The Court decided in May 1830 in favor of Henry Clay with the statement "Charlotte Dupee was born a slave for life." (p.227). Henry Clay instructed his attorney to inform Charlotte to return to his home in Kentucky at her expense. Students will find Henry Clay's letter to his attorney of interest:

"I approve entirely of your order to the Marshall to imprison Lotty (Charlotte). *Her husband and children are here. Her refusal therefore to return home, when requested by me to do so through you, was unnatural towards them as it was disobedient to me. She has been her own mistress, upwards of 18 months, since I left her in Washington, in consequence of the groundless writ which she was prompted to bring against me for her freedom; and as that writ has been decided against her, and as her conduct has created insubordination among her relatives here, I think it is high time to put a stop to it."* (p. 227)

Charlotte Dupee was taken to the D.C. City Jail and sent to Henry Clay's daughter in New Orleans. Charlotte's freedom suit was never reported in the newspapers. In 1840, Henry Clay emancipated Charlotte and her daughter Mary Anne. She was 53 years old. However, Henry Clay did not free Mary Anne's children. Have your students examine slavery in America with snapshots taken in 1790 (ratification of the U.S. Constitution), 1800 (rise of Jeffersonian Republicans), 1810 (end to the importation of slaves), 1820 (Missouri Compromise), 1830 (Charlotte Dupee's freedom suit), 1831 (Nat Turner's Rebellion), and now in 1840 (Whig Party).

Fears every Black American experienced

There were more urban riots in the summer of 1835 than in any other year. The 1835 riots in Washington D.C. exploded in the Washington Navy Yard following the decision to bring thirteen slaves and three free black men to complete the work on the *USS Columbia*. The fear of industrial slave labor might replace skilled white workers. After someone reported the theft of compression pins from the blacksmith shop, the white workers went on strike.



The diary (1813-1865) kept by Michael Shiner, one of the enslaved workers who was a literate carpenter reveals the fears of the black community and a unique perspective of the events in Washington

D.C. Michael Shiner was one year away from his freedom when the riots of 1835 happened. Another event that shook America was the death of John Marshall on July 6, which was followed by the nomination of Roger B. Taney. The diary of Michael Shiner also recorded the arrest of a young African American, Arthur Bowen for the attempted murder of a notable white woman, which involved the U.S. marines to keep order and prevent the lynching of Arthur Bowen. The U.S. district attorney was Francis Scott Key, a tough prosecutor and brother-in-law to Chief Justice Taney, who arrested Professor Reuben Crandall, a botany professor at Yale. There are many factors related to these events in the summer of 1835 for students to analyze and each of them reveals engaging questions about abolition, the influence of the Ebenezer African Methodist Church on Fourth and G Streets, the inequality experienced by residents in the area around the Navy Yard (Northeast), the citywide Memorial Petition calling for the abolition of slavery in the District of Columbia, the slave trading corporation of Isaac Franklin and John Armfield with scheduled transports of slaves to New Orleans, Natchez, and other ports in the South. Some of the questions that intrigued me are:

1. Is holding abolitionist literature and distributing a pamphlet to another person the same as publishing abolitionist literature?
2. Francis Scott Key represented slaves in their request for freedom, is a founding member of the American Colonization Society, defended slave holders, owned seven slaves, freed four of his slaves, and facilitated the sale of 272 black men, women, and children for $115,000 to balance the accounts of Georgetown College. How should I teach my students about the life of Francis Scott Key?
3. Did the rhetoric of the abolitionists, intended to end slavery, encourage slaves to become violent and become counter-productive to the cause of freedom?
4. Was the decision to expand the U.S. Supreme Court in 1837 from seven to nine justices, motivated to protect the property of slaveholders or by the westward expansion of the United States? (President Jackson appointed seven of the nine justices)

Systemic racism

The evidence in Chapter 8 regarding the financial implications of how slaves were *"assembled, sold, and transported,"* the exponential impact of how the sale of a few enslaved persons affected the lives of hundreds, the importance of understanding how the panics or economic recessions of 1837 and 1857 contributed to the sale of enslaved persons and the breaking up of families, and the legal theories that were advanced by slaveholders and abolitionists is powerful and clearly articulated. The claims and arguments in this chapter regarding systemic racism in the United States are convincing.

1. Enslaved persons were treated in every contract and sale as part of a "lot." Individuals were clearly property and packaged in a way that mortgages are sold as bonds in today's market. Individual slaves were sold as priced commodities based on their skin colors, genders, skills, histories, and ages. They were

sold to different buyers in a similar way that odd lot purchases of stocks are bought and sold on today's stock exchanges. Slaves were chattel and appraised for their value. For example, Ann Bell lived independently in Washington D.C. from approximately 1825 to 1836. Unknown to her, she was privately bequeathed as estate property by Gerald T. Greenfield of Tennessee.

"Thirteen-year old Andrew was valued at $375. Caroline, now nine years old, was priced at $250. Eleven-year old Mary Ellen and seven-year old George were valued at $200 each. Five-year old Daniel and his three-year old sister Harriett were priced at $100 each." (p. 303)

2. After the expiration of the Charter of the Bank of the United States in 1836, state banks developed "property banking" to provide capital for land speculation in land and slaves. For example, the Union Bank of Louisiana arranged for slaveholders to leverage their land and slaves as collateral for expanding their cotton plantations. This was called "hypothecation." (p. 281). Unfortunately, when supply was greater than demand, creditors demanded payments on loans in gold or specie, or the price of cotton, sugar, or tobacco declined, slaves were traded and sold. It was heartbreaking for families who were broken up.

3. Slavery was legally defined at the state level. For example, in Louisiana **ALL** Negroes of black color were *"presumed to be slaves."* Slaves could not be freed through a will because they were required to leave the state. In Maryland, the General Assembly ratified a constitutional amendment in 1837 stating that *"the relation of master and slave, in this State, shall not be abolished unless by unanimous vote of the General Assembly and with full compensation to slaveholders."* (p. 263) The reason for this new law was that fugitives were not being returned to Maryland from free states as required by the 1793 Fugitive Slave Act without a legal definition that slaves were property.
4. During the decade of 1831-1840, more than 285,000 slaves from Maryland and Virginia were sold through interstate trade – about 30,000 a year or about 80 a day. (p. 271)
5. The free black population in Maryland doubled between 1790-1800 from 10,000 to 20,000. Forty years later, the number of free blacks had more than tripled to 62,000, and four in every ten African Americans were free. (p. 316)

Slaves purchased on the market walked (perhaps 400-500 miles) to their new destinations in the Carolinas and Georgia or transported on vessels owned by Isaac Franklin and John Armfield, to New Orleans and Natchez.

"Their vessels, built in Connecticut, had been designed specifically for the slave trade, and their holds were similar to those in the ships that plied the transatlantic slave trade. Each captive had only about 36 cubic feet of space, (6x3x2) sometimes less, when more than 180 people were jammed into the tightly packed holds below

decks. Built for Franklin and Armfield's in 1833, the Uncas carried thousands to New Orleans in the booming interstate slave trade. Franklin and Armfield typically separated the men and boys from the woman and girls on the voyage and heavily fortified the section of the ship holding the men. Nothing prevented the captain or the officers from entering the women's hold and seizing any of them for sex. The Uncas carried approximately 50 people." (p. 290)

In 1850, the slave trade in the District of Columbia ended with the Compromise of 1850. The Fugitive Slave Act followed the neutral language in the Constitution of "persons held to service or labor" instead of slaves. Although these words could provide evidence that slaves were persons with basic constitutional rights of due process under the Fifth Amendment, they were seized without a warrant. Even Frederick Douglass, a runaway, was at risk of being returned to slavery!

Professor Thomas raises excellent questions for students to answer:

1. Did enslaved persons have any rights under the Constitution?
2. Was slavery a local condition without fundamental legitimacy in the law and therefore restricted to certain, specific restraints?
3. Did enslaved persons lack any rights at all, and was slavery national in scope and legal authority under the Constitution?

The answers to these questions are difficult as reflected in the response of the abolitionist William Lloyd Garrison. The Compromise of 1850 made Garrison choose between the U.S. Constitution and the moral evil of slavery.

> *"Their idealism was such that they would not participate in purchasing the freedom of a single enslaved person who fled bondage."* (p. 318)

One of the Performance Expectations for students in New Jersey public schools is to learn about free black communities:

6.1.12.HistoryUP.2.b: Analyze the impact and contributions of African American leaders and institutions in the development and activities of black communities in the North and South before and after the Civil War

Although Maryland had the third highest population of slaves in the United States with more than a hundred thousand people in bondage, (p.6), it was also the home to more than 8,000 free blacks living in communities, such as Annapolis and Baltimore and organizing institutions. (p. 42). Forty years later, the number of free blacks was 62,000, and four in every ten African Americans were free. (p. 316) Students need to know this!

Another insight I learned from reading *Question of Freedom* was the diversity of Maryland regarding plantation slavery in the Chesapeake Bay area and the absence of slavery in Frederick County in northwestern Maryland. (p.91)

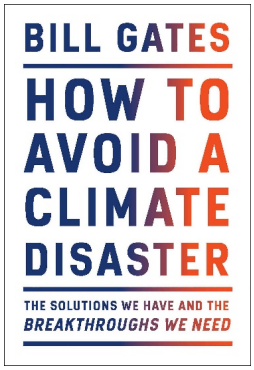
The evidence in ***A Question of Freedom***, regarding the presence of systemic racism in the United States is convincing and it is

presented over 240 years beginning with Mary Queen

For further inquiry and exploration, research the digital resources on the freedom suits of enslaved persons from Maryland.

- The Georgetown Slavery Archive
- University of Nebraska-Lincoln O Say Can You See Project

***How to Avoid a Climate Disaster*, by Bill Gates (2021)**



The New Jersey Department of Education has taken an important step in avoiding a climate disaster. Beginning in September 2022, every New Jersey student in Grades K-12 will be studying the causes and effects of climate change in their community, state, nation, and world. In Social Studies classes, students will be researching, debating, proposing, and implementing solutions to reduce their carbon foot print, propose strategies for a sustainable environment in their schools and community, propose solutions at the state and national level, and collaborate with students and professionals in other countries about global initiatives. The goal of changing behavior at this critical time is to educate students with an interdisciplinary model and approaches in all disciplines.

Bill Gates focuses on solutions to the impending climate crises regarding the harms of the 51,000,000,000 (billion) tons of greenhouse gases that 7,500,000,000 (billion) people contribute to every year! Although on the average this is 70 tons a day, the per person contribution is significantly higher in the United States, New Jersey, and some other countries. Europe has a plan to become the first continent to become carbon neutral in 30 years.

The first application in **How to Avoid a Climate Disaster** is with the metaphors that will help students in the elementary grades to understand the effects of global warming.

For example: Imagine a bathtub of water with the drain closed that is slowly filling up with water. What will eventually happen? What will be the damage to the room or house? Why is it not enough to slow the amount of water filling up the bathtub?

Imagine sitting in a car with the sun shining on the glass windows. What happens to the temperature inside the car? Will opening the window half an inch make the car safe for passengers? Why is the temperature of the earth increasing every year? What will be the result if it continues to increase?

These metaphors will help students understand that small changes in our

behaviors are helpful but they are not likely to solve the problem for what is causing the earth's temperature to continually increase. Teachers will find valuable resources for teaching young children how electricity and cars contribute to greenhouse gas emissions. (Page 55) For example, electricity contributes about 27% of greenhouse gases to our environment. For younger children, teachers need to help their students understand how much electricity (megawatts and kilowatts) one family contributes. The average home uses 28 kilowatt hours of electricity per day. For example, my electric bill stated that our home consumed 630 kilowatt hours over 28 days or 23 kilowatt hours per day.

Ask your students to identify everything in their apartment of home that uses electricity. Then compare kilowatts to a cup or glass of water that would be emptied into a sink or tub with the drain closed. Have your students explain the effects of increasing and decreasing the amount of electricity consumed. The more electricity used and the more people using electricity will generate additional greenhouse gases that will harm the environment.

Another important understanding for younger children is to understand that each item they identify as using electricity uses different amounts of energy. For example, a light bulb might use 40 watts but the hair dryer uses 1,500. The critical application for younger students is to understand that by reducing the amount of electricity consumed helps the environment. In this context, teachers should scaffold to a higher conceptual level by understanding the impacts of more people in the home, community, and world. Reducing greenhouse gases is very difficult which is why understanding that everything we do and everything we produce has a harmful effect on our planet.

The second application is the useful information to support middle school student debates on the solutions to reduce greenhouse gases at the local, state, and national levels.

Middle school students should understand how human activity is accelerating climate changes by warmer temperatures. The technology of renewable sources, (i.e., solar, wind, nuclear, geothermal) should also be familiar to most students. However, the cost, amount of space needed to produce energy for a city, and the durability of the equipment are important areas for student research, problem-solving, and debate.

In the United States we have replaced energy several times over the past century. Many homes have fire places but wood burns quickly and heat is lost through the chimney. Coal and oil were more efficient resources to heat homes. They were eventually replaced in many homes with natural or propane gas. In the 1950s and 1960s the government supported high-powered transmission lines for electricity and underground pipes for natural gas. In the 1970s we transitioned from leaded gasoline to a more expensive grade of unleaded fuel. Understanding the processes of continuity and change over time for how people live is

critical to understanding the societal costs of inexpensive fossil fuels.

In Zurich, Switzerland there is a DAC (direct air capture) facility operated by Climeworks which can remove (or absorb) carbon from the atmosphere as it is released. The cost is $100 per ton. Since the world is currently producing 51 billion tons of harmful carbon emissions EACH year, the cost is $5.1 trillion. The United States has a per person carbon footprint of 15 tons per person. The cost would be $1,500 per person or $6,000 for a family of four. This would be the cost EACH YEAR and a very expensive solution.

There are interesting hypothetical scenarios in ***How to Avoid a Climate Disaster*** regarding a place near Seattle or a large city the size of Tokyo. In these scenarios, students will find enough information for them to ask probing questions or search for more research regarding the average number of days with sunlight or wind speeds, the impact of severe weather, the amount of space on land or in water to build an energy farm, the costs to transmit electricity over long distances, and how to store sufficient power for evenings and when energy supplies are less than what is demanded.

Another interesting topic for middle school students to debate or discuss is the impact of electric vehicles on home energy supplies. Students need to consider the impact of charging multiple vehicles per household and in a city with high-rise apartments. The book also provides basic information that should motivate students to research the technologies of fusion, batteries, and nuclear power. The ITER project in southern France will likely be operational within this decade. Is fusion the magical answer for our goal of zero carbon emissions? Teachers will find empirical evidence in this book regarding current technology and experiments which are essential when teaching students how to support their claims and arguments with evidence.

The third application is for high school students to determine proposals for reducing the one-third of greenhouse gas emissions that come from producing plastics, cement, and fertilizers.

The media focuses on emissions from the fossil fuels of vehicles and the generation of electric power. Two areas that may not be familiar to students are that 19 percent of global emissions come from the production and application of fertilizers and 31 percent from industrial production. The combination of these two areas represents about one-half of the 51 billion tons of greenhouse gas emissions currently contributing to the increase in temperature. When studying continuity and change over time, students visually see how communities and cities change over 100 years, 50 years, or less. For example:

Above: Shanghai, China in 1987 (on the left) and 2013 (on the right) Source

Below: New York City (1876-2013)

When studying the impact of land use on climate, students should explore the environmental costs to society from the use of cement, steel, glass, generation of electricity, loss of forested land, waste, and traffic. ***How to Avoid a Climate Disaster*** provides an opportunity for classroom exploration, research, inquiry, collaboration, and solutions. The contribution of the social sciences to understanding the causes of greenhouse gas emissions, strategies for changing the way we currently are doing things,

and analyzing the externality of societal costs is found in what students do best – asking questions, researching, debating private and public solutions, analyzing the costs and long-term benefits, and presenting information clearly and concisely in graphs, tables, maps, and images.

Examples of questions for collaboration, researching, and interviewing by students are:

- How are we producing automobiles?
- Is natural gas the most efficient method for cooking food and heating buildings?
- What are the societal costs for raising animals for food?
- How should we recycle food waste?
- How would a Green Premium be calculated in analyzing the costs and benefits over time?
- How significant are the societal costs of air-conditioning on a global scale?

Standard 6.3 for climate for high school students in New Jersey requires them to collaborate with other students on proposed solutions.

6.3.12.GeoGI.1: Collaborate with students from other countries to develop possible solutions to an issue of environmental justice, including climate change and water scarcity, and present those solutions to relevant national and international governmental and/or nongovernmental organizations.

The competitive advantage of Social Studies in learning about the biggest issue to impact our planet in history is with our ability to engage in problem solving, understanding perspectives from different cultures, historical lessons of strategies to address problems over time, the ability to analyze the economics of the problem and solutions, and to debate the effectiveness of public and private solutions. The Social Studies classroom, especially in grades 6-12, is a laboratory for analyzing the marginal costs and losses of incremental changes, preventative solutions, investments in research and development, and the cost of inaction.

"Climate science tells us why we need to deal with this problem but not how to deal with it. For that, we'll need biology, chemistry, physics, political science, economics, and other sciences." (Page 198)

One of the best chapters in ***How to Avoid a Climate Disaster*** is the one on government. The perspectives on the electrification or rural America, installing natural gas lines, building the interstate highway system, implementing the Clean Air Act or 1970, the Montreal Protocol of 1987, and the Human Genome Project provide empirical examples of what the government of the United States has accomplished in the 20th century. The lessons of innovation and the call to debate solutions for reaching the goal of zero carbon emissions are opportunities that should be integrated into the existing curriculum. The Sunshot Initiative sponsored by the U.S. Department of Energy to reduce the costs of solar energy is one example worth studying in Economics or U.S. History. Here are some examples:

1. Will the steps taken to reduce carbon emissions in your community or average size city in New Jersey work in Tokyo with a population of 38 million, or Mexico City, New York, or Mumbai?
2. Is the best strategy for reducing carbon emissions one that is implemented at the local or state level of government, through national or global commitments, or by incentives to private firms?
3. Are there dangers in making immediate but small reductions by 2030 or will it be more effective to wait for new technologies from current research?
4. If society delays implementing carbon emission reductions now, will the costs be significantly

more expensive if implementation is postponed five or ten years?

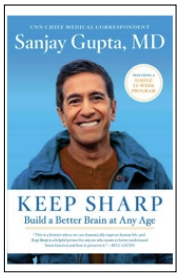
5. What are the most effective incentives to lower costs and reduce risks? (tax credits, subsidies, loan guarantees, carbon tax, cap and trade system, etc.)
6. How important are the actions taken by citizens, consumers, and producers in taking the initiative in reducing carbon emissions?
7. What lessons have we learned from the Covid-19 pandemic that apply to our response to impending warmer temperatures and rising sea levels from carbon emissions?

As teachers in New Jersey begin to implement the K-12 mandated curriculum standards on climate and environmental sustainability, they should consider an interdisciplinary model that includes learning in every grade focusing on causes, effects, and solutions at the local, state, national, and global levels. Students who are age five in Kindergarten in 2021 will be 34 in 2050. Teachers who are age 25 or 30 now will be 55-60 in 2050. The curriculum that is planned and implemented will have a measurable legacy in the foreseeable future. In 1921, a nuclear bomb, sending a man to the moon, CT images, Global Positioning Systems (GPS) were impossible to imagine but by the middle of the 20th century they were in development of considered possible. Social Studies teachers must look beyond what is predictable today and teach students for a world that may be in conflict and crisis or one that can be safer and better.

Keep Sharp

Dr. Sanjay Gupta

(Reviewed by Hank Bitten)



I selected this book with the intention of discovering a resource for Psychology teachers who need relevant information to support their teaching about the brain. As a history educator, I recognize my pedestrian level of understanding how my brain works. As I write this book review, I am using millions of brain cells or neurons but also rewiring my brain to adapt to a new subject area and audience.

The first new thing I learned from reading this book was a respect for my own brain.

My brain *"weighs less than most laptop computers, yet it can perform in a way that no computer can or ever will."* (p. 30) It is the power of my brain that enables me to think in ways beyond my basic survival instincts**.** My awareness of diet and nutrition is limited to my narrow perspective of fitness and weight control. In ***Keep Sharp***, I became aware of the importance of nutritional foods in controlling the amount of inflammation in my arteries and blood vessels in my brain. The brain also thrives on oxygen and activity. There is a relationship between time spent on individual and team sports with memory and a positive learning impact. (p. 102) I also am more aware of getting outdoors for exercise and fresh air, even during cold and wet weather.

I have become more aware of how my brain regulates every part of my body regarding hormonal secretions, cognitive memory, and a daily cleansing ritual similar to how my anti-virus software deletes hidden files on my computer. The benefits of exercise and movement are critical in reducing the harmful effects of sugar remaining idle in our blood which causes dramatic fluctuations in glucose and insulin impacting brain structure and development.

"Without a healthy brain, you cannot even make healthy decisions. And with a healthy brain comes not only a healthy body, weight, heart, and so on, but also a stronger sense of confidence a more solid financial future thanks to smart decisions, better relationships, more love in life, and heightened overall happiness." (p. 76)

The second new thing I found of interest was the statistical or factual information presented in the book. For example, here are five observations:

1. The brain uses 20 percent of my energy and oxygen intake. Since 75% of our brains are composed of water (similar for the heart) that dehydration affects our cognitive skills and attention immediately. (p.36)
2. The brain is the last organ in our body to mature, which is why teenagers are vulnerable to risky behaviors and in need of emotional learning and support. For some of us, the brain does not reach maturity until about age 25. There is also a difference between our chronological age and vascular age, which explains why people in their eighties are able to compete in marathons or swim across the English Channel as Otto Thaning, from South Africa, did in 2014 at age 73!
3. *"In 2018, researchers from Columbia University showed for the first time that healthy older folks can generate as many new brain cells as younger people."* (p. 67)
4. By the age of eighty-five and older, about a third of the people have dementia. (p.95) *"Two-thirds of Americans with Alzheimer's disease are women, and we don't have an understanding yet why this is the case or what causes women to be at a higher risk."* (p. 82)
5. *"Nearly 35 percent of all U.S. adults have what's called metabolic syndrome, a combination of health conditions you don't want to have, such as obesity, high blood pressure, insulin resistance, type 2 diabetes, or a poor lipid profile. Since 2005, researchers have been finding correlations between diabetes and a risk for Alzheimer's disease, especially when the diabetes is not controlled and a person suffers from high blood sugar."* (p. 58)

The third insight I enjoyed were the metaphors presented to illustrate in practical ways how the brain functions. For example, the metaphors of understanding the brain as a town or a puzzle are useful illustrations for students:

"I think the brain is like a town. The important structures such as the houses and shops are in nearly constant use, and they probably represent 10 to 20 percent of our brains. The rest, however, are the roads than connect all these shops and homes. Without the roads, information could not get to where it needs to go. So, while the roads are not in constant use, they are necessary." (p. 82)

"When you recall a memory, it is like assembling a giant jigsaw puzzle from a few small pieces to get it started. As the pieces come together, link, and define an image, they begin to tell a story, convey a picture, or share knowledge." (p. 41)

Perhaps the most significant information I learned in Keep Sharp was in Chapter 6, "The Need for Sleep and Relaxation." **Sleep controls our hormonal cycles and our circadian rhythm.** *"Sleep is essential for consolidating our memories and filing them away for later recall. Research is showing that brief bursts of brain activity during deep sleep, called sleep spindles, effectively move recent memories, including what we learned that day, from the short-term space of the hippocampus to the "hard drive" of our neocortex."* (p. 137)

Dr. Sanjay Gupta references numerous research studies throughout the book. The University of Rochester study on the glymphatic system provided me with insight into how my brain functions by decluttering information I process during the day and removing dangerous metabolic chemicals preventing inflammation and reducing feelings of depression. However, regular sleep is the process for the optimal performance of our brains on start-up upon waking up.

Many psychology teachers emphasize the relationship of nutrition to behavior. This book provides useful information regarding the evidence of research studies in this area. For example, in 2014, the Finnish Geriatric Intervention Study to Prevent Cognitive Impairment and Disability reported that diet and exercise contributed to preserving cognition. A similar conclusion was reached in the United States by the Alzheimer's Association on reducing the amount of sugar in the blood. (p. 164). "Increasing fruit intake by just one serving a day has the estimated potential to reduce your risk of dying from a cardiovascular event by 8 percent, the equivalent of 60,000 fewer deaths annually in the United States and 1.6 million deaths globally. (p. 167) This is significant because hypertension and diabetes contribute to inflammation and plaque in the brain. People with high levels of blood sugar, even if they are not diabetic and of normal weight, releases hormones and cytokines that cause cognitive deterioration.

Other areas in ***Keep Sharp*** that are related to the high school Psychology and Sociology curriculums are the role that loneliness from the divorce and the death of a spouse have on human behavior and the human body. Researchers at the University of Michigan found that married people are less likely to experience dementia as they age, and divorcees and those who are widowed or never-married are twice as likely to develop dementia! (p. 190) The demographics of this population is roughly 60 million Americans, or 20% of our population. (p. 192). It is the quality of relationships that appears to have an effect on our brains.

Conclusion

It is important to teach brain functions and brain health in high school because it supports behaviors for a longevity and cognition. According to the FDA, 99.6 percent of over 400 drug trials relating to Alzheimer's Disease and dementia have resulted in failures. The cost of care, supplements, and medications for dementia and Alzheimer's are in the billions of dollars each year. By 2030, the millennials will begin turning 45, the Generation-Xers 45, and the baby boomers 85. This is a scenario for a major health crisis.

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