

TEACHING SOCIAL STUDIES

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



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Advertising rate per issue:

Full page \$500 Half page \$300 Quarter page \$200

Institutional subscription rate:

United States \$25 Foreign \$35 Single copy \$15

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Teaching Social Studies

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

Table of Contents, Vol. 21, No. 1, Winter/Spring 2021

<i>Editor's Note</i> , by Mark Percy	10
Research and Commentary	
<i>Teaching the History of the AIDS Crisis: 40 Years of HIV/AIDS in American Life</i> , by Mark Helmsing and Andrew Porter	11
<i>National History Day: A Partnership between the David and Lorraine Cheng Library and the Paterson Public Schools—A Tale of Three High Schools</i> , by Neil Grimes and Vincent Giardina	18
<i>Women's Rights and the Potential of the 1920s</i> , by Kathleen Maniace	24
<i>Her Name is Woman...in 45 Minutes</i> , by June White	29
<i>Pull Down the Statues, and Pull Down the Social Studies Curriculum Too</i> , by Jack Zevin	30
<i>Black and White: War and Race in the United States</i> , by Steven Braverman	37
<i>The Case for Interdisciplinary Education: A Student's Perspective</i> , by Edward Kim	44
<i>A Millionaire's Tax for New Jersey</i> , by Allan Lichtenstein	53
<i>Representation of National Identity in the Wake of the Sputnik Crisis</i> , by Matt Triolo	55
<i>All Have the Right to Question: Inquiry in the Incarcerated Environment</i> , by Aubrey Brammar Southall and James Pawola	68
<i>Historic New Jersey: Long Pond Ironworks</i> , by the Long Pond Ironworks Museum	75
<i>Constitutional Textualism, Undocumented Immigrants, and the Fourteenth Amendment</i> , by Alan Singer	78
<i>The Cholera Pandemic of 1832 in New York State</i> , by Richard L. Williams	87
<i>Art in an Area of Conflict: Kosovo</i> , by Susan Goetz Zwiern	89
<i>Historic New York: Underground Railroad Stations</i> , by Sheryl Nance-Nash	96
<i>The Power of Propaganda: Using Disney's Wartime Films in the Classroom</i> , by Annamarie Bernard	98
<i>The 1918 Influenza in San Francisco: A Case Study for Today</i> , by Melissa Brown	101

<i>The Teachable Idols of the '60's: Their March towards Civil Equality</i> , by Thomas Colantino	106
<i>The American Flapper through Media</i> , by Kaitlyn Ford	109
<i>Enemies in Their Own Homes</i> , by Austin Parrish	114
<i>How Do We Teach Politics in a Society Where Political Affiliations Have Become Toxic?</i> By Nick Zolkiwsky	124
<i>World War II's Technological Advancements in Aerial Warfare</i> , by Brianna Hatzold	128
<i>Neither Here Nor There, So Where Shall I Go?</i> By Michael Gil	131
<i>Learning Through the Presidency of John F. Kennedy: How We Can Teach the Power of Television and Media</i> , by Jon Iorio	138
<i>Censorship and the First Amendment: Unpopular Ideas, or Is "Sunshine the Best Disinfectant?"</i> by Richard F. Flaim and Harry Furman	141

Lessons and Resources

<i>Castle Garden: An Early Gateway to the United States</i> , by Jenny Ashcraft	148
<i>Historic New York: Hudson Valley History Lessons</i> , by Debra Bruno	155
<i>Lyddie the Mill Girl – An Interdisciplinary 7th Grade Unit</i> , by Natalie Casale, Dena Giacobbe, Amanda Nardo, and Jamie Thomas	158
<i>Black Lives that Mattered</i> , by Alan Singer	168
<i>Poverty and Child Labor in Gilded Age and Progressive Era New York City</i> , by John Louis Recchiuti	197

Book Reviews

<i>I Know This to be True: On Equality and Social Justice</i> , by Bryan Stevenson (review by Hank Bitten)	208
<i>American Dialogue: The Founders and Us</i> by Joseph J. Ellis (review by James J. Carpenter)	211
<i>How Ike Led: The Principles Behind Eisenhower's Biggest Decisions</i> , by Susan Eisenhower (review by Hank Bitten)	215
<i>Great American City: Enduring Neighborhood Effect</i> , by Robert Sampson (review by Thomas Hansen)	221
<i>Stalin: Waiting for Hitler, 1929-1941</i> , by Stephen Kotkin (review by Hank Bitten)	222
<i>The City</i> , by Deborah Stevenson	238
<i>Supporting Civics Education with Student Activism: Citizens for a Democratic Society</i> by Pablo A. Muriel and Alan J. Singer	240

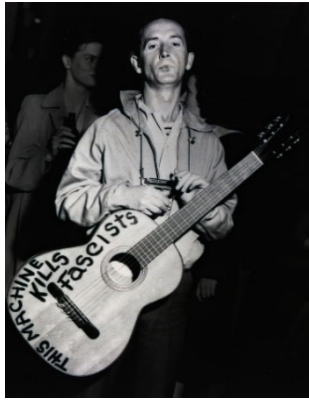
<i>All Children Are All Our Children</i> by Doug Selwyn (Peter Lang, 2018)	241
<i>Authentic Assessment in Social Studies: A Guide to Keeping it Real</i> by David Sherrin	243
<i>Educated for Freedom: The Incredible Story of Two Fugitive Schoolboys Who Grew Up to Change a Nation</i> by Anna Mae Duane	244
<i>The Kidnapping Club: Wall Street, Slavery, and Resistance on the Eve of the Civil War</i> by Jonathan Daniel Wells	245
<i>Where We Started</i> by Arthur Dobrin	246
<i>Caste and the Origins of Our Discontent</i> , by Isabel Wilkerson (review by Hank Bitten)	247
About the Authors	254



Editor's Note

Mark Percy

When I was teaching high school, I used to feature two quotations on both my class syllabi and on my classroom wall. One was by J. William Fulbright, the U.S. senator representing Arkansas for almost thirty years, and the other was by the folk singer and American icon, Woody Guthrie. Students would read Fulbright's words on the first day of class and then every day after: "In a democracy, dissent is an act of faith." And they would see this picture:



Now that I teach in college, I try to emphasize with my students the value of these quotations in my teaching approach. Dissent is foundational to a democratic society, and civic institutions like government, community, and schools are where citizens try to resolve the questions that provoke such dissent. Students need to know that such resolutions are difficult, and often unsatisfying, but are essential to the proper (and continuing) success of a republic.

The Guthrie quote spoke much more directly to me, and to many of my students. The premise of fascism—a submission to authoritarianism, the suppression of minority views, the silencing of dissent—is antithetical to both democracy and to the social studies classroom. A social studies education, ultimately, should equip students to stand in opposition to fascism, and to those opposed to democratic values.

I'm writing this on Inauguration Day, 2021, two weeks after a mob of insurrectionists—and there

is no really no better word to describe them—tore through the U.S. Capitol building in an effort to stop democracy from functioning. In light of these events, I've spent a lot of time thinking about what these quotes mean today, both for me as a citizen, and for all of us as social studies educators. While dissent is essential for democracy to flourish, it can't be allowed to fester into repression; and we can't allow demagoguery to blind us to the values we share. Similarly, as Americans, we should believe, unashamedly, in these democratic values, and keep faith in our democratic processes—and oppose any attempt to subvert them. This is true in our everyday lives, and especially so in our professional obligations. As educators, questions about democracy, how governments violated the rights of their populations, decisions to enter into unwanted conflicts, and responding to natural and man-made disasters occur every day in our classrooms. Teachers are the first responders when their students ask these essential questions.

I have no particular wisdom, or surefire strategies, about how to approach these issues in the classroom. Teachers, ultimately, are pragmatists; the question on which we usually focus is "what's the best way to do that?" The articles featured in this issue of *Teaching Social Studies*, as always, try to equip teachers with answers to that sort of question, on a wide variety of topics. The question we have all been asking, over the past few months—how can we teach about what is happening in, and to, our country?—is the prevailing issue of our profession. The social studies community needs to continue to support each other in finding the best ways to defend our democracy, and to help students see its value.

Teaching the History of the AIDS Crisis: 40 Years of HIV/AIDS in American Life

Mark Helmsing and Andrew Porter

In 1981, the U.S. Center for Disease Control (now called the U.S. Center for Disease Control and Prevention) published details about a rare lung infection in its weekly report on morbidity and mortality trends in the United States. The details focused on five young, white men in Los Angeles who were healthy and identified as gay men. The report discussed how all five of these men presented the rare lung disease (called Pneumocystis Pneumonia, or PCP) along with other infections that seemed to indicate their immune systems were not functioning. All five men were dead soon after the report was published, sparking what would become known as the AIDS epidemic, part of what was to become a global AIDS pandemic (amfAR, 2020).

As referenced and used in this article, this portion of the epidemic is often referred to historically as the AIDS crisis, referring to responses to the epidemic in the U.S. beginning with the founding of the Gay Men's Health Crisis in 1981 and continuing through the 1990s and early 2000s (amfAR, 2020). The AIDS crisis has not ended, despite major advances in the treatment and management of HIV/AIDS. However, the scope of this article considers what is historically viewed as the "height" of the AIDS crisis in the U.S. Our choice in framing the history of the AIDS crisis this way is due to the high priority of periodization in U.S. History courses in which units on the 1980s and/or the 1990s are taught as discrete decades. In this sense the history of the AIDS crisis as it unfolded in the 1980s and 1990s is of most relevance for social studies educators despite the important recent history of the crisis from 2000 through the present.

This article presents a number of primary source texts middle and high school social studies can consider using when teaching the history of the AIDS crisis, particularly in U.S. History courses, but also in courses that relate to sociology, psychology, civics/government, and social problems or social issues. Further, this topic can be a rich topic for shared interdisciplinary inquiry amongst social studies educators, science educators, and language arts educators searching for topics that can be studied and taught across the disciplines. Before exploring the primary sources, we will briefly offer with social studies educators with three rationales for teaching the history of AIDS crisis.

Rationale for HIV/AIDS in the History Curriculum

Four decades later, the current moment in which we are living and teaching is an important time for history and social studies educators to reflect on and consider how they teach the AIDS crisis. We argue social studies educators need to rethink how they frame and teach about the AIDS crisis, isolated less as a current event topic, which is how we, the authors, learned about the epidemic in school, and instead framing and teaching the AIDS crisis as an historical event necessary for understanding the history of American life in the twentieth century.

For most veteran teachers in their fifties and sixties, their teaching careers began in the beginning of the AIDS crisis. Most of their teaching career has run parallel to the AIDS crisis unfolding in 'real time' and not as 'history.' For some mid-career

teachers, those in thirties and forties, their teaching career began during the shift of the AIDS epidemic from a full-blown public health crisis to a more controlled public health risk. These educators grew up in the 1980s and 1990s as children and adolescents whose experiences were shaped by some of the strongest and most combative public responses to the AIDS crisis. For the newest ranks of our profession, many novice teachers completing teacher preparation programs are in their early to mid-twenties, having been born in the mid to late 1990s, such as 1997, the year in which AIDS deaths in the U.S. declined by 42% once anti-HIV therapies known as HIV drug “cocktails” became widely used and demonstrably effective (amfAR, 2020). These newly emerging teachers did not live in a time when an HIV diagnosis was seen as a ‘death sentence’ and accompanied by fear, shame, and discrimination as was prevalent for many people in the U.S. in the 1980s and 1990s. As a result, early career educators, mid-career educators, and late career educators each have distinct orientations to the AIDS crisis and must learn from each other collectively towards creating usable social studies curriculum on HIV/AIDS. To make the case for why this is necessary, we provide three compelling rationales.

A different time. First, the AIDS crisis is no longer as dominant in the public sphere’s attention as it once was. In the mid-to-late 1980s and all through the 1990s, the AIDS crisis “was impossible to overlook” as HIV/AIDS awareness permeated most “shared spaces, from policy to popular culture” throughout public schools, public health, and everyday life (Finkelstein, 2018, p. 1). Today there are few if any special programs aimed at discussing HIV/AIDS like the ones I grew up watching on the portable television set in my elementary and junior high schools, such as the made-for-television specials *In The Shadow of Love: A Teen AIDS Story* (González, 1991), or *The*

Ryan White Story (Herzfeld, 1989), about teenager Ryan White, who died from complications of AIDS in 1990 after captivating national attention for his mistreatment by his hometown and high school in Indiana. There are few storylines in film, television, and popular literature that spotlight HIV/AIDS as singular and central issues in our present moment compared to films such as *Longtime Companion* (René, 1989) and *Philadelphia* (Demme, 1993). This is due in part to how the AIDS epidemic in the U.S. began to shift from a crisis that was difficult to manage and contain to a disease that scientists and medical experts began to better understand and better treat.

The past is present. The presence of the AIDS crisis in our cultural memory leads to a second reason social studies educators should consider teaching about the history of AIDS. Whereas there are a few examples of HIV/AIDS featuring in a storyline in contemporary popular culture, there abounds in recent years numerous examples of popular culture that foreground the history and memory of HIV/AIDS. Examples of this history-in-use range from films such as *The Normal Heart*, based upon Larry Kramer’s 1985 play of the same name (Murphy, 2014) and the Oscar-nominated documentary *How to Survive a Plague* (France, 2012) to young adult literature, such as the massively popular novels *Like a Love Story* (Nzemian, 2019), which features young people living with AIDS in New York City in the 1980s, and *We are Lost and Found* (Dunbar, 2019), which also spotlights youth living in New York City on the eve of the AIDS crisis. These and other books and films offer contemporary audiences an opportunity to contemplate how HIV/AIDS have been understood and experienced throughout U.S. history.

The 1980s are history. A third reason relates to U.S. history as an academic subject in

schools. As each year passes by, the chronology of recorded history expands and the academic subject of history races to keep up, expanding its scope annually. Despite this expansion of what becomes historical, there is still deep immobility on the timeline of history taught in U.S. History courses. By this we mean how time somewhat stops in U.S. History courses with units and lessons on the long Civil Rights Era of the 1960s and 1970s, the conflict in Vietnam, and some scant coverage of the nation's history as the 1970s morphs into the 1980s. For us, the authors, this is as far as our U.S. History courses covered when we were students in the 1990s, and, as teachers in the 2000s and 2010, our own courses we taught stopped at this point in the timeline. Yet within the past decade, the 1980s and the 1990s are increasingly becoming properly historical in the sense that many history curriculum standards and textbooks include content from these decades. In a study we conducted of U.S. History curriculum standards and textbooks, we found conclusive evidence that the 1980s are historically significant enough to receive dedicated instruction within U.S. History contexts. Indeed, released exams from the Advanced Placement U.S. History course over the past few years show questions that require student knowledge of the 1980s within the context of U.S. history. If the 1980s and 1990s continue to be increasingly taught as history instead of recent events in social studies courses, then teachers and students should develop content knowledge on the AIDS crisis and how the crisis and the broader epidemic changed American life during this time.

Historical Inquiry into the AIDS Crisis

Through using digitized primary source texts to investigate responses to the AIDS epidemic, students can examine different facets of public and private life in the United States. Below we organize a sampling of various digitized primary sources into

four different thematic foci: (1) newspapers and magazines; (2) digital memories of public memorials; (3) public service announcements; and (4) opinions and editorials. These are only four of many different possible ways teachers can help students engage in inquiry to interpret the historical significance of the AIDS crisis.

Newspapers and magazines. First, students can analyze primary source material, including newspaper articles and magazine covers, to understand the widespread uncertainty and confusion surrounding HIV/AIDS in the early 1980s. The picture that emerges from primary source material is one of a wary nation trying to understand the science and epidemiology of HIV/AIDS and how it was transmitted to individuals. The first major news article to reference AIDS (although not directly by name) was printed in the *New York Times* on July 3rd 1981 (Blakemore, 2017). The article was titled: "Rare Cancer Seen in 41 Homosexuals" (Altman, 1981). A year later on July 18th in 1982, the *New York Times* published a story titled: "Clue Found on Homosexual's Precancer Syndrome" (Altman, 1982). Teachers can elicit students' historical thinking through methods of comparison between the framing used in these headlines from the early 1980s and what was later learned as new and better information was shared with the public. For example, HIV and AIDS are not a form of "cancer," but in the absence of more accurate scientific knowledge in the early 1980s, this is how the viral infections we now know as HIV and AIDS was first described. Students can see how the immediate framing of this scientific discovery foregrounded LGBTQ communities by using the then-acceptable term "homosexuals" as a designated group, a term and framing no longer acceptably used by medical communities in the present. Similarly, students can analyze the visual imagery of a *TIME Magazine* cover from July 4th 1983 that presents cover stories such as: "Disease

Detectives,” “Tracking the Killers,” and “The AIDS Hysteria” (Pierce, 1983). Reading an article from an Indiana newspaper, the *Kokomo Tribune* published on August 31, 1985 titled “School bars door to youth with AIDS” (MacNeil, 1985) helps students understand how Ryan White was officially banned from attending public school as a result of contracting HIV/AIDS through a blood transfusion.

Digital memories of public memorials.

Using digital video source material, students can examine news broadcasts chronicling the first unveiling of the AIDS Memorial Quilt on the National Mall on October 11, 1987 and listen to emotional interviews where survivors memorialize lost loved ones. Teachers can encourage students to critically analyze the video in order to investigate the importance of the AIDS Memorial Quilt and the significance of the Quilt being displayed on the National Mall in Washington, D.C. for the first time. The NAMES Project Foundation’s website affords students the opportunity to view the entire AIDS Memorial Quilt. While on the website, students can “search the quilt” in order to view images of specific panels that memorialize individuals who died from HIV/AIDS. Each three-foot by three-foot panel in the quilt is different, and tells a distinctive story about a unique individual who died from HIV/AIDS.

Public service announcements. One thematic focus of students’ historical inquiry can examine how public perceptions of and responses to HIV/AIDS evolved throughout the 1980s. A *New York Times* article published on July 24, 1987 titled “Reagan Names 12 to Panel on AIDS” (Boffey, 1987), and the *TIME* magazine cover story for February 16th 1987 which reads “The Big Chill, How Heterosexuals are Coping with AIDS” (Brosan, 1987), illustrate a growing public realization that AIDS was becoming a legitimate health crisis that demanded attention. Students can

compare and contrast these two sources with source material from the early 1980s to investigate why and the public perception of HIV/AIDS had changed and why it was increasingly impacting the country as a whole. Students can also analyze public service announcement (PSA) posters such as one created by Jack Keeler in 1987 that depicts a crayon drawing of a frowning child with outstretched arms, stating “I have AIDS please hug me, I can’t make you sick” (Keeler, 1987). Through examining the origins and purpose of the PSA, students can recognize how discrimination beginning in the 1980s (and continuing through the present) often robbed people living with HIV and AIDS of their dignity and humanity. The U.S. National Library of Medicine hosts a digital gallery online titled “Surviving & Thriving: AIDS, Politics, and Culture” that has digitized 42 PSAs surveying a wide array of health and social issues related to the epidemic.

Opinions and editorials. Finally, a fourth theme for historical inquiry can explicate how political and social beliefs contributed to a negative stigma surrounding HIV/AIDS during the 1980s, helping students establish historical causation on the rise of legal discrimination towards people living with HIV and AIDS. Political cartoons from influential newspaper cartoonist Daniel Sotomayor (who died from AIDS-related complications in 1992) illustrate the growing frustration to the U.S. federal government’s slow response in addressing the AIDS epidemic (Sotomayor, 1989). In the cartoon, a turtle labeled “Too little Too Late” (symbolizing the U.S. government’s inadequate response to the AIDS epidemic) is slowly climbing a mountain of caskets. Teachers can have students examine the cartoon in order to determine the authors perspective, the overall message of the cartoon and any elements of symbolism. In order to understand how the HIV/AIDS epidemic became a controversial social and political issue, students can

read *The Moral Majority Report* from July, 1983 which cover story is titled: “Homosexual Diseases Threaten American Families.” Furthermore, students can watch Rev. Jerry Falwell (leader of the Moral Majority group) debate “The Morality of AIDS” with reverend Troy Perry (a leader in the fight against AIDS) on a live television broadcast from the Canadian Broadcasting Corporation in 1983. Through the tense exchanges in the debate, students can see that Rev. Falwell and those aligned with the “Moral Majority” generally lacked empathy for AIDS victims, considered AIDS to be gods judgment against the sin of “homosexual promiscuity” and believed that the cure for HIV/AIDS was traditional family values. Conversely, in the video Rev. Perry argues for an end to the politicization of HIV/AIDS in order to provide compassionate support the victims and stem the loss of life.

Conclusion: Lessons for a new health crisis.

When the COVID-19 pandemic gripped the United States in the spring of 2020, many wanted to make comparisons between the COVID-19 public health crisis and the AIDS crisis of the 1980s and 1990s. To be sure, there are some areas of comparison, especially in terms of shifting knowledge and public awareness to both outbreaks as well as missteps in governmental responses to both (in addition to the leading roles both Dr. Anthony Fauci and Dr. Deborah Birx have played in both). And yet there are numerous distinctions that are important to point out, such as the fact that “financial collapse, massive unemployment, and daily White House briefings” did not take place during the AIDS crisis, nor did a race to find a vaccine take off in the first year of the disease’s discovery (Page, 2020, n.p.). One of the main history lessons students can take away from studying the history of the AIDS crisis is that tireless activism and civic protest, along with

hundreds of thousands of deaths in the U.S., all took place before a light began to appear in the AIDS crisis. We hope this sample of primary source resources will enable social studies educators to consider with their students “the multiple and contested discourses around HIV/AIDS circulating in news coverage, public policy statements, health initiatives” and other sources of public life that can enrich learning about HIV/AIDS (Lesko, Brotman, Agwal, & Quackenbush, 2010, p. 826). This work is what Finkelstein (2018) terms “AIDS 2.0,” the work ahead of “a new generation of historians, archivists, artists, and activists, who were born in the midst of HIV/AIDS and are struggling to make sense of the worlds they both inherited and missed” (p. 1). We hope social studies educators will be a part of this work as well.

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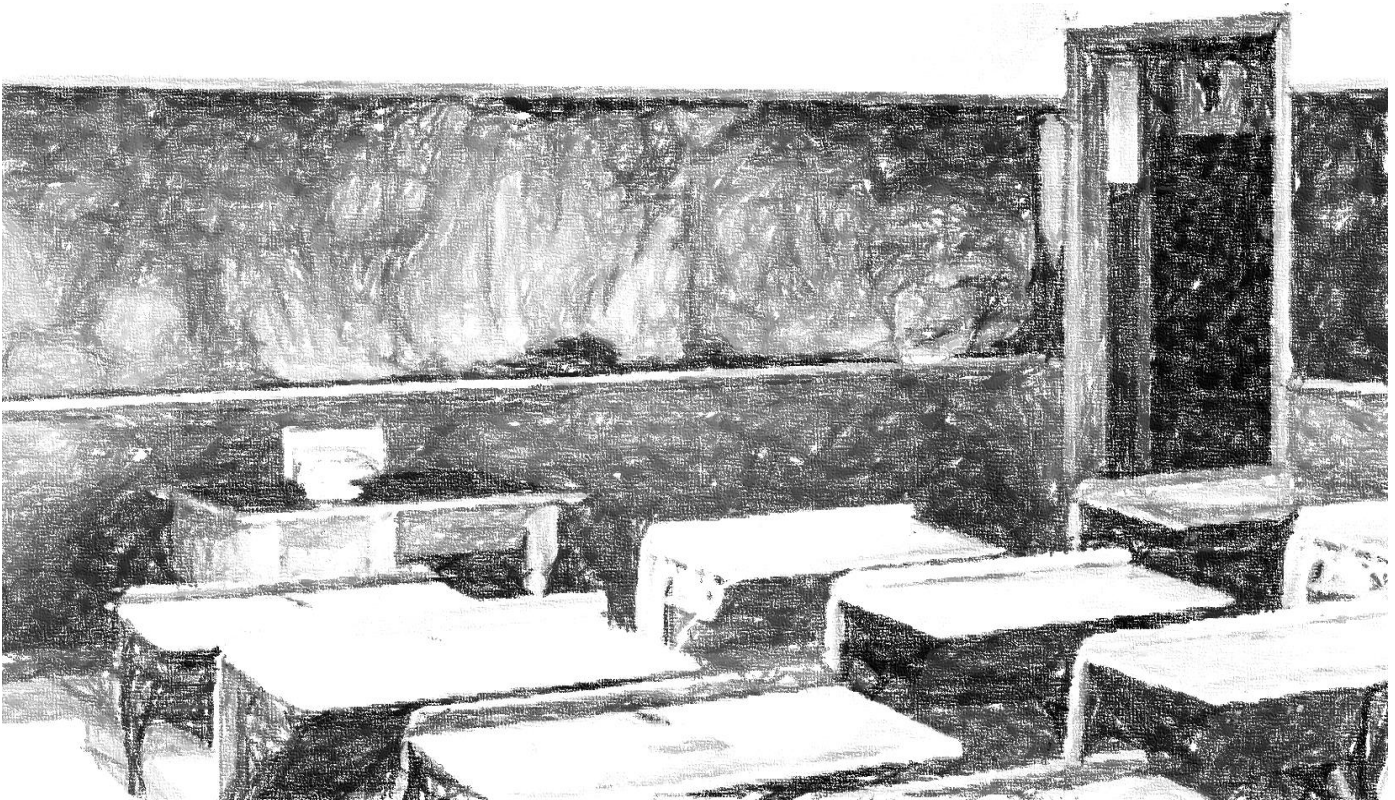
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National History Day:

A Partnership between the David and Lorraine Cheng Library and the Paterson Public Schools—A Tale of Three High Schools

Neil Grimes and Vincent Giardina

Introduction

National History Day (NHD) is an academic competition for middle school and high school students that is based on a different theme annually, for which students find, evaluate, and use primary and secondary sources to create and present documentaries, plays, papers, websites, and exhibits. Participation in the NHD competition is a unique opportunity to engage students in hands-on learning experiences about many different aspects of history and enables them to engage in research activities. It allows for partnerships with academic libraries, local libraries, historical societies, and archival repositories. These organizations assist students with their NHD research. The NHD competition provides the opportunity to foster information literacy and critical thinking skills among students while also developing skills in historical research.

A partnership to support students' NHD projects was established in 2020 between the Paterson Public Schools and the David and Lorraine Cheng Library at William Paterson University. The university is a Hispanic-serving Institution as designated by the U.S. Department of Education whose vision, mission, and values align to support the academic library

outreach provided by the Cheng Library to support the faculty and students of the Paterson Public Schools, the 4th largest school system in New Jersey. The goal of this partnership was for the Paterson social studies teachers and students to have academic library support in the form of library instruction sessions from the David and Lorraine Cheng Library as well as access to primary and secondary resources, and project-based learning resources that would support the completion of student NHD projects.

Originality/value

National History Day participation by higher education librarians, collaborating with their K-12 counterparts, can be a powerful means for secondary students to learn historical content knowledge, historical analysis skills, and information literacy skills. The partnership between the David and Lorraine Cheng Library and the Paterson Public Schools began during the 2019-2020 school year. It allowed for collaboration between librarians from the Cheng Library and social studies teachers in the Paterson Public Schools, one of the largest and most diverse schools systems in New Jersey.

Background on Paterson Public Schools

The Paterson Public Schools, an urban school system, is the 4th largest school system in the state of New Jersey (Niche 2020). There are more than 40 languages spoken in its classrooms which makes the Paterson Public Schools is among the most diverse in the state. Close to 57 percent of all students in Paterson speak a primary language other than English” (Paterson Public Schools, District Profile 2020). The rich cultural and linguistic diversity in the district is an educational asset (Delpit, 2006; Nieto, 1992). It enables students to learn firsthand about other cultures and develop an appreciation for cultural similarities and differences as they prepare for success in a multicultural world.

New Jersey public schools are categorized based on District Factor Groupings (DFGs), a single measure of socioeconomic status (SES) for each district based on the percent of adult residents who failed to complete high school, along with income, unemployment, and the percentage of residents below the poverty level. From the lowest SES to the highest, the categories are A, B, CD, DE, FG, GH, I, and J. The Paterson Public School falls within the lowest SES category of eight groupings, grouping A (State of New Jersey - Department of Education 2019).

Paterson Public Schools are home to 23,756 students, of which all students are eligible to receive free and reduced lunch and roughly 89% of students are minorities (16,760 students from Latino and Hispanic households, 5,209 Black students, 1,252 White students, and 1,448 Asian students). There are 5,814 students that are classified as having Limited English

Proficiency, with Spanish, Arabic, and Bengali being the home languages most frequently spoken (Paterson Public Schools 2020).

Background on David and Lorraine Cheng Library

“The David and Lorraine Cheng Library is the academic knowledge center of William Paterson University. The Library advances the University’s mission and core values of academic excellence, creation of knowledge, student success, diversity and citizenship” (William Paterson University - David and Lorraine Cheng Library - Mission, Vision, & Goals 2020). The Library serves more than 10,000 students who are enrolled in undergraduate and graduate degree programs. (William Paterson University, 2020). Academic libraries should engage in library outreach to increase their involvement in the implementation of collaborations and the establishment of partnerships in the greater region in which it serves (Salamon, 2016). Library outreach can take many forms in the region that an academic library serves. A partnership with the Paterson Public Schools in support of the teachers and students involved in the National History Day competition fulfills the university and library’s mission of providing community service to K-12 schools in the northern New Jersey region. This library partnership with Paterson Public Schools adds to the established relationship that was already in place between the College of Education and Paterson Public Schools.

Historical Context of the National History Day Competition

In 1974, History Day was established by David Van Tassel, a professor of history at Case Western Reserve University in Cleveland, Ohio. The event quickly spread, first across Ohio, then across the nation as it developed into a national organization. Today, History Day is a very popular event with more than 500,000 students, Grades 6-12, along with 30,000 teachers, participating each year in the United States (National History Day, 2018). The competition is based on a different theme annually, for which students find, evaluate, and use primary and secondary sources to create and present documentaries, plays, papers, websites, and exhibits. Students enter their projects into local and state History Day competitions, with the national contest held in June at the University of Maryland (National History Day, 2018).

Rationale

By requiring that student participants do in-depth research using primary source materials, NHD encourages partnerships between social studies teachers and librarians. The need for these resources have led academic librarians to offer research instruction with high school students (Manuel, 2005). The partnership between the David and Lorraine Cheng Library and the Paterson School District gave high school students access to the additional primary and secondary resources needed for the NHD competition. The Cheng Library also provided research

instruction to support teachers and students participating in the NHD competition. The NHD competition highlighted commonalities between *NHD learning goals*, the *National Standards for History: Historical Thinking Standards* (Grades 5-12); the American Association of School Libraries' *Information Literacy Standards for Student Learning*; and the Association of College and Research Libraries' *Information Literacy Competency Standards for Higher Education*.

Thinking like a Historian - Rethinking History Instruction

History is an important discipline that encourages students to analyze historical evidence, evaluate it, and demonstrate their understanding of the evidence (Mandell & Malone, 2013). Participation in the National History Day (NHD) competition allows students to engage in a project-based learning activity individually or in groups while undertaking in historical research and analysis as part of the historical literacy process which “incorporates the *historical process* (the disciplinary skills and procedures that historians use to study the past) and *historical categories of inquiry* (the conceptual patterns that historians use to make sense of the past)” (Mandell & Malone. 2013, p. 11). Engaging students in historical literacy through the NHD competition allowed them to become historians as they explored a topic and specific research question relating directly to the annual theme. By doing their own project-based research on a historical

topic of their choice and making decisions about how best to formulate their own interpretations and present evidence, students benefit from a more active learning experience than reading about history from a textbook and being told by the historians and publishers what is most important to learn about any given topic or period in history. Participation in NHD gives students an authentic purpose for learning while providing opportunities for both collaboration and competition (Vandenberg-Daves, 2006).

Leadership and Communication

The author began working with the Paterson Public Schools in December of 2019 when Library Dean Edward Owusu-Ansah formalized a partnership with the Paterson Public Schools led by International High School Principal Rita Routé. Routé was able to connect the Cheng Library librarians with the Paterson Public Schools Social Studies Coordinator, Gloria Van Houten who helped to coordinate some of the efforts to support teachers and students involved in the National History Day competition at Eastside High School and J.F.K. High School. Rita coordinated all visits made to International High School in support of the NHD competition.

Beyond support for NHD, the author provided a professional development session on the topic of project-based learning for all of the social studies teachers. Scheduling the outreach visits through Routé and Van Houten made the visits more manageable. Teachers and students benefited from

research instruction and support provided by the Cheng Library. Librarians that provided instruction and support included author, [title] Librarian [Name], Outreach and Instruction Librarian Gary Marks, and Electronic Resources Librarian Richard Kearney. The sharing of instructional materials before and after our sessions via Google Drive with coordinators and teachers was an essential step in the collaborative process. At the three individual high schools that competed in the NHD competition, the co-author Vinnie Giardina took on a large leadership role at International High School where he had one-hundred twenty-five 9th grade students, eighty 10th grade students, and five 10th grade students work on projects for a more schoolwide approach to the NHD competition.

Collaboration/NHD Support within the Paterson School District International High School Collaboration

Acting IB Principal Routé arranged for select teachers from International High School to meet the Librarian and the Dean of the Cheng Library. These would be the teachers who would be working the Librarian as a result of the academic library partnership. The initial in-person meeting at International High School took place on 12/6/19. This meeting led to the scheduling of three library instruction dates (1/7/20, 1/14/20, and 2/25/20) where the Librarian would provide research and NHD specific instruction in support of the students working on NHD projects.

The school administration wanted as many students from the school to participate in the

NHD competition as possible. In total, 210 students attempted NHD projects which resulted in 76 projects which were judged at International High School by teachers at International High School. From those 76 projects, 10 projects (4 group exhibit boards, 1 individual exhibit board, and 5 group documentaries) competed at the Regional competition. Moving forward to the state competition were 10 students comprising 3 projects (2 group exhibit boards and 1 group documentary). Both the regional and state NHD competitions were held online as a result of the pandemic. This limited the students' ability to interact with the NHD judges to explain how their projects specifically aligned with the theme of "Breaking Barriers in History" and why they included specific primary or secondary sources for their NHD projects.

Through the course of the library instruction sessions, student feedback was positive and students felt empowered as they began to build confidence in their historical research, MLA citation, and historical annotation skills. As the NHD Advisor at International High School, arrangements were made to have all library instruction sessions in the seminar room where as many as 50 students were able to attend at one time. Beginning in October of 2019 IB Social Studies Teachers Matthew Caruso and Christopher Wirkmaa along with Social Studies Teacher William Towns introduced the Freshman and Sophomore Students to National History Day (NHD). International High School (IHS) had competed in NHD many times in previous years. In 2017, IHS had a team compete at the National Competition. In

2019, the school by way of IB Principal Catherine Forfia-Dion and Acting IB Principal Rita Routé wanted the freshmen and sophomores to learn different research techniques with assistance from William Paterson University. IHS is an International Baccalaureate (IB) School. The IB program is the single most rigorous college preparatory program where the students have to complete multiple research-based essays. Their hope was that with the introduction of school-wide NHD Competition that the freshmen and sophomores would learn the skills needed to complete these assignments.

By November 1, the students competing in the School Competition had created their groups and narrowed in a topic to research. Many of the students chose to research topics like; The first African-American Women in Space, Jackie Robinson, President Barack Obama, the civil rights sit-ins, the 21st Amendment, In vitro fertilization the Transcontinental Railroad, and others.

During the week of January 20, teachers set up a NHD base camp in the Seminar Room for the students to complete their Exhibit Boards, Websites, Documentaries, and Skits for the competition that was being held the next week. Teachers housed all of his classes in the Seminar Room and volunteered his prep time and lunch to ensure that the students would have a place to complete their projects. The school wide competition took place between January 27 and January 30 at International High School. There were a total of five internal teacher judges for the in-house competition.

For this school year, teachers and students in the Paterson Public Schools are engaged in teaching and learning in the virtual environment through Google Classroom. This presents challenges and opportunities for teachers and students. It may be difficult to get as many teachers and students at International High School to participate in the NHD competition as last year. Library instruction sessions will be limited to providing support to one teacher and one class at a time. Leading the coordination of these efforts this year will be IB Principal Catherine Forfia-Dion. Despite the challenges of scheduling and limited class sessions, having the partnership with William Paterson University will lead to successful outcomes for the teachers and students involved in the NHD competition at International High School.

JFK High School Collaboration

At JFK High School, one in-person visit was made in support of the two NHD advisors who had fifteen students that planned on competing in the NHD competition. This visit allowed the presentation to focus on how to find primary and secondary sources, how to evaluate sources, how to take research notes, and how to engage in historical analysis.

Eastside High School Collaboration

At Eastside High School, Social Studies coordinator, Gloria Van Houten arranged for every Social Studies class to attend an in-person introduction to NHD and NHD resources in the school library led by librarians, Neil Grimes and Richard

Kearney. An NHD Library Guide was created and updated to reflect collections of digital resources available for student use. The resources on the NHD Library Guide were highlighted. Students were also engaged in database searching and advanced search strategies were shared with all of the student researchers. Students were engaged in researching their historical topic that related directly to the NHD annual theme.

Findings

Through the partnership between the Paterson Public Schools and William Paterson University's Cheng Library, students that competed in the NHD competition were able to engage in historical research, learned historical analysis, and how to format their NHD project to fit the requirements of their selected NHD competition category. Through feedback shared from the Social Studies teachers in the Paterson Public Schools, it was found that students had a greater interest in history and increased their ability to conduct research, as well as historical analysis, through the work completed during the NHD competition. At International High School, the co-author became the new NHD advisor during the 2019-2020 school year and had every social studies class participate. In the previous school year, one group participated at the regional level and in the 2019-2020 school year ten groups participated at the regional level with 3 groups moving onto the statewide competition.

As a result of this partnership, students learned how to formulate a research question, and unique search terms that

related to their topics, and learned the difference between primary and secondary resources. This partnership helped students to learn how to conduct, annotate, and use their historical research in composing their individual and group projects for the New Jersey National History Day competition.

Future Directions

Given the current COVID-19 pandemic, virtual library instruction and support will be provided to the teachers and students in the Paterson Public Schools that are engaged in the 2021 National History Day competition. This will be provided through Google Meets which allows for presenters to share their screen and record sessions for students to re-watch. There are limitations to providing this type of support as class sessions are limited to 30 minutes. A virtual professional development session on NHD was held in October 2020 for all of the social studies teachers in the Paterson School District to be conducted by the author and Electronic Resources librarian Richard Kearney. The scheduled visits will be emailed to each school building's principals throughout the 2020-2021 school year within the Paterson School District.

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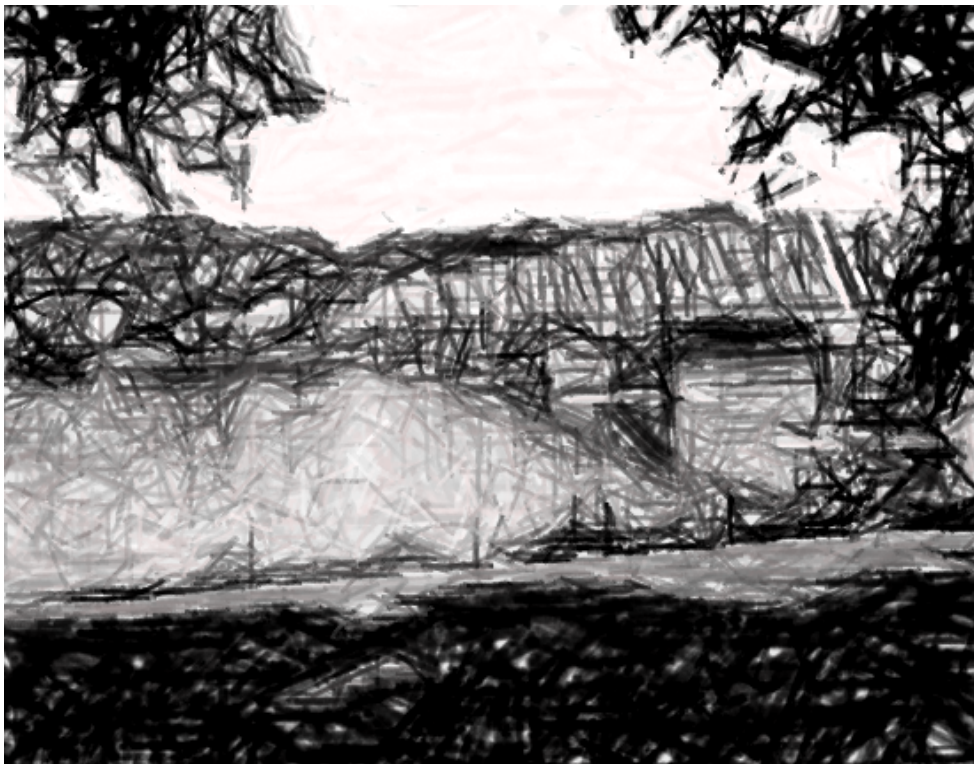
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Women's Rights and the Potential of the 1920s

Kathleen Maniace

Gender equality: A term that has become more and more prominent within the national community in the United States over the past few decades. The desire for women to be seen as equals to men has been a topic of conversation for as long as many of us can remember, but how has this discussion brought us any closer to closing the gap in equality between genders in our country? Most would look to the 19th Amendment as the turning point in closing the gap, saying that legally, by gaining the right to vote in 1920, women received the rights they were fighting for and equality was theirs! But the question here is not if the 19th Amendment helped to close the gap between men and women in this country, but if that is what we are teaching our students.

The 1920s can be viewed as an age of opportunity and scandal in the United States. With the prohibition, gang violence, and changes in appearances, the decade could be seen as a critical change for the American people. When many look at gender equality for the time period, the 19th amendment brings a sense of relief that Elizabeth Cady Stanton's Declaration of Rights and Sentiments (Elizabeth Cady Stanton, 2015) was not all for nothing. With the right to vote, women were granted the ability to voice their opinions and work for equality. In our classrooms, not only do we

teach the success of the Women's Rights Movement at this time but there is also a focus on the changing views of women and the 'Flapper' Lifestyle. As quoted by one teenage flapper, "In this 'age of specialists' as it has been called, there is less excuse than ever for persons being shoved into niches in which they do not belong and cannot be made to fit. The lives of such people are great tragedies." (Ellen Welles Page, 1922). The time period leaves the impression that the 1920s provided the gender gap a chance to decrease in size and bring equality to men and women who would not take no for an answer. With the time period's lasting impression of opportunity, the question is was there more left in the decade than just simply the chance for equality?

The reality of the 1920s is not necessarily what many recall when it comes to how the 19th amendment truly impacted women in America. For starters, the right to vote politically did not work as well in the favor of women's rights as much as expected. With the ability of a woman's right to vote, came an important piece of legislation that split political ideals down the middle, the Equal Rights Amendment, or ERA. Considered in 1920, this amendment would ensure that laws punishing women, denying women from office or ignoring the

financial contributions from women in the nation did not continue past the 1920s (Norton and Alexander, 2003, pgs. 260-261). The arguments of the ERA were spearheaded by two major figures who were fighting for women's rights: Alice Paul and Florence Kelley. The decision to be made here was clearly biological: should women have exactly the same rights as men (Sally Hunter Graham, 1983, pgs. 665-79)? Or should they have rights similar to that of men but more protective of women's abilities to bear children (Norton & Alexander, 2003, pg. 262)? These two perspectives of women who were activists of the period shows that there was still a long way to go when approaching women's rights and a lot more discussion and legislature was going to be necessary in order to close the gap in equality between men and women.

The biological difference between men and women did not only play a role in the ways that women were seen politically but it also greatly impacted the social perspective on women in the 1920s. For a time period focused on the equal rights of women, the gender was still greatly viewed as "eye-candy" rather than another human being deserving of equality in a land advertising freedom and natural rights. While women were granted voting rights, there was still an image that women were meant to " " Unless she is a woman of more than ordinary ability and energy, she will elect to do what all her neighbors are busy doing: bridge, tea, gossip... such women have built a complicated system of social rank to which they have become slaves" (Johnson, 1925, pg. 614). There was this

idea at the time that women were so caught up with maintaining social status and appearance that they were not as willing to work and therefore 'slaves' to their own social calendars. Not only would this hurt the view that the population had on women from the social perspective, but it would also force dependence on men in a more impactful way.

The views of women in the early Twentieth century highly influenced the occupations that were available for women during the time period. This impacted the financial status of women who were trying to get a job and greatly influenced the opportunities for work that a woman had access to. Many companies at the time " ... continued to affirm personality patterns and social roles consistent with home, reinforcing the occupational stereotypes that divided administrative and professional networks in those that threatened to negate house roles and those that did not" (Kessler-Harris, 2007, p.126-127). The opportunities for women to succeed were limited and without funding or being able to financially support themselves, women were reliant on men to support them if they were unable to find a job with a proper income. The period left more space for the success of women without the drive or preparedness from women to come together and fight together for what early activists had strived to attain.

Why does this matter? The question we are asked to answer every day to get our students to connect to the material and explain why the information being taught is important. You could make the argument that it matters for context and

acknowledging the rights granted by the Constitution. You wouldn't be wrong. But would you be connecting the material? Would YOU find this to be a truly impactful message that you can now vote if you're a woman in today's world? At this day and age, most students might not completely understand how important that right is. It is OUR JOB to explain not only its importance but the impact as well. The ways something so seemingly 'right' could be split in the eyes of politics, ignored from the perspective of society, and discriminated against in the realm of independent financial success and occupational opportunity. Students deserve to know why a hundred years after the 19th Amendment was enacted, gender equality and equal pay are still very much a part of the conversation our country is having.

Teaching about women's history is such a vital part of our job as educators. From just this topic, our students will be able to understand how our nation has kept its people from gaining rights deserving of each individual, how rights are so much more than a choice but the process to enact a right can be multi-faceted, and the ways that perspective and bias play a role in the abilities of individuals to gain equality in a

society that preaches equality and freedom for the people by the people. The theme of inequality can be connected to women's rights in America and tie into various other periods in history that have displayed the ways our nation has pushed individuals away and avoided the idea of equity and equality for copious amounts of citizens throughout the nation's existence. This cannot be a topic that is ignored. When we see a problem that has impacted a group of people in our nation deeply, as social studies teachers, we must address not only the problem but its effect on the population, nation, and the world around us. The prospect of women's rights addresses a multitude of issues that our nation continues to face to this day, as we prepare future generations for the world they are going to be living in. They deserve to know what they are inheriting so they can work to make our world a more accepting and understanding world. Teaching the truth behind topics like women's history and the work behind the societal change towards gaining equality is what we are expected to do to help our students work to build a nation that accepts and fights for everyone's natural rights.

Her Name is Woman...in 45 Minutes

June White

In education, it is our job to inspire leaders and movers and shakers. Some students will strive to change the world in any aspect and they will achieve it. Other students don't want to run the world but will eventually need the skill of advocating for themselves at work or elsewhere. It is our job then, as the educator, to give them these skills and help them connect the dots of inequality and injustice. In recent years, we've seen teachers shy away from reactive topics in fear that they'll say the wrong thing or use the wrong activity and the message of "stand up for change" will be lost to the hordes of angry people. I challenge that here and say that even the wrong activity with the right intentions can be another motivator for change and another way to continue to encourage students to be the ones to stand up when everyone else lays down.

This article will use the historical research of connections between the increased workforce participation of women in World War II and the second-wave feminist movement of the 60s to detail a lesson in which to inspire change.

The general storyline goes along these lines. In 1941, when Japan bombed Pearl Harbor and the US entered World War II, the US workforce was left seriously depleted. Most of the men were shipped to boot camp and then overseas. Women

stepped in to fill the numerous job openings left behind. They built tanks and planes and put together guns and trucks. The entire nation held to rations and scavenged for anything to help the war effort.

Once the war was over, many of the young women went home to start families but many stayed in the workforce; they only had to find new jobs now that the men had returned home to reclaim their former positions. To try and keep the country's positive momentum of an upbeat attitude and growing economy, there was a push to return to normalcy. This normalcy was in the papers but the proof wasn't there. Despite the iconic American 50s housewife, plenty of women worked! In fact, most of the statistics reporting women's participation in the workforce stayed the same. Women had joined the workforce and they were here to stay.

As racial tensions rose in the late 1950s and early 1960s, so did a woman's desire to achieve more than the perfect housewife in a magazine. Women started going to college to get degrees instead of marrying husbands. They pushed out into the workforce and found themselves dealing with bigots and discrimination. They realized that they were treated as second-class citizens just as much as Black Americans were and entered second-wave

feminism. This was a movement focused on equal pay for equal work. At this time, the two-income, middle-class household was on the rise and not only do they want the money, they want the respect. If they were doing the work, they should get just as much recognition. With the historical context established, the lesson can move onto what it's really about: standing up for change.

While history is bursting with examples of people standing up for what they believe, the same examples of famous people or larger than life figures can be intimidating to a young mind. How can anyone compare themselves to Dr. Martin Luther King Jr. or Rosa Parks? Instead of the typical examples, this is an opportunity to discuss and really focus on the grassroots movements or movements that weren't even movements at the time. Relating these events and people to the very students in your classroom whether they identify with the marginalized group at hand or not.

For example, during WWII, amongst the many women who went to work in factories, there was a group of women allowed into the United Auto Workers Union and their story is a great example of people making a difference without even knowing it. These women began working at the factory and were allowed into the UAW since they worked and mostly deserved the same rights that the men who worked in the factories had. All was well, these women were paid good wages and had a good amount of work to do but these women knew that the end of the war was coming and they wanted to keep their jobs. In response, the union created a women's

department within their war department to handle women for the duration of their work with the factory. The women's department was created to handle what were considered "special employment problems" that came with women: childcare, workplace harassment and discrimination, federal regulations regarding how many hours women were allowed to work and so on. Even though this doesn't seem like much, it was in fact a huge step. The American Federation of Labor was openly biased against women at the time claiming them to be "unorganizable and unworthy of organization". The UAW persevered and moved the women's department to the jurisdiction of the Bureau to the Fair Practices and Anti-Discrimination Department within the UAW and they continued to fight for women to be treated fairly and equally in the workplace.

Another example is a woman named Lousie Bushnell. For the sake of this article, it is not known if Louise Bushnell did anything spectacular in her life. However, she did deliver a speech to the American Business Women's Association on Boss's Night, September 10th, 1970. In her speech, she calls women to action. She explains that their past relatives in the early 1900's didn't finish the job of equality and now they must continue the fight. She called for women to participate in government and to lift each other up to success. While this speech is nothing out of the ordinary or particularly special, it is a woman fighting for what she believes. She addresses a group of men and women and speaks her mind in a professional and dignified manner while

demanding the equality she knows she and other women deserve.

This is where the “so what?” comes in. Use these examples to your advantage. “Look at this woman who spoke up for what she believed in!” “Look at what these women ask for what they want and pursue whatever steps necessary to fight for what they want!” The key here is this: “you have no idea who they are”. The point here is that just because you are one person or “just” you, you still have immense power to spark, create, or advocate for change. You only need to want it.

The best way to encourage students to be active in their own community through choice is to give them practice. For this, a worksheet was designed to help break down the different parts of being an activist with the four key steps of: identify a problem in your community, think of a solution, find peers to support your cause, spread the word. This activity, whether they work in pairs or groups or individually, helps them practice questioning issues they disagree with and being productive in their resolution. Too often we see a problem and don’t say anything or help resolve it and this activity can put them into the proper mindset of finding solutions instead of just accepting a reality that doesn’t have to be so.

From practice, this activity would work best if given more than one class period to work on it and start small, think inside the school community first and then branch out. Small groups can be good practice for collaboration, respect, and compromise when working with peers. You can have

them make posters and take this as far as you want. Have them design a class issue and present it to the principal. Have them focus on the rest of the community and write a letter to the mayor. Have them mobilize on social media and create a hashtag or twitter page. The idea is to get them to act on their ideas and principles.

The big idea here is to use examples from past leaders, regardless of name recognition, to inspire a future generation of activists and advocates for change and a better world. They may not remember that the UAW instituted the women’s department under the war department. They may not care about second-wave feminism or the booming economy of the 60s. They may not like your class at all but what matters is what they walk away with and this is a skill for life that could inspire who knows countless others. If one student walks away and creates the next big advocacy group, you helped a grassroots organization. If one student walks away and only advocates for her/himself, and her/his coworkers, you helped mold a leader.

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Pull Down the Statues, and Pull Down the Social Studies Curriculum, Too

Jack Zevin

“In a country that cannot come to a consensus on fundamental questions — how restricted capitalism should be, whether immigrants are a burden or a boon, to what extent the legacy of slavery continues to shape American life — textbook publishers are caught in the middle. On these questions and others, classroom materials are not only shaded by politics, but are also helping to shape a generation of future voters.” – Dana Goldstein (2020, January 12). “Two States. Eight Textbooks. Two American Stories,” *New York Times*.

“PULL DOWN THE STATUES” is becoming something of a national pastime these days. Americans are suddenly discovering that many, maybe most of our historical honors expressed as statues and streets have been awarded to racist, sexist, militaristic, and anti-progressive figures in our shared history. These folks, largely of monochromatic hue, were previously were seen as ‘important people’; heroines and heroes for a hundred or more years. (Well, very few heroines, alas but lots of great guys.)

It is rather amusing, and frightening, to think that the realization of moral error, street renaming, and statue destruction, is taking place in a highly contentious

atmosphere of competing parties, philosophies, politics, marches, and culture wars during a worldwide major pandemic of epic proportions!

While destroying statues or defacing them or tossing them into the river {warning: possible pollution!} people are lining up to demand dramatic changes in who and what statues represent now and historically.

There is only a little talk on using suddenly ‘defrocked’ statues as educational tools, and taking aim at more than breaking a few former heroes’ necks. The statues represent ‘other times’ in our history, when slavers, fornicators, capitalists, and imperialists were given positive treatment and raised up on pedestals because we the people of that time saw these folks in a very positive light, asked few questions, and easily received government funding to build the things. Worse yet, we enshrined many in our collective historical memories, suppressing all negative input about their lives and morals, forgetting all were no more than mere mortals.

There are (and were) many juicy examples, like Robert E. Lee, the rebel commander sitting at the entrance to the Virginia State Assembly, Teddy Roosevelt

on the steps of the Museum of Natural History in New York accompanied by a Native American and African American subject at either side. Christopher Columbus astride a horse was toppled recently outside the Minnesota state capitol in protest of racism against Native peoples.

A lot of the statues have delicious ironies since Lee, a slave-owning hero of the South and a “great” general actually lost the war with the North; while Teddy Roosevelt, an exciting President and world traveler (as well as proud imperialist) thought he was advancing the “lesser” peoples to greater recognition, while these people remained politically and socially inferior. Columbus statues were put up to recognize contributions by Italian Americans after decades of immigration to the USA at the expense (though they may not have recognized it) of Native Peoples. Who is in power gets to build the statues they like, until the politics shift at later times. Context should not be underrated!

Maybe we need lighter wheeled and movable statues to push in and out of warehouses, as needed, to satisfy the shifting political issues of the time?

Yet these bronze pigeon-bearing structures were often ignored, or got just a glance of admiration or condemnation, from ordinary folk brought up on a social studies curriculum of state sponsored and purchased textbooks that have supported and personalized the exact same people now toppled from their pedestals, figuratively and literally. After all, every nation needs its heroines/heroes to be proud of in shared

worship. But if we dump them that means we need to rethink new candidates and push up a lot of new expensive statues.

As a workaday social studies teacher starting out in Chicago Public Schools I remember being handed my textbook by my social studies chairman, a book, *History of the American People*, by David Muzzey, An American History textbook for schools, first published in 1911 and a best seller into the 1950s. I rapidly discovered that I was teaching from a volume very sympathetic to the South in the Civil War, offering anti-immigrant and occasional blatant racism, so much so I was embarrassed to present it to my mixed multitude class of students, and deeply suspicious of its motives. Women were rare, mostly the wives of Presidents, with African-American’s problems ignored, Native Americans rarer still with a few feather bonnets noted, and Ethnicities nearly non-existent. Most of these people were NEVER heard from in their own voices, only through the historian.

From a Chicagoan’s point of view, those gathered before me and those offered in the text most definitely struck a discordant note. It was time to cheat and create a new underground curriculum of inquiry! I had some real work to do not only to teach, but to defeat the textbook itself...so I became a lover of original sources, presented just as they were, warts and all, and that was a lot of serious work suited to inquiry and frank debate.

It is easy to tear down statues and give rise to new people on pedestals but the big question is what images, which values,

whose stories, determine who shall be heroines/heroes in our minds and hearts and history.

After a couple of centuries of building allegiances and admiration for very flawed leaders, this form of socialization is much harder to change as part of cultural heritage, our inner realm of tokens, symbols, and identifications.

Much of this biased story was what we learned in school from state and city textbooks accompanied by enthusiastic teacher exponents of great leaders and country/men (a lot) and country/women (a few) plus a few troublemakers. But the big questions include: why do we need pedestals at all, why either raise up, or pull down, statues? Why not reform the content and meaning of what we learn in school and home histories?

Amidst cries for social justice, Black Lives Matter, the end of racism, fairness in economic sharing of the nation's wealth, all while dealing with a devastating pandemic, the curriculum continues to wander along in its patriotic fervor, with rather gentle treatments of great leaders many of whom were slaveowners, warmongers, and suppressors of civil rights. Andrew Jackson comes along as a fine example open to questions of patriotism, racism and betrayal of the Constitution.

The entire curriculum, from important characters, and stories, to periodization, from before the beginning of the Republic, to current times, from foundation to towering international power,

from inhabitants excluded or included like dancers and singers and playwrights and novelists, we desperately need a makeover.

That makeover, should be honest and forthright, neither conservative, nor liberal, not middle of the road, just honest and forthright about disagreements (extremely difficult because we desperately want those statues and personalities to stand in the curriculum without any tarnishing.) We like our heroines/heroes varnished and standing, maybe on rearing stallions, super-duper characters standing for our best founders' policies, like 'life, liberty, and the pursuit of happiness'. Perhaps this is why Americans are so prone to celebrate superheroes and a few superheroines?

If we cannot decide on a single acceptable narrative for everyone right now, how about side-by-side competing narratives on each side of a page facing each other? Let us see the clashing views right out in the open. Or let's use our modern technology to meet-and-greet clashing views of "great" and "ordinary" people.

A great inquiry lesson comes to mind: does Jefferson stand up as a great man after careful scrutiny, or does his statue and status go down? Does Andrew Johnson deserve a statue at all? Who really does deserve a statue? How about reserving statues for ordinary heroines and heroes outside of war and politics? How about cultural people in the arts and humanities, music and architecture, medicine and science, etc.? How about the firemen and police who risked their lives on 9/11? How about less emphasis on GREAT MEN and

more on stuff that really matters like food, inventions, economics, gender, and moral philosophy, taking issues and problems seriously without necessarily solving anything?

How about a new diet of people and events that includes the views and stories of Native Americans, African-Americans, Ethnic and immigrants, Asians and Pacific Islanders, and all the peoples and characters pretty much underprivileged in U.S. history textbooks and classrooms? How about a new diet across genders, LGBTQ rainbows, and especially fairer treatment for women, more women, even troublesome examples. Where are the women other than Presidents' wives and suffragettes?

Where are the writers, journalists, artists, musicians, entertainers, dancers, and scientists? Where are the women?

Where are ethnics and newcomers? Where are some great villain? Does our history have to be "whitewashed?"

Why don't we write a fairer and more open, more troublesome, more challenging, and more entertaining curriculum? Multisided? Real inquiry aiming at reaching at least tentative truths, and decision-making, albeit tentative?

So, let's tear down the curriculum right now. Let's do it overall, not piece by piece, fight by fight, but overall, the whole thing from new perspectives. Let's revise the periodization, the cast of characters, the favorite stories, the underlying philosophies of national and international history, (sorry,

but the U.S.A. is part of world history, too, very much so, but a long story only solved by a new curriculum). For example, in U.S. history, maybe we can give the Moundbuilders a bit of time at the beginning, maybe note that the colonies had European aid in the Revolution, that the second revolution failed in Reconstruction so we had to try again in the 60s with the Civil Rights movement as a third revolution, and we may have to try again.

Let's opt for structural changes, historical philosophies, and embed the story in a global narrative so everything is not always about, 'us' but 'them', others, all.

Let us battle with our statues, our heroes, and a few heroines, facing up to the 7 sins of history (you come up with your own list):

- Ethnocentrism: The sin of thinking that everything should be seen from 'our' point of view and not others.
- Egoism: The sin of thinking that the story is always about us, never them.
- Nationalism: The sin of thinking our nation is the greatest, right or wrong.
- Sexism: The sin of thinking that gender is neutral in history and daily life.
- Racism: The sin of thinking that there are 'races', and that one is superior or inferior when we can all interbreed as one species.
- Imperialism: The sin of thinking and celebrating sometimes violent real estate

grabs without a contract or compensation as something wonderful.

- Official Story: The sin of promulgating and authorizing a single story of any period of history, any people or nation, any great leader as if this existed without any contrary views from ‘the other’.

I rest my case (for now).



Black and White: War and Race in the United States

Steven Braverman

Racial divide has existed since the creation of the United States. It is especially evident in the military during both World War II and the Vietnam War. This will be a race and class analysis of soldiers' experiences of war in WWII versus Vietnam. The Vietnam War is tough to quantify as to the backgrounds and historical connotation of these men. "Though the military made endless, mind-numbing efforts to quantify virtually every aspect of its venture in Vietnam, it did not make (so far as anyone has discovered) a single study of the social backgrounds of its fighting men. Quantitative evidence must be gathered from a variety of disparate studies." (Appy, 2000, p. 36). This can be interpreted as the true impact of Vietnam and social endeavors were not thoroughly being researched.

This is an important historical information to consider in terms of relevance toward racial minorities as soldiers during the Vietnam War. Important questions that will be addressed include: how did working-class and black soldiers experience fighting in/returning from WWII? How did working-class and black soldiers experience fighting in/returning from Vietnam? These important questions will be answered by a variety of sources and authors. This will be a race analysis of soldiers' experiences of war in WWII versus

Vietnam in terms of impact on culture and social depictions for minorities. Soldiers' experiences will be discussed in order to show how race and class has a big impact on relations and soldier interactions during both wars.

Racial gap leading up to WWII for soldiers

Racial treatment and inequalities of African Americans during WWII was a very prevalent matter. Hubner, a leading historian claimed, "People who endeavored to portray a "typical" American GI or veteran faced an impossible task. More than 16 million men and women served in the armed forces between 1941 and 1945. The vast majority were white males (of various ethnic backgrounds), but there were nearly a million African American troops, mostly in service units but some fighting in segregated combat outfits. The famed Ninety-ninth Fighter Squadron, or Tuskegee Airmen, for instance, flew missions over North Africa and Europe." (Huebner, 2008, p. 30). This probably means that majority-black soldiers were forced to do the brunt of physical combat. Segregation was prevalent even for soldiers, willing to lay down their life for the cause.

Propaganda and racial tropes affect African Americans during World War II. Huebner expresses in his book that, "Road

to Victory was one of the first expressions of that effort, representing obvious, uncomplicated propaganda. It suggested that American soldiers were capable, proud, eager participants in a conflict strangely devoid of bloodshed. The exhibit gave viewers no reason to think, moreover, that combat would have any negative effect on American servicemen, boys reared in the heartland and steeled by a mighty resolve.” (Huebner, 2008, p. 28). This can show that the “Road to Victory” is a propaganda implementation that allowed the public to censor the harsh realities of war.

Denial is prevalent in the United States as to the toll that battle can take on service men during the war. Hubener (2008) claims on Paul Fussell’s behalf: “The radio and film industries, for instance, cooperated readily with government officials in packaging the conflict and GIS for the public; they showed little blood, little psychological breakdown, and plenty of patriotism, good will, teamwork, and camaraderie” (p. 28). 15 various critics have similarly charged the press corps of World War II with willingly delivering a sanitized version of combat to the public.” (Hubener, 2008, p. 32). This can show that soldiers are in a lower bracket in terms of race than the everyday person because rather than the public making an attempt at understanding their struggles they did not do anything to help them. Radio and film industries seem to be largely a byproduct of the government. This is a brainwashing of sorts, showing the public what they should believe rather than what is actually happening during these battles and events from World War II.

African Americans in particular advocate for increasing military presence and want to start fights with Japan. “Soon after the attack on Pearl Harbor, as the United States joined the war that has been raging for so long, the largest circulation African American newspaper in the country called for a Double V campaign: Victory over our enemies at home and victory over our enemies on the battlefields abroad. The editor of the *Pittsburgh Courier* wrote: We call upon the president and congress to declare war on Japan and against racial prejudice in our country. Certainly, we should be strong enough to whip both of them.” (Bailey & Farber, 1993, p. 817). This showed that African Americans supported this country wide propaganda campaign. African Americans want to take this a step farther by also declaring war on Japan to conserve democracy. This shows the pride that is taken in war efforts and the willingness by the black community to increase its presence and soldiers in foreign wars.

Segregation of the armed forces in America is prevalent during World War II in terms of representation and leadership in the Army. Dwight Eisenhower, a General and President describes the treatment and separation of soldiers and minority leaders in terms of infantries during World War II. Eisenhower claims regarding this issue, “Now, it is perfectly true the problem of segregation in the service has been discussed, to my certain knowledge, for 45 years, because I was in the Army that long” (Eisenhower, 1956). Eisenhower was a veteran of war and as such he saw the racial divide first hand during World War II. “I

organized them into squads, and some of them had Negro squad leaders, some white squad leaders. But they all got along together. They lived together in the same camping grounds, ate at the same messes. And General Patton, who, at first, was very much against this, became the most rabid supporter of the idea, he said, this way. Some of these white units, by the way, were southern units; this was the thing that convinced me that the thing could be done” (Eisenhower, 1956). Eisenhower, largely on the basis of this quote, seems to disagree with the notion that there was severe racial disparity. And yet, he proceeds to show that he had two squads he seems to have the “separate but equal” mentality which is anything but what it may seem. He has two racial leaders representing their groups that in it of itself being needed is racist in terms of the breaking up of the platoon.

Propaganda is a prominent source during World War II for depictions of soldiers. Huebner (2008), a specialist on “Road to Victory” claims that “the photographs for Road to Victory had been selected from a limited and censored body of images and included no pictures of combat, wounded soldiers, or the dead. During World War II federal and military authorities exerted tight control over the dissemination of photographs, making what one scholar has called “the most systematic and far-reaching effort in its history to shape the visual experience of the citizenry” (p. 29). This can be used to show the manipulation by the government to show the appropriate gender and race to the public. This can show manipulation by the U.S government over how certain soldiers are to

be portrayed and thought about in terms of the everyday person.

Racial inequities during WWII

Fear among the public over veterans coming back with mental hardships is prevalent during World War II. Sharon Raynor (2018), who studies societal effects on soldiers claims:

In 1945, Harold Wilke, a journalist for the Baltimore Afro American newspaper, provided a socio-political commentary on both the pity and fear that the nation exhibited toward veterans with disabilities by stating: When you greet your wounded friend or relative for the first time, use your intelligence and imagination. Greet him as your friend, who was away and has now returned. Letting horror spread over your features and get in your voice because of his crutches or empty sleeves or sightless eyes will make him realize that you think of him, not as a personality, but as a cripple. Greet the Man, not the wound (p. 207).

This claim can mean that socioeconomics is a huge factor in treatment of individuals with disabilities. Rather than making an attempt at empathy, the public relishes in their ignorance toward soldiers returning home from battle.

Masculinity is another factor in the public view of military personnel. The image of the white, strong, soldier based on propaganda, previously stated in section 2,

was prevalent throughout the United States. Christina Jarvis claims, “The creation and maintenance of a hegemonic militarized masculinity that emerged in and across U.S. institutions...as America engaged in a global war.” (Jarvis, 2005, p. 4). This can be interpreted that America had a preconceived bias towards the military, making them out as superior super soldiers. The goal was to look confident and to look like a champion for the military.

Leadership and being a minority soldier is of great importance to the NAACP in terms of providing and advocating for power for black people. The NAACP was instrumental in advocating for the advancement of blacks in positions of national defense. The letter in 1941 by A. Phillip Randolph claims, “Now I have been thinking about the Negro and national defense and have come to the conclusion that something drastic has got to be done to shake official Washington and the white industrialists and labor forces of America to the realization of the fact that Negroes mean business about getting their rights as American citizens under national defense. To this end I have decided to undertake the organization of a march of ten thousand Negroes or more upon Washington” (Randolph, 2014). This could mean that there were organized protests for soldiers and military similar to the Vietnam War protests. There are racial injustices being fought from World War II which parallels Vietnam and their protests against the war in the 1960s.

Nazis in some ways are treated with more respect than black American soldiers

in the mid- 1940’s. Huebner does a good job displaying this by stating, “In early 1945 Lena Horne performed before Nazi prisoners in Arkansas, while African American troops were excluded from the show. Meanwhile, near St. Louis a white lieutenant ordered several black soldiers to give up their seats—in the front of the black car—for fifteen Italian POWs being transported by rail” (Hubener, 2008). This can be interpreted as African Americans are not able to enjoy the fruits of their labor. The Nazis who commit genocide and crimes against humanity were able to bask in the entertainment. This shows that even though they committed heinous acts, they were almost given a free pass because they were the right color. Reverse logic is being shown because the people that should be able to enjoy the music and festivities cannot enjoy them, while the Nazis are being treated with a modicum of respect that is not deserved or earned by their actions.

Racial inequalities from economically disadvantaged communities

Class divide in terms of race for Vietnam soldiers is immensely vast for the black community in terms of racial relations. Christian G. Appy can show the racial divide in terms of economics, “Poor and working class soldiers whether black or white were more likely to be trained for combat than were soldiers economically and educationally more advantaged. While enlisted men from both races were primarily from the bottom half of the social structure, blacks were considerably poorer. One study found that 90 percent of black soldiers in Vietnam were from working class and poor

backgrounds” (Appy, 2000, p. 35). This can mean that economic backgrounds can be of great consequence in war and especially during the Vietnam War. Those who enlisted in the Vietnam War tended to come from economically disadvantaged areas.

The Veterans Bureau of Physicians shows racial bias towards veterans of different races. Sharon Raynor (2018) contends that, “Historian Robert F. Jefferson contends that the history of the development of service-related disability policies in the twentieth century often reflected nonclinical evaluative practices couched in cultural and racial values. For example, Veterans Bureau physicians and administrators defined disability with reference to medical characteristics they thought innate to each race and that distinguished racial groups of veterans from one another” (p. 211). This can be interpreted as racism that blinds the public from characterizing disabilities for military personnel. Innate traits is the attempt at biological racism which has been completely disproven but shows the racial division in the thinking of this country. This type of racial superiority is what the Nazis advocate for and try to determine if one being is worth the right to live.

Vietnam War soldiers statistics of Racism

The racial gap during both wars can be shown through the numbers of soldiers that may be of a poorer class. Blacks were excluded in the military, although on paper this was not to be the case. Appy points this out claiming, “For blacks, whatever their economic standing, to become a reservist or guardsman was nearly impossible. In 1964

only 1.45 percent of the Army National Guard was black. By 1968 this tiny percentage had actually decreased to 1.26. Exclusion of blacks was especially egregious in the South” (Appy, 2000, p. 50). This can be taken as reality is skewed on the basis of not being taken at face value this idea of racial equality is something that only exists on paper because society seems to largely not be ready to integrate blacks into certain sections of the military during this time of the mid-1960s. In the 1960s, the number of people in the guard positions actually went down as time went on the opposite of the intention of allowing integration into the military for Reserve positions.

Blacks seem to almost always get the short end of the stick when it comes to their population of soldiers in heavy duty combat. Raynor (2018) shows just how disproportionate these percentages are in terms of the amount of people who could actually serve in the Vietnam War. Some of Raynor’s statistics from the war include:

86.3% of the men who died in Vietnam were Caucasian (includes Hispanics); 12.5% (7,241) were African American; 1.2% belonged to other races. 86.8% of the men who were killed as a result of hostile action were Caucasian; 12.1% (5,711) were African American; 1.1% belonged to other races. 14.6% (1,530) of non-combat deaths were among blacks. 34% of African Americans who enlisted volunteered for the combat arms. Overall, African Americans suffered 12.5%

of the deaths in Vietnam at a time when the percentage of African Americans of military age was 13.5% of the total population (p. 207).

This can lead one to believe that, although a vast majority of White Americans served during the Vietnam War, African Americans lost 13.5 percent of their total military age population and have over 12.5 percent of their soldiers die. This means that very little to any African American soldiers survive during the Vietnam War. This could also be telling, by the fact that most African American soldiers have some of the most demanding jobs and death tolls. They are clearly the most expendable soldiers because of their race, hence the extremely high death rate among their community.

Conclusion

There is the establishment of racial disparity when it comes to soldiers from WWII to the Vietnam War. Race is indeed a problem for soldiers as to how they were depicted in the public. There seems to be a glossing over in terms of war and facts as to what really happens in terms of race relations by the media during both wars. The legacy of these soldiers that they leave behind is hidden by the world because the United States likes to support their vision and not the reality for these black soldiers. The racial divide seems to be on three fronts, from the media, the government and the military itself. This was shown that the laws in place do not fully represent the actual positive consequences of these

minority soldiers in terms of agency that they actually had in their environment.

Minority soldiers are largely a representation of a bigger issue in society in terms of their treatment and their lack of respect from a military standpoint from the United States. Minorities are often the first to die and to see battle in both of these wars. During the Vietnam War there are numbers disproportionate to the number of Caucasian soldiers that died and were willing to serve, sacrifice for the country. There seems to be a census of glossing over battles and wars in order to depict an America that never exists in terms of African American soldiers being erased from battles. The reality is that America repeatedly uses African Americans in a way that treats them as lesser citizens, in terms of the military and being forced to segregate from the white soldiers during World War II. The experiences of these minority soldiers is an important and often overlooked factor in racial equality and can be branched alongside the civil rights movement. This paper has proven that there are many racial factors that decide a lot of the military tactics and treatment of soldiers in terms of racial relations in the United States. Overall, it seems that roles are being played by the Government, Movies and the Civil Rights Movement. Each of these factors are quintessential in determining race relations and how they evolve in the United States from World War II to the Vietnam War.

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The Case for Interdisciplinary Education: A Student's Perspective

Edward Kim

Introduction

The word, “*Interdisciplinary*” has been circulating in education for years. Over time, “interdisciplinary collaborations” and “interdisciplinary learning spaces” have become more prevalent in schools and institutions across the country. Just this year, I have proposed a new interdisciplinary class called “Science and Society” to my district Curriculum Committee and got it approved for implementation. However, the significant increase in interdisciplinary learning over the years is hardly a surprise given its vast appeal.

To begin with, the very prospect of learning through a marriage of multiple disciplines is an inherently progressive standard. It is a clear break from the status quo of traditional disciplinary barriers that have been established in education systems for decades. As a result, interdisciplinarity is an innovative and exciting topic for many teachers, supervisors, and students. More recently, it has begun to move into frontline conversations about 21st century education reform and a fundamental structuring of pedagogy itself.

As a student interested in education policy, I too share the enthusiasm of others

who are excited to see the rise of a new learning model that aims to boldly change the educational landscape. At the same time, the hype and novelty surrounding such a learning paradigm can often overshadow the reality behind what interdisciplinary education truly is and why it has become essential for schools across the nation. I would like to take this opportunity to share why interdisciplinary education is much deeper and more profound than it appears to be, and why it has become a fundamental necessity for the education system in America.

The Fourth Industrial Revolution

Currently, the world is seeing tremendous advancements in science and technology that will certainly permeate every aspect of society. With giant leaps being made in robotics, artificial intelligence, 5G connectivity, gene editing, virtual reality, robotics, and sustainable technology to name a few, the world is building upon the previous digital revolution (the “3rd” Industrial Revolution) in ways never seen before. Ever since the World Economic Forum introduced the realization of this new “Fourth Industrial Revolution” in 2015, people have started to grasp just

how drastic these technological changes are going to be

The Job Market

An obvious result of these enormous changes in technology is a corresponding shift in the job market. The predicted impact of automation and artificial intelligence on jobs is staggering: a McKinsey study claims that 400 million workers across the world will be displaced by automation within the next 10 years², while an Oxford University study reveals that around 47% of American jobs are at high risk of being taken over by computerization.³ While there is much debate on the extent of the Fourth Industrial Revolution's impact on net job growth, it is indisputable that employees in the next few years will work in an environment increasingly dominated by automation. At this point, it is important to take a step back and consider what this all really means for workers and what kinds of skills they will need to bring to the workplace. Simply put, what are the things people can do that automation cannot already do better and more efficiently? Our ability to collect and analyze data, memorize, calculate, and perform repetitive physical tasks are not on that list and will be at high risk of being supplanted by automation. The reality is that certain job skills will not maintain the same value at a time of such rapid change in the world. Not being able to identify what skills may be placed at higher value as a result of the Fourth Industrial Revolution (FIR) could be disastrous for people and the economy.

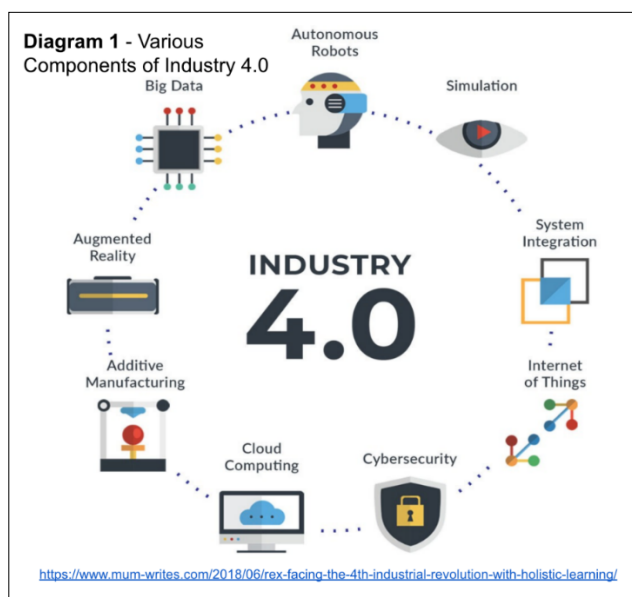
This is where interdisciplinary education will make a difference. In the coming years, one of the most coveted and

important job skills will be the ability to think about and approach problems by drawing from multiple disciplines. More specifically, this will come in the form of being able to understand modern technologies and scientific developments within societal, historical, economic, and moral contexts - perspectives that artificial intelligence would not be fully trusted with in the near future. People who have developed the capacity and willingness to approach the complex issues of today from an interdisciplinary standpoint will not only be assets to the workforce by being able to provide nuanced solutions covering both objective and subjective perspectives, but will also be most conscientious about how to deal with the FIR technologies that are dramatically impacting the job market.

Public Policy and Scientific Progress

The Fourth Industrial Revolution will bring about significant dilemmas for government at the federal and local levels. While technological progress is amazing and currently improving the quality of life for millions, it has limited value until society determines how it will advance civilization and be regulated. The current controversy surrounding the role of giant tech companies (Facebook, Amazon, Twitter, Google) in politics as well as partisan strife on issues such as abortion, artificial intelligence, climate change, cyber security, and healthcare are just the beginning. Novel technologies brought on by the Fourth Industrial Revolution will be radically more pervasive in the lives of people and much more multifaceted than the issues of today.

Figure 1 (retrieved from <https://www.mum-writes.com/2018/06/rex-facing-the-4th-industrial-revolution-with-holistic-learning/>)



One prominent example is the bioethical issue of embryonic gene editing (the technology for which already has been used) which will have a tremendous impact on people's relationship with biomedical technology. If granted the decision to choose on an individual basis whether gene editing is a viable option for their own children, people could potentially be given the ability to dictate the evolution of the human species by selecting certain characteristics. From what kind of moral or even policy-based foundation can society learn to adequately deal with such decisions? People in this nation are already extremely polarized and struggling to make significant strides in reconciling opposing viewpoints over the single controversy of abortion, which is just the tip of the iceberg of dilemmas brought by increasing biotechnological capabilities. This is ignoring the host of moral, political, economic, and social quandaries that will result from the rise of artificial intelligence,

human-machine interfaces, augmented reality, and much more. As of now, the world is woefully unprepared to deal with the inevitable technological dilemmas that will arise in the future. Future generations need to be able to relate perspectives from economics, ethics, behavioral psychology, and sociology to the current rise of advanced FIR technologies.

Outside FIR, the necessity for interdisciplinary thinking relating to modern issues is already being put into the spotlight due to the complex nature of the current pandemic. The immediate COVID-19 crisis has demonstrated the need to approach a topic as complicated as a pandemic from scientific, economic, and social standpoints.

When the world's current events are so obviously multifaceted and require not just dialogue among experts from different fields but also people able to integrate

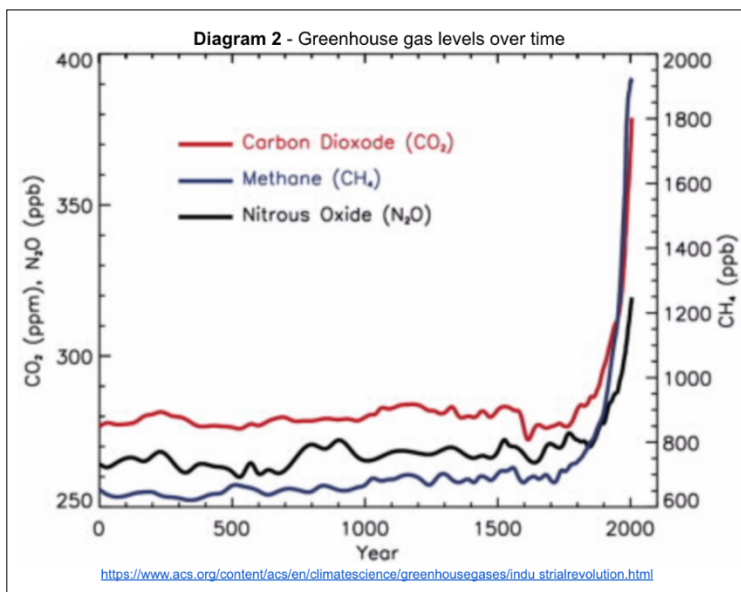
different disciplines, it is the responsibility of the education system to take notice and adapt appropriately. Education is the only wide-encompassing entity that can systematically influence young people, and is the key to empowering a new generation of people who will be prepared for such dramatic changes in the world.

Historical Precedent

Examining the drastic advancements in technology throughout time and their effects on society is extremely relevant in regards to the current Fourth Industrial Revolution and the importance of interdisciplinarity. The transformation of society in Europe and the United States from an agrarian to an industrial civilization (~1740-1860) undeniably had many positive effects such as the overall increase in quality of life and wealth for the average person. On

the other hand, the failure to consider mechanization and industrialization from a holistic view of multiple perspectives presented unprecedented consequences such as soaring income inequality, vast overcrowding of cities, and loss of individuality and sense of agency for many workers. Perhaps the most disastrous overlooked consequence of industrialization was its devastating effect on the environment, as the government made practically no effort to mitigate the pollution produced by factories. Below is a report from the Intergovernmental Panel of Climate Change showing the dramatic increase in greenhouse gas levels as a direct result of industrialization. The inability for society to prepare for the interdisciplinary nature of technological changes has had ramifications lasting to this day.

Figure 2 (retrieved from <https://www.acs.org/content/acs/en/climatescience/greenhousegases/industrialrevolution.html>)



The necessity for taking a nuanced approach to the world's problems did not begin with the Fourth Industrial Revolution and has always been prevalent throughout history.

The Essence of Interdisciplinary Learning

Many educators are familiar with interdisciplinarity as a newer approach to education. However, the idea of combining multiple disciplines dates back to pedagogy used in ancient Greece with the Trivium and Quadrivium, which represent early philosophical approaches to a “unified” form of liberal arts education. Although originating in ancient Greece, the Trivium and Quadrivium primarily came into use in the early Middle Ages, and are often associated with that era historically. While there has been much evidence over time indicating the benefits of interdisciplinarity,^{4, 5, 6, 7} what about this learning model in particular makes it go beyond simply recognizing the connections between concepts learned in two different classes? The word “Interdisciplinary” literally means “between or among disciplines.” But what does “between or among disciplines” *really mean*? Perhaps the true essence of learning between disciplines is much deeper and more profound than it immediately seems.

“Mindsets”

Every academic discipline, whether it be social studies, math, science, or language arts, has a certain knowledge base to go along with it. A foundation of facts and fundamental skills are necessary to

advance a student's learning in any subject. It would not make sense to do calculus without having a solid grounding in algebra, or to analyze historic events without first learning at least the basic factual details of those events. However, too often the disciplines are viewed as really just a set of facts, formulas, and “knowledge bases.” Interdisciplinarity takes the disciplines and elevates the meaning behind them to the point that such restricted viewpoints no longer become sustainable.

By its very nature, an interdisciplinary approach requires an understanding of the disciplines far above the informational level. Actually “combining” multiple disciplines in a profound and meaningful way is simply not feasible without first viewing them as different “mindsets” and not just “knowledge bases.” Through this approach, it is possible to put the social studies, natural sciences, and humanities into larger and more applied contexts that exist across and beyond the spheres of those respective fields. When multiple disciplines are not only juxtaposed but truly integrated, the differences and similarities of what they each offer and aim to accomplish through different ways of approaching issues become illuminated. One of the most prevalent issues in society is unnecessary conflict between people with differing perspectives who are unwilling to compromise or take each other's viewpoints seriously. Interdisciplinarity eliminates the notion that one perspective is superior and fosters a healthy dialogue that seeks to value and combine multiple disciplines and ways

of thinking. Thus, Interdisciplinary thinking is not simply defined by the ability to make obvious, surface-level connections across different fields.

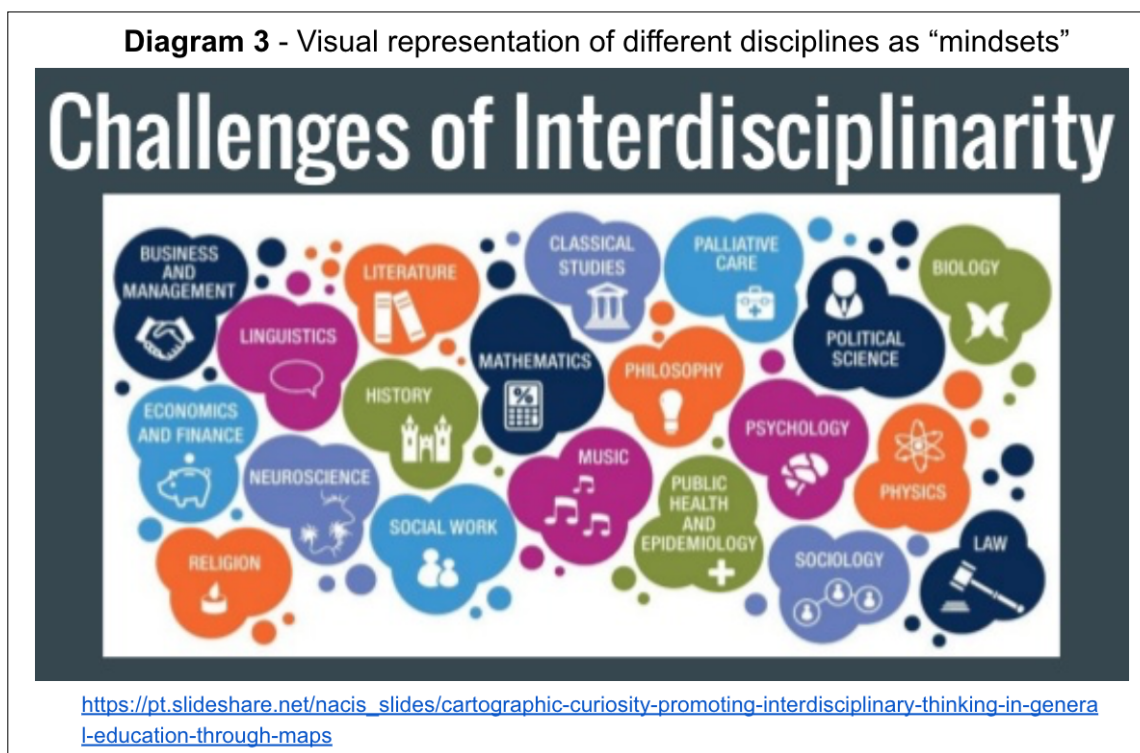
Innovative Thinking

A unique quality to interdisciplinary learning is that in many ways it opposes thinking by analogy. Thinking by analogy builds off of what has already been long-established, which is often the case when studying or conducting research in a single discipline. Granted, there are obvious benefits to specialization in one subject area that can have tremendous applications in society and academia. Advancing knowledge in an area over time is intrinsically valuable, and interdisciplinarity

does not aim to overhaul or “dethrone” the existing educational paradigm but rather gain more presence and importance in the learning process.

However, exclusively thinking by analogy is what prevents innovation and progress. Being stuck in the past when the world is being upturned by the Fourth Industrial Revolution is dangerous, and a learning model that can create new perspectives and ways of approaching nuanced issues of today is needed now more than ever. By exploring a scientific issue through a social studies lens or vice versa, students are pushed to think critically about what connections can be made that have never been identified before.

Figure 3 (retrieved from https://pt.slideshare.net/nacis_slides/cartographic-curiosity-promoting-interdisciplinary-thinking-in-general-education-through-maps)



Interdisciplinary Learning in the Classroom

While the theory behind interdisciplinarity may sound attractive, actually implementing it in the classroom is a different story entirely. The key point is that there is no one way to effectively do this. Education policy itself is highly localized, and each district has its unique way of implementing and maintaining the standards outlined by the state. This is not too surprising considering the fact that different students make up the population in different areas. These are the personal thoughts of a student which were enhanced by various conversations over the past years with education professionals.

Distinct Class

A direct pathway to increase interdisciplinary education would be the implementation of a separate class (or classes) specifically designed to foster this thinking in students. In my own district, the Curriculum Committee approved a “Science and Society” elective class built on specific topics that were identified to be effective in helping students think from both a scientific and societal perspective: the origin of scientific thought, Darwinian evolution and society, and the scientific revolution and enlightenment. However, the resources that were used to develop the components and structure of this class were very specific to the school and district where it was being implemented.

A plausible approach to implement “interdisciplinary” classes in a more general sense is the idea of thematic classes. These

would not be attached or affiliated with any one department in particular, but rather a shared responsibility between or among multiple departments. If this is the case, faculty who develop the curriculum and coordinate the logistics might have more leeway to cooperate in a joint-effort. Perhaps even a classroom with a two-teacher dynamic, each from a different discipline, might be fitting for a class of this type. This goes back to the idea of interdisciplinarity as a convergence of “mindsets,” not simply knowledge bases. The specific experiences and perspective that a social studies teacher brings to a classroom environment is significantly different from that of a science teacher, and even a simple dialogue or sharing of ideas between professionals from different disciplines in a classroom can be very powerful.

Furthermore, the NJ Student Learning Standards that were recently revised contain specific curricular areas that are great candidates for thematically oriented classes. These include a section in the social studies standards called “Renaissance, Scientific Revolution, Reformation, and Enlightenment,” the unit on biological evolution in the science standards, and a unit called “Influence of Engineering, Technology, and Science on Society and the Natural World” also from the science standards. These are areas that are not only explicitly part of the learning curriculum as mandated by the New Jersey Student Learning Standards, but also areas that can be targets of thematically organized classes that can very easily bring in multiple disciplinary perspectives.

Depth over Breadth

An alternative approach to creating a distinct interdisciplinary class is something that might be more broadly implemented in traditional social studies and science classes. This is not necessarily about changing the curriculum content itself, but how this content is conveyed to students. By creating a larger emphasis on how curricular content relates to real contemporary issues and society at large, students will have a more efficient and holistic learning experience.

This broadly based approach addresses an aspect of education that needs improvement, which is how students personally view their learning. On too many occasions students are bombarded with the rapid pace and workload of classes, which leaves them with insufficient room to seriously consider the importance and realistic implications of what they are learning. Too often, the curriculum taught in the class is left in the classroom only and interpreted by students as merely a series of strategies and memory points to be utilized in assessments. Classrooms brimming with potential to explore concepts in a deep and substantive manner are sometimes forced to prioritize breadth over depth, out of fear that the required units might not all get covered. How will this prepare the next generations for the rapidly changing world and the slew of complex interdisciplinary issues that will force us to think outside of traditional education models? Students need an educational model that is inherently interdisciplinary and thematically based in multiple subject areas.

While having a knowledge base of facts and concepts is necessary in a social studies class, it is important for students to understand how this knowledge fits into a larger context that includes disciplines other than the social studies. This educational approach is not only a more accurate reflection of the real world that is not arbitrarily divided into separate disciplines, but also a far more efficient and engaging way of teaching. It goes back to the idea of interdisciplinarity as “mindsets.”

Considering one discipline in the context of another is impossible unless the student is willing to go beyond the superficial and internalize what kind of thought process or approach a certain discipline brings to a nuanced dialogue. As such, an increased focus on the holistic applications of a discipline will naturally enhance students’ understanding of that discipline itself.

Conclusion

Interdisciplinary learning is no longer a privilege for schools but a necessity. Change in the education system is time-sensitive and needs to start happening *now*. In many ways, this change is already becoming evident. Only recently the initiative to implement curricula for climate change was added to the NJ Student Learning Standards, and there has been a clear move in the right direction from the NJ Department of Education to increase the prevalence of interdisciplinary learning. Little by little, cumulative changes will hopefully provide the next generations with increasingly innovative and advanced ways of thinking and learning about the world around them.

Acknowledgments

I would like to thank Mr. Hank Bitten at NJCSS for his tremendous support throughout this. I also want to thank Mr. Gold, Ms. d'Adolf, Dr. Mamman, and the wonderful educators and professionals back at Tenaflly High School for being such a positive influence in my life.

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A Millionaire's Tax for New Jersey

Allan Lichtenstein

In September 2020, the New Jersey legislature approved higher taxes on the wealthy to support state programs like road repair and education. The author of this essay, Allan Lichtenstein, worked for the Poverty Research Institute at the Legal Services of New Jersey and served on the Board of the RCHP Affordable Housing Cooperation that provides affordable housing and supportive services to low-income families in central New Jersey. In the essay, which originally appeared in [NJ Spotlight](#), Lichtenstein made the case for the “millionaire’s tax.” Allan Lichtenstein died in August 2020 at the age of 71.

In 2018, income inequality in New Jersey intensified. The rich, high-earning households grew richer, benefiting from larger gains in income than the poorer households with low incomes. My analysis of the recent U.S. Census Bureau [American Community Survey](#) release of income inequality data reveals a process of widening income inequality in New Jersey in recent years. It stresses five aspects of exacerbating income inequality, certainly a disturbing direction for New Jersey’s future socioeconomic development, suggesting remediation is urgently warranted.

First, although the average income for each household group surpassed their

2017 levels in 2018, households in the high-income brackets enjoyed substantially larger income gains than households at the bottom end of the income scale. Moreover, the percentage increases in average household income were larger at the top end than at the bottom end of the income scale.

The average income of the top 5% of households jumped by far the most — more than \$22,000 in 2018 inflation-adjusted dollars to climb to more than half a million dollars (using a New Jersey-specific inflation index that combines the CPI-All Urban Consumers Current Series for New York-Newark-Jersey City, NY-NJ-PA and for Philadelphia-Camden-Wilmington, PA-NJ-DE-Md). The top 20% of households too benefited significantly, with an almost \$10,000 gain, growing from about \$290,000 to almost \$300,000. By contrast, the average income of the bottom 20% of households rose only by about \$300 between 2017 and 2018.

Second, one method to ascertain the magnitude of income inequality is to compute the difference between the average income of the top 20% of households and the average income of the bottom 20% of households over time. A comparison of each year between 2007 and 2018, shows the divergence widening each year after 2014,

reaching a maximum disparity of almost \$280,000 between the two ends of the income scale in 2018.

After the Great Recession

Third, although the Great Recession concluded nine years prior, households in the bottom two quintiles have yet to enjoy the benefits of the ongoing economic expansion. They, in fact, were worse off in 2018 than in 2007. While households in the top income groups have not only recouped the income losses they suffered as a result of the Great Recession, they have raised their income levels. By contrast, the average income of households in the bottom two quintiles has contracted. The average income of these households lingers below their 2007 level.

Fourth, by far most of the household income is held by the high-income earners. In 2018, more than half of all household income accrued to the top 20% of households, while the top 5% of households amassed almost one quarter of aggregate income. By contrast, just 3% of aggregate income accrued to the bottom 20% of households.

Finally, overall, New Jersey is among the most unequal states in the country. It placed 40th among all states when comparing income inequality rankings using the Gini Coefficient, a common measure of income dispersion. Only 10 states had a larger Gini Coefficient than New Jersey, with Puerto Rico topping the list, followed by the District of Columbia,

New York, Connecticut and Louisiana. The Gini Coefficient ranges from a low of zero when there is perfect equality with all households having the same income to a value of 1, which is maximum inequality when all the income is held by a single household.

The intensifying income inequality in New Jersey underscores a tendency toward increasing concentration of income among the higher income groups. It reiterates and re-emphasizes the need to impose higher tax rates on high-earning households to stem the growing income inequality and to gain a more fair and equitable distribution of income. As Emmanuel Saez and Gabriel Zucman, economists at the University of California, Berkeley and among the foremost researchers in income inequality recently demonstrated in a *New York Times* op-ed, “the working class is now paying higher tax rates than the richest people in America.”

Given these deteriorating trends in income inequality, the time is ripe for the New Jersey state Legislature to assert itself and not allow another year to pass in which it does not impose a millionaires tax on New Jersey’s wealthy residents. These additional monies could be well invested to improve the lives of people of low income, providing resources to the programs they urgently need to help them make ends meet.

Representation of National Identity in the Wake of the Sputnik Crisis

Matt Triolo

“I got a phone call at my home in Princeton about 7:00 PM on Friday evening, October 4, from the *New York Times* aeronautics reporter, Richard Witkin. Had I Heard? What is the reaction to the U.S rocket community? My response is not even in my memory” said Martin Summerfield. He went on, “But the impact of the launch on the United States, as well on my own career, would be powerful indeed... by 1962 a growth so rapid membership in the institute of Aeronautical science, as membership quadrupled from a few dozen to 20,000 in response (to Sputnik)” (Harford, 1999) At the dawn of the Space Race both the Soviet Union and the United States responded to the launch of Sputnik, which up until that point was the greatest technological feat ever achieved by man. This launch came at a pivotal time in the Cold War. As now each nation put resources into; What does the response of the Soviet Union and the United States say about each respective nation? Does national identity reflect the true intentions of a nation or is it just an image to share with the rest of the world?

The importance of researching the topic of national identity and Sputnik comes at the crux of the Cold War. During this era image and ideology reigned supreme as competing spheres of influence were ever growing and expanding. Prior historians

have delved into the topic in order to uncover the finer points and develop the historiographical conversation even further. The relevance of the topic goes further as national identity and learning how nations portray themselves has a continuing legacy across all eras of modern history. The use of newspapers official reports, as well as propaganda footage reveals the identity each nation was trying to portray in a post Sputnik world as the space race moved forward. The response to the successful launch of Sputnik showcases the national identity and ideologies of both the United States and the Soviet Union. The Soviet Union doubled down on the glory of their socialist and communist society being the only way of the future. In contrast to this the United States realized their own scientific shortcomings, and buckled down and rely on innovations from a capitalist system in order to make up lost ground in the Space Race. Identifying national identity can greatly assist students within the classroom it allows them to have a greater understanding of what countries are involved in a given conflict as well as makes certain countries easier to identify through their national Identity. With a subject like the Cold war this is fairly important and beneficial for students, the cold war sees two drastically different forces shaping the world around them. Understanding the national identity of

each side of the cold war will allow for greater understanding. With the cold war taking up much of the 20th century there is a wide range of history for students to learn associated with this era, so having a deep and rich understanding of the source material is vital.

The use of Sputnik specifically is also important. While the United States of America claimed victory in the Cold War it is important to recognize it was not as one sided as contemporary history leads students to believe. The Soviet Union took an early lead in the space race and remained a head of the United States for much of the Space race. Introducing how behind the United States was builds a better historical narrative and further supports students in learning the topic. Within sputnik there are a great deal of Primary sources that show the inner workings and thought processes of the United States and Soviet Union. Overall, this article will be a resource for teachers to learn about national identity in the early stages of the space race as well as a deep dive into sputnik as an educational tool for teachers to cover a wide range of ideas.

The origins of the space race lie deep within the Cold War, as global conflict developed the need and desire for scientific advancement. It seemed impossible to be without innovation and a drive to compete globally. The Cold War saw the world divided into influence spheres of superpowers, the United States and The Soviet Union. Following the end to a long and devastating World War most nations worldwide were defeated and crumbling

looking to rebuild from what they lost. The United States of America and the Soviet Union were the only nations standing, both with daring dreams of global influence and prestige. The Cold War put ideology at the forefront as now nations of the world found themselves taking sides between an ever-growing communist sphere and the free world. As the Cold War developed tensions rose in pockets of proxy wars where USSR backed forces squared off with American forces. This global game of chess encompassed all aspects of life, trade, and warfare and diplomacy. The Cold War was the peak of 20th century global politics, the heights of which would never be seen again. Historian John Gaddis “No one today worries about a new global war, or a total triumph of dictators, or the prospect that civilization itself might end. That was not the case when the Cold War began. For all its dangers, atrocities, costs, distractions, and moral compromises, the Cold War—like the American Civil War—was a necessary contest that settled fundamental issues once and for all.” (Gaddis, 2007)

The Soviet Union found themselves in a peculiar and significantly powerful position following the Second World War. The Yalta conference preceding the end of the Second World War played a significant role in shaping the Cold War for the Soviet Union. The agreement made between Churchill and Stalin would divide Europe into influence spheres. The Soviet Union liberated former Nazi Germany territory in Western Europe that they would turn into new additions to the Soviet Union. The

USSR with rising influence outside of Europe, in Asia and the surrounding regions. The Soviet Union was a powerhouse of an authoritarian communist state running on government control of production as well as control over all aspects of life. This nation was expanding and ready to make its mark in global politics cementing itself as true superpower.

For the United States the Second World War established the growing nation as a competitive superpower. For years prior the United States had gone from a non-influential nation to the top dog for the western world. Being left relatively unscathed by two World Wars allowed the United States to grow to the levels of its contemporaries. Following the Second World War the United States used its wealth to rebuild Europe bolstering its position as both an ally to Eastern Europe and a superpower. As the world moved into the Cold War the United States saw communism as a looming threat to both global security and freedom. In order to meet the rising threat, the United States adopted a policy of containment with the goal of stopping the spread of communism and furthermore the expansion of powers by the Soviet Union. In the early stages of the Cold War the United States developed new technologies in order to meet the threat of communism. This policy throughout the Cold War would expand to the space race, matching the Soviets where ever possible. The space race was a new challenge that would bring American strength and innovation to the forefront to meet a menacing advisory.

National identity refers to the way a country views itself in regards to the rest of the world. For some national identity is the idealized version of a nation, showing the characteristics that it wishes to share with the outside world. These national identities often have a great deal to do with the leading ideology of a country. Communist nations tend to value national unity, while other free nations will value freedom and innovation. During the Cold War national identity and prestige were everything as the world was divided into growing influence spheres. National identity moves nations along it inspires individuals to act as for their nation and inspire bouts of patriotism and nationalism.

As the Cold War moved forward the developments in military rockets quickly turned to ambitions out of this world. Combine competing ambitions with the backdrop of the Cold War and the space race was born. Scientific developments moved at breakneck speeds and a push to get to the stars was now an achievable goal. On October 4th of 1957 the Soviets took great leaps and bounds launching the satellite Sputnik into the atmosphere dawning the start of the space race and a new era in the history of the Cold War. The world watched as the Soviet Union rocketed past them. For the United States, the policy of containment now reached outside the globe as they attempted to contain any communist threat even in space.

The Union of Soviet Socialist Republics, or the USSR was a dominant force in both Western Europe as well as

global politics for a majority of the 20th century. Its reach knew no bounds moving into the middle of the 20th century. Its dominant rise and position as a global superpower seemed unstoppable rivaling any western challenger. The carefully crafted identity of the Soviet Union revolved around imagery of strength, the will of the people and party as well as a sense that the Soviet way of life was the most fruitful and effective. The peak of USSR dominance was at the inception of the new space race where the USSR was literally thousands of miles ahead of its contemporaries. The successful launch of Sputnik signaled to the world what scientific heights the Soviet Union was capable of as well as how far behind the rest of the world was. Through publications of the era, it is clear that the successful launch of Sputnik represented the national identity of Soviet Union strength, unity, and superiority to the outside world and at the core of Soviet messaging.

Soviet identity believed they were destined to conquer and claim the new frontier for humanity. Space was a new boundary for human exploration, it was the next natural step for a species that has controlled the rest of the planet. The Soviet identity was centered on the Soviet Union being the best form of humanity. Being the first to conquer space fit perfectly within the goals and ambitions of the Soviet Union. A key aspect of the identity of the Soviet Union was the development of an us vs them mentality, the rest of the western world was evil and that the Soviet Union was above all and no other way of life could have paved

the way for the future. Another focal point of Soviet identity that was critical during the early stages of the space race was the sense of unity and strength shared by all Soviet peoples. Unity and power were the cornerstone of Soviet thinking, as historian Sarah Davis Wrote, “According to the propaganda, power in the USSR belonged to the people, namely the workers and peasants” (Davies, 1997). The aura of the USSR being of the people created a sense of unity with each person being a cog in a much larger and grand mechanism. The national identity of the USSR inspired scientists and the Soviet government to have made the transition into aiming for space. The Soviet space program slotted in perfectly into that identity with it being a driving force behind the mentality of those behind it.

The Soviet identity was strong presence through the core of its own space program, the space program was emblematic of the Soviet Union as a whole. The idea of unity and being just part of the larger mechanism was seen throughout the space program. The celebrity associated with advancements in space travel for the most part was not seen in the Soviet Union. The most glaring hidden figure of the Soviet space program was the mind behind Sputnik itself, Sergei Korolev was a dominant figure in the Soviet space program being a chief designer that was anonymous during his time being represented merely through a pseudonym. “For Korolev, an engineer-manager of tremendous achievement and high ego, to have to reconcile himself to

career long obscurity” (Harford 1999). The Soviet identity was focused on the larger picture of workers together leading to one of its greatest minds being denied appropriate recognition for their contributions to history.

In October of 1957 the mythos and identity of the Soviet Union was still holding strong and this was reflected in party publications of the time. Pravda was one such publication, controlled and operated by the Communist Party. Pravda was the first and most common dose of propaganda given to citizens of the Soviet Union. Issues of Pravda were a conduit for information within its circulation, millions of daily issues reported on changes in official Policy as well as propaganda that served to strengthen ties to the Communist Party and the Soviet Union as a whole. For all state-run companies, organizations and the military had subscriptions to Pravda with the express purpose of driving home the party messages and keeping readers minds closed to any other information. The publication of this particular issue comes in at a pivotal moment the Soviet Union’s history as they overtook the rest of the world in space travel.

The Soviet Space program and its accomplishments were kept mostly in secret. This publication serves as a rare glimpse for the world serving its purpose as a propaganda piece as well as a representing Soviet identity. As in all issues of Pravda this particular issue focused on spreading the glory of the Soviet Union through information and the famous propaganda of the publication. The successful launch of

Sputnik saw the Soviet Union surpass the rest of the world scientifically for a moment and the writers behind Pravda needed to write about and promote this. At the core of this newspaper is Communist Party propaganda. While sharing information about the launch is important the main goal is to drive home the message and the praises of the Communist Party. This Pro party sentiment comes to a head during the last section of the article, “Artificial earth satellites will pave the way to interplanetary travel and, apparently our contemporaries will witness how the freed and conscientious labor of the people of the new socialist society makes the most daring dreams of mankind a reality” (Pravda, 1957). This moment in history is where the USSR shined the brightest and was the sole winner dominating any global competition. It seemed at least for the members of the Soviet Union who bought into the Soviet propaganda that Socialism and the ways of the party were the path to the future. Within this article the wide ambition following the launch of Sputnik were dreams of interplanetary travel. The publication of articles like these fits in with the narrative of the Soviet Union moving into the future and communism being the way of the future.

To the party leaders, optics were seen as priority, portraying the grand nature of the Soviet Union. This was key in crafting and maintaining a national identity with the glory of the Soviet Union shown with great power through grand military parades. These parades were common along with praising the roots of the USSR in

revolution. This sort of celebration was seen even in the space program. Sputnik was a huge accomplishment for those in the Soviet Union combining this achievement and celebration that the Soviet Union was exactly what the Communist Party wanted. In an interview Cosmonaut Georgy Grechko told the story of the Communist Party's request for a procommunist launch, "After Sputnik 1, Sergei Korolev went to the Kremlin and Khrushchev said to him, we never thought that you would launch Sputnik before the Americans. But you did it. Now please launch something new in space for the next anniversary of our revolution. The anniversary would be in one month... and we launched on November 3rd 1957, in time for the celebration of the revolution" (Grechko, 1989) This is emblematic of the identity of the Soviet Union due to its origins in revolution and its desire to lead the world in strength and innovation. The glory of the Soviet Union continued its legacy with another successful launch on the 29th anniversary of the USSR.

Propaganda posters are a mainstay of the Soviet Union as a promotion for both nationalism and party unity. A picture is truly worth a thousand words and a propaganda poster might be worth double that. A poster can appeal to anyone and simply looking at it can convey a message; this is in contrast to other forms of propaganda that might require more of an active participation from the viewer. Pieces such as pamphlets and books require the viewer to both know how to read and also at a high enough reading level to understand

what is being written. Posters could be viewed by anyone and are eye catching while spreading the message to the biggest possible audience in an efficient manner. Soviet era propaganda posters had the unique job of spinning famine and hardship as well as creating a certain image for the leadership. "A concerted propaganda campaign tried to portray the country's leaders in a populist guise, an image that clearly had the potential to resonate with the people's own representations". The widespread use of propaganda and more specifically posters carried out a specific goal in influencing the largest portion of the population.

In response to the launch of Sputnik Soviet propaganda used this great success to further the identity of the Soviet Union through propaganda posters. These posters crafted following the rise of Sputnik communicated Soviet ideals to the masses, promoting both the glory and the strength of the Soviet Union. One poster published in 1958 depicts a series of rockets launching into outer space with Sputnik 1 being at the bottom and more advanced and futuristic rockets above it. The USSR is the only country seen on earth with a red star and golden leaves at the base. Along with this imagery there is a simple tag line "Fatherland! You lighted the star of progress and peace. Glory to the science, glory to the labor! Glory to the Soviet regime!" (Rzhevsky, 1958). This poster encompasses a great deal of soviet ideals, the fatherland in the forefront represents the great nationalism of the USSR, that sense of nationalism and

pride is credited for the accomplishments of Sputnik and the larger space program as a whole. Praising the Soviet regime within this poster bolsters the national identity the communist party was attempting to craft. Another poster in this collection takes a slightly different route with the focus being on the Soviet worker. This poster has a young fit and good-looking man in the forefront, an ideal caricature of a Soviet man. He is a working welder, there are a few other men working in the background symbolizing the power of the soviet worker. Over the shoulder of the welder's shoulder there is a rocket being launched connecting his work to the soviet space program. At the bottom of the poster there is a line stating "I am happy – this is my work joining the work of my republic" (Rzhevsky, 1958). With this line the main objective of the poster is clear in showing the people of the USSR that they should be proud and happy to work and do their part to support their country and that it is the strength and will of the people that allows the USSR to reach these heights. These posters are just a few of the hundreds of examples of the Soviet Union using the success of sputnik to continue to cultivate and grow their national identity.

The Soviet Union following the initial launch of Sputnik looked to praise their accomplishments and spread their ideology. In propaganda pieces such as Pravda and the previously seen posters there is a constant emphasis on communist values and communist superiority. Those who worked in the Soviet space program were influenced by the Soviet national identity,

figures like Korolev were forced to not be a public figure because it did not match with the Soviet identity. Moving forward in the Space race the USSR would rely on successes like Sputnik and other early advancements to build and share their identity as a superpower.

Following the conclusion of the Second World War the United States presented itself as both a pillar of democracy and innovation. With a crippled Europe the United States transformed itself into a superpower moving into the 1950s. At odds with USSR, the undertones of the Cold War raged on within the United States. A unique combination of communist fear and American exceptionalism prevailed within this era. That fear translated swiftly across the United States following the launch of Sputnik. What was once a global rival was now turning itself into a new threat that was beginning to eclipse the United States scientifically. Within the United States response to Sputnik its own national identity is revealed, an identity consisting of innovation, freedom and strength. Through legislation of the era, perspectives of leaders as well as publications of a free press this identity is clear and continues to be robust as the space race waged on following Sputnik.

The national identity of the United States goes back to its roots and continued to develop throughout the young nation's history. While there is a spotty record for freedom for all within the United States there is certainly a belief that the ideal of Freedom is present. Looking at the founding documents of the United States freedom as a

right is clearly expressed in the nation's own Bill of Rights, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances" (U.S. Constitution, 1788). While the first Amendment is a small portion of the larger Constitution as a document it does serve as an early statement of this ideal of freedom. The United States sees itself as exceptional to other nations. As a political scientist Richard Rose writes "America marches to a different drummer. Its uniqueness is explained by any or all of a variety of reasons: history, size, geography, political institutions, and culture" (Rose, 1989). This ties into its national identity as the United States and its unique qualities sets it apart from other western nations. The United States as a pillar of strength and democracy was a newer phenomenon prior to the two World Wars, with the United States not nearly as powerful or influential but following those global conflicts the United States left the wars relatively unscathed compared to its contemporaries becoming a super power in its own right. Nevertheless, the United States adopted this identity with full force and vigor and portrayed it throughout the entirety of the Cold War and especially in its response to the Sputnik Crisis.

During the Sputnik crisis fear dominated the political and national conversation with a sense of danger settling

in for many Americans. The Sputnik crisis within the United States refers to the time following the launch of Sputnik where the United States and the rest of the western world was plunged into panic and fear that the USSR was able to conquer a new and important feat in the Space race. What was once a belief that the United States and the western world were superior to the USSR was now shattered as they overtook them scientifically. This shock rippled throughout American society, "Along with official responses the launch and its symbolism unleashed vast and often effects on the domestic front due to society-wide crisis mentality it engendered. It changed the very mindset with in which Americans viewed communism and the Cold War" (Boyle, 2008). In an instance the Space race and by extension the cold war heated up as the USSR was a threatening force to American citizens. For American citizens fear went wild. The Soviets as one American General put it were "seeing into our bedrooms" (Goodpaster, 1941). For much of the Cold War Americans believed in their own country's strength and support, this was challenged for the first time for many Americans. These new fears in the wake of Sputnik were felt in the west globally, "Sputnik's launch exacerbated pre-existing British fears that the Soviets were becoming more technologically advanced and leading the cold war." (Barnett, 2013). For the western world, the USSR now threatened their way of life due to the Americans belief that the launch of Sputnik will lead to new military dominance from the success of the launch. For the duration of the Cold War

both nations were in an intense arms race and now Americans feared that the Soviet Union had surpassing them. This initial panic would loom over the space race as it developed acting as a driving force for innovation.

Within the United States it is the duty of a trusted newspaper to report on the events of the world as they pertain to the lives of everyday Americans. With the Sputnik crisis American newspapers were some of the first reporting and sharing information with the American public. The *New York Times* is a long-standing American newspaper responsible for a rich news reporting history. In 1957 following the launch of Sputnik the paper published an Article chronicling the momentous event. In the article titled “Soviet Fires Earth Satellite into Space; It Is Circling the Globe at 18,000 M.P.H.; Sphere Tracked in 4 Crossings Over U.S.” the event is reported on laying out facts about the launch as well as addressing potential panic. The first point of potential panic came from the title, the title mentions how many times Sputnik has traveled over the U.S. For an American it is terrifying that something the Soviets built is able to travel that fast directly above you. This leads to the fear of military application which was a central fear during the Sputnik crisis. The *New York Times* quells this fear by stating “The satellites could not be used to drop atomic or hydrogen bombs or anything else on the earth, scientists have said. Nor could they be used in connection with the proposed plan for aerial inspection of military forces around the world.” (Jordan,

(1957). Panic following Sputnik was a significant part of the United States early reaction to the launch of Sputnik seen in a variety of other news sources. Moving forward past initial reactions the United States relied on its strength and innovation in order to make strides within the space race.

For American media Sputnik represented the struggle between the United States and the Soviet Union, so time sensationalism reigned supreme. Fear sells newspapers and magazines this fits into the capitalist mindset of using any means to turn a profit. For many nothing is more American than capitalist principals. Following the launch American media began a true and massive publication campaign around the successful launch, a “media riot” (McQuaid, 2007) had absorbed the United States. The threat of communism was a huge part of this push to report on Sputnik, while fears about safety and national security were on the forefront. Some publications saw this as a turning point within the Cold War in favor of the Soviet Union, “The implications of Sputnik were clear to the editors of the San Francisco Chronicle, who proclaimed the satellite’s launching as a clear Soviet victory in the Cold War” (Kennedy, 2005). Other American newspapers took different stances on the crisis, “The *New York Times* devoted extensive coverage of the events and attempted to decipher the meaning of the Soviets’ scientific breakthrough, including a small article that analyzed the meaning of the word “Sputnik.” (Kennedy, 2005). Sputnik was a sensation so something as

trivial as the name of the satellite was a part of speculation. New technology was in the hands of the Soviet Union “The press, pushed the panic button journalists needed sources, and that some “exaggerated the danger of the Soviet satellite” (McQuaid, 2007). The USSR achieved the impossible up until that point and it was high and popular news to report on it across the United States.

With the outpouring of panic and fear following Sputnik it was now the role of the government to calm the public and announce a path to American success. During WW2 newsreels were an extremely effective way to give important information to an anxious American crowd. These reels were produced by the United States government post Sputnik as a way of calming Sputnik anxiety in an attempt to get the United States both back on track as well as portraying an identity of innovation and freedom. In this reel titled “Reds Launch First Space Satellite” was released three days after the launch of Sputnik and aimed to give the facts explaining what a satellite is and what its function was. This information was spread in order to stop panic and get the record straight on Sputnik. The rest of this news reel focuses on the United States own satellite ambitions, which was due to free and strong workers and would come to fruition in early 1958. The description of the segment from 1957 stated “Animated films graphically show how a mighty three-stage rocket placed an artificial moon into an orbit around the earth—a feat that occasions Western re-appraisal of Red missile

progress” (Motion Picture 200-UN-30-82, 1957). This refers to what an American rocket would look like as well as a reappraisal of the Soviet accomplishments hinting that American innovation will yield a much stronger rocket. The governments public response to Sputnik through this film shows the identity that the United States was trying to cultivate as well as calm some of the panic other media outlets spread.

The American government and the global science community at large were taken aback by Sputnik where out of nowhere the Soviets had overtaken the United States, it was now up to the leadership of the United States to respond. From the inception of the Sputnik crisis President Dwight D. Eisenhower was optimistic and saw potential benefits from the Soviet success of Sputnik. For the American people an address from President Eisenhower represented a sense of security and safety that was lost during the initial fallout of the launch of Sputnik. Following being briefed on the crisis Eisenhower urged advisors to look five years ahead and decided that he would meet the Sputnik challenge (Divine, 1993), this shows the strength and innovation that the United States was attempting to cultivate in the post Sputnik crisis working hard and in order to excel against Soviet advisories. In his first presidential address following the launch of Sputnik “President Eisenhower made a statement goal providing the American people with a summary on the Administration’s position on the U.S. satellite program and the status of that

program” (Kennedy, 2005). This message served a dual purpose of communicating that the United States was not as far behind the Soviet Union and that similar scientific breakthroughs to Sputnik from the United States were on the horizon. It is the leaders of a country that embody the messaging as well as the identity of a nation. In times of crisis this is amplified. During the Sputnik crisis Eisenhower wanted to portray the very best of American identity pushing for scientific developments in order to secure its place as a strong nation.

Many within the United States government saw education as a root cause of the United States failure to beat Sputnik to space, and educational shortcoming led to a new push for improved American education. The proposed solution for this educational problem came in the form of the National Defense Education Act, a piece of legislation with the goal of improving American schools to eventually match and surpass Soviet schools. This ideally would lead to a smarter generation in time and a generation that could overcome any Soviet space program. While a smarter and more educated citizenry benefits all aspects of a country the passage of the National Defense Education act was to directly address the Sputnik crisis and the space race. Within Title IX of the act there was a real push to allocate more resources to science and scientific communities at large through the establishment of a science information service. The implications of this service would help further develop American space programs. The Act states “The Foundation,

through such Service, shall (1) provide, or arrange for the provision of, indexing, abstracting, translating, and other services leading to a more effective dissemination of scientific information, and (2) undertake programs to develop new or improved methods, including mechanized systems” (U.S. Congress, 1958). Through this service there were new systems for collecting and analyzing scientific data as well as programs for development of mechanized systems which means rockets and other effects of a highly technical nature. Outside of developing new systems for science there was a push to get skilled students into higher education. According to Title II this included those “whose academic background indicates a superior capacity or preparation in science, mathematics, engineering, or a modern foreign language” (U.S. Congress, 1958). Math and science happen to be two of the key parts to developing a successful space program. Putting a focus on students who succeed in those attributes can yield valuable assets for the United States. The development and passage of this Act in the wake of Sputnik reveals how the United States is willing to innovate and strengthen itself in order to come up on top in the Space race.

The launch of Sputnik in the fall of 1957 changed the history of the Cold War forever as now the space race was in full swing and the push to the future could not be stopped. The Soviet Union’s achievement through the launch of Sputnik cemented itself as a competitor during the early formative years of the Space Race. Its

accomplishment sent shockwaves throughout the globe igniting the fierce competition of the space race in the backdrop of the Cold War. Within the response to the launch a nation's identity remained at the forefront showcasing the most important ideals of a nation. For the Soviet Union the response to Sputnik was deeply rooted in the ideals for the Soviet Union, focusing on unity and glory of socialism. For the Communist Party and the larger Soviet Union as a whole promoting their idealized society through the achievement of their space program was imperative. Propaganda posters painted the USSR as a global leader in both science and technology. For the Soviet Union faults came in the failure to promote individuals and the heroes like the way the United States did, however this fit into the identity since the Soviet Union was far more concerned with keeping an image of unity and party loyalty then individual accolades.

For the United States in a post Sputnik world, portraying an image of innovation and a country willing to rise to the challenge was a top priority. During the crux of the Cold War the United States focused on containing and matching any Soviet threat of expansion. This found its way to relevance during the time of Sputnik in that the United States had to match the Soviets in the Space race. Following initial panic and fear the response of the United States was focused on promoting American Innovation and freedom, showing its strengths as a global superpower.

National identity in the midst of the Cold War played an extra important role as now global influence was something both superpowers had to contend with and develop. Being the strongest nation had a way in spreading the ideology of both the United States and the Soviet Union. Sputnik revealed how both these nations acted in times of achievement and crisis showcasing to the world their own carefully crafted self-image. The historiography remains clear that Sputnik played a decisive role in revealing national identity in the early stages of the Space Race. Sputnik remains an important educational tool showcasing the tensions of the era as well as what Soviet and the United States national identities looked like. For students this valuable event encompasses a great deal of what students need to know about the early tensions of the Cold War.

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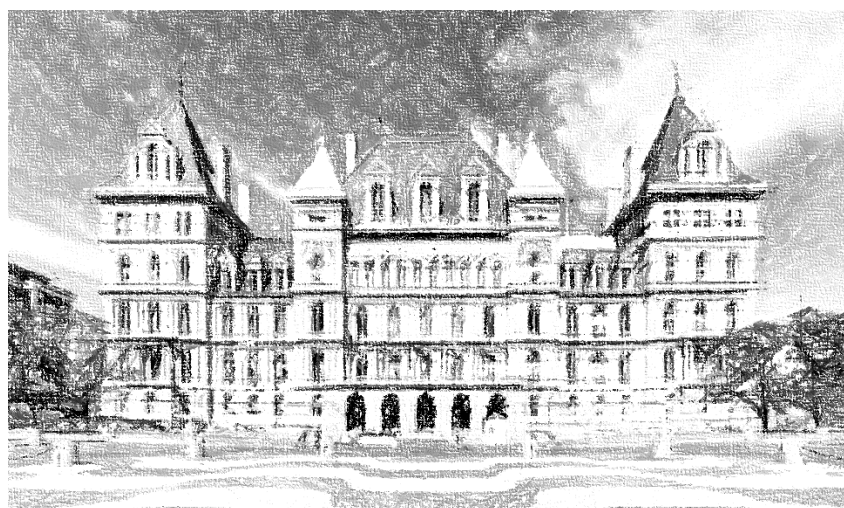
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All Have the Right to Question: Inquiry in the Incarcerated Environment

Aubrey Brammar Southall and James Pawola

The bombing of Pearl Harbor is the current content for discussion in Mr. Peet's (a pseudonym) United States History class. Mr. Peet has decided on the topic based on student written inquiry questions. Most students in the class were interested in studying why Japan attacked Pearl Harbor. Mr. Peet asks, "According to the sources, FDR makes it seem the Pearl Harbor attack was unprovoked. Tojo makes the case that the attack was provoked. What do you think? Support your answer with evidence from the sources provided." The students fervently write out their responses after fumbling through their provided primary sources. As students recount the letters Hideki Tojo wrote during his time in prison, there is a general consensus, "Why would he lie when he is locked up for life?" and "Of course, Tojo was provoked." The students speak of Tojo as if he is someone they know. Mr. Peet's pupils bring an interesting perspective to the class discussion as they are all incarcerated. Mr. Peet teaches United States History at Midwestern Juvenile Justice Center (a pseudonym). He is a certified teacher by the Midwestern state in secondary social studies. Mr. Peet has taught at Midwestern Juvenile Justice Center for more than five years.

The purpose of this article is to examine the teaching of social studies in an

incarcerated secondary classroom environment. The article will answer the following questions: (1) How is inquiry-based instruction implemented in an incarcerated classroom environment? And (2) How does the teacher interpret their classroom engagement level when inquiry-based instruction is employed?

Methodology

The researchers are on the "inside" for observations. This term is used by students in Mr. Peet's classroom. The researchers know their position as an outsider in this unique classroom environment. They are aware their position in society will shape perceptions and field notes. The researchers acknowledge the differences between the students and themselves, though they are greater than they could ever perceive. A sequence of events has partnered the researchers with Mr. Peet. What first started as a mentoring project by the local regional office of education has transformed and the researchers are now the mentees instead of mentors.

The purpose of this longitudinal case study is to evaluate the use of the inquiry based instruction in an incarcerated secondary classroom environment. The

study will answer the following questions: (1) how is inquiry-based instruction implemented in an incarcerated classroom environment? (2) How does the teacher interpret their classroom engagement level when inquiry-based instruction is employed? The researchers use a case study qualitative research method. The research questions are best suited to be answered by employing a qualitative method. Yin (2013) believes “doing case study research would be the preferred method, compared to the others, in situations when (1) the main research questions are ‘how’ or ‘why’ questions; (2) the researchers have little or no control over behavioral events; and (3) the focus of study is a contemporary (as opposed to entirely historical)” (loc. 639). The use of quantitative research methods would not answer the research questions in an appropriate manner. Data collection included observations, teacher interviews, and field notes. Additionally, in this research study, the participant is one teacher in a juvenile justice center. Field notes and observation were necessary for data collection. The case study approach allowed for a holistic answer to the research questions.

For the purpose of this research project, the following definition for inquiry is employed: “Inquiry-based learning is an approach to teaching and learning that places students’ questions, ideas and observations at the center of the learning experience. Educators play an active role throughout the process by establishing a culture where ideas are respectfully

challenged, tested, redefined and viewed as improvable, moving children from a position of wondering to a position of enacted understanding and further questioning” (Student Achievement Division, 2013, p.2).

Mr. Peet’s Classroom

Mr. Peet’s classroom at Midwestern Juvenile Justice Center mimics national averages for jailed populations. The classroom where the researchers observed is made up of mostly Black and Brown young men. Most of Mr. Peet’s students report they have attended an alternative public school before entering his classroom. Over 50 percent of the students reported receiving special education services at their home public school. Kendi (2019) states Black students are four times more likely than white students to be suspended from public schools. Additionally, 56 percent of the prison population is made up of Black and Latinx people (Kendi, 2019). A recent Midwestern newspaper article stated “Youth who are detained are more likely to drop out of school, which in turn increases their likelihood of being rearrested and returning to jail” (Klonsky, 2019). The researchers noted that many practices at Midwestern Juvenile Justice Center appear to be restorative. Education is a top priority of administrators and educators. Students are offered the opportunity to participate in the following elective courses: yoga, music, graphic design, physical education, dual credit program with local community college, book club, garden club, art, and art therapy. Student artwork and murals adorn the walls of the school. The most notable

student created murals state, “One day or day one, you decide”, “Renew”, and, “Begin.” Mr. Peet employs abolitionist teaching principles as his classroom “is built on the creativity, imagination, boldness, ingenuity, and rebellious spirit and methods of abolitionists to demand and fight for an educational system where all students are thriving, not simply surviving” (Love, 2019, p. 11).

Review of the Literature

Quality educational programming during incarceration can have a positive impact on students and help prevent involvement in future criminal behavior (Lochner & Moretti, 2003). The time youth spend in local short-term juvenile justice facilities should be used to address educational challenges, and to re-engage students in education or alternative programs (Office of Justice Programs’ National Criminal Justice Reference Service, 2017). Additionally, high quality education during incarceration is important for helping students become productive members of their communities (U.S. Departments of Education and Justice, 2014).

Incarcerated classrooms provide unique opportunities for secondary teachers. Scott (2013) reports there are two types of teachers in incarcerated settings. The first type of teacher sees prison as an important place for higher education and the other looks critically at the prison classroom. The researcher believes teachers looking critically at the prison classroom are more

likely to advocate for incarcerated students (Scott, 2013). The researchers argue the teacher in this study, Mr. Peet, looks at his incarcerated secondary classroom critically. The researchers see Mr. Peet as an abolitionist teacher. Love (2019) states that:

Abolitionist teaching is built on the cultural wealth of students’ communities and creating classrooms in parallel with those communities aimed at facilitating interactions where people matter to each other, fight together in the pursuit of creating a home place that represents their hopes and dreams, and resist oppression all while building a new future (p. 68).

The teacher is willing to advocate for students and provide resources for inquiry. This image of the teacher shapes the narrative of the research.

The educational opportunities afforded to those in incarcerated environments impacts our societal landscape (Castro & Brawn, 2017). The classroom should be a place of thinking, discussing, and dialoguing. Additionally, the researchers and teacher highlight the importance of humanizing language when discussing people in incarcerated environments (Stern, 2014). Therefore, the researchers refer to the youth discussed in this study as students instead of inmates. Furthermore, Mr. Peet has made community in a place that is less than desirable.

For dark folx, thriving cannot happen without a community that is

deeply invested in racial uplift, human and workers' rights, affordable housing, food and environmental justice, land rights, free or affordable healthcare, healing, joy, cooperative economic strategies, and high political participation that is free of heteropatriarchy, homophobia, Islamophobia, transphobia, sexism, ageism, and the politics of respectability (Love, 2019, p. 65).

Mr. Peet's classroom is a place where students and their backgrounds are valued and respected.

Furthermore, teaching in incarcerated environments should be seen as complex and unpredictable (Castro & Brawn, 2017). Teachers typically are the only teacher of their subject in the building, which is true for Mr. Peet. Additionally, students do not have normal distractions like Wifi/internet, cell phones, parties, and school extracurricular activities (Scott, 2013). Furthermore, incarcerated students are not typically considered candidates for post-secondary education (Castro, Brawn, Graves, Mayorga, Page, & Slater, 2015). Mr. Peet does work in an environment promoting college readiness. He co-teaches community college courses for his incarcerated students. However, student perception of incarcerated classrooms draws from teacher and environmental stereotypes. "Analysis reveals how even well-intended practices in prison spaces pose obstacles to seeing incarcerated individuals as potential postsecondary students and degree

completers" (Castro et al., 2015, p. 13). The presenters believe incarcerated environments with thoughtfully designed education programs "can create communities committed to personal growth, social responsibility, and engaged citizenship" (Ginsburg, 2014, p.33). Moreover, education in incarcerated environments that helps students with strong written and oral communication skills, such as inquiry based instruction, empowers them. Empowered students have the ability to represent and advocate for themselves in public spaces outside of incarceration (Lewen, 2014).

Classroom Practices

Mr. Peet instructs United States History chronologically. Each unit the teacher has the students write inquiry questions while reading an overview of the upcoming material. The teacher believes this allows the students to preview and/or review material and allows all students to start the unit with a base of prior knowledge. Students have stated writing inquiry questions as the teacher believes this gives them ownership in the lesson. "Hey, that's my question!" is a resounding sound in Mr. Peet's classroom. The teacher has reported, and researchers have recorded in field notes students are more engaged when student inquiry questions are used. The teacher provides research sources from multiple perspectives to students based on student-written inquiry questions. Bias is often discussed in the classroom. The teacher reported different levels of inquiry questions are written and answered based on student

reading levels. Most of the students read below grade level. Resources provided by the teacher include photographs, art, music, speeches, news articles, and news' broadcasts relating to the students' interests. The nature of the provided resources and student written questions allows the teacher to differentiate for the variety of students present in the classroom. The teacher collects work daily and uses the feedback as a formative assessment. Due to the nature of Midwestern Juvenile Justice Center, summative assessments are not used.

Students report they often have not participated in their former social studies classrooms. Student feedback of Mr. Peet's classroom is extremely positive. The teacher sets high expectations for all students. The researchers had Mr. Peet, affectionately known as "Mr. P" by his students, ask the students to write out why they enjoyed his class and participated in discussions and assignments. One student stated, "Mr. P teaches history in a very unbiased way. He never states opinions without refuting and clarifying both sides." Another stated, "Mr. P is very knowledgeable of the subject. He makes it where I actually enjoy coming to school again." Other comments were, "I like history the way you (Mr. P) teach" and "It's (class) fun and I enjoy the fact that Mr. P actually makes it fun and makes it easy to understand." Based on field notes and teacher reflection, many of the students have previously felt school was not the place for them.

Results

As this study is longitudinal in nature, we will discuss the results from data collected thus far. We should note that due to the nature of incarcerated secondary classrooms, the teacher's student population changes daily. The average time in a classroom is 14 days. Some students are members of the classroom for over a year. Additionally, some students rejoin the classroom throughout the school year. Furthermore, the researchers see youth who are incarcerated as a protected group. This study focuses on the teacher's interpretation of classroom practices and student engagement.

Findings indicate inquiry-based learning in an incarcerated secondary social studies classroom environment is structured and teacher- dependent. Mr. Peet's United States History classroom ranges from seventh- twelfth graders. Students in this setting are not allowed to use the internet and have limited access to research materials. The teacher is responsible for providing needed materials for student inquiry. The teacher states the following as key components to structuring his classroom: "I usually use primary source pictures from the era or topic to spark interest and meaningful discussion" and "I find materials that I know are interesting and then tailor lessons to meet standards." Additionally, he comments, "I do vocabulary exercises, and focus on the reading and analyzing primary and secondary sources." Due to school policies, students are issued writing materials at the

start of each class. Homework is not assigned as hardback textbooks and pencils are not allowed in student bedrooms due to safety concerns.

The teacher reported an increase in student engagement when inquiry based teaching practices are employed. Researchers recorded the following as key components of student engagement: a safe space for classroom discussion, the constant posing of “why?” to students, the posting of inquiry questions related to the topic everyday (student generated when applicable), and the modeling of good inquiry questions, sources of information, and identifying bias.

Additionally, the teacher noted increased engagement from students on release days from incarceration when inquiry based learning was used. The researchers recorded this in field notes as well. The teacher noted in previous experiences, students were understandably disengaged on release days. The students appeared to make the most use of their time in Mr. Peet’s class. Mr. Peet often states he hopes the students carry their often new found love of United States history back to their home public school.

Furthermore, an increase in individual student engagement is observed when the student’s own inquiry question is used during the lesson. Increased engagement is measured by student participation in classroom discussion and student answers to inquiry based questions. All inquiry question responses are required

to use textual evidence. Textual evidence comes from teacher-provided resources.

The researchers observed empowerment, questioning, and relationships are the key components of inquiry-based learning in an incarcerated classroom environment and teacher-reported student engagement. The teacher reported relationships with the students being of the utmost importance for inquiry based instruction. The student centered approach to instruction empowers students daily. Finally, challenging students to question the history they are taught increases engagement and inquiry-based learning. Researchers used field notes, teacher interviews, and student work samples to determine key components.

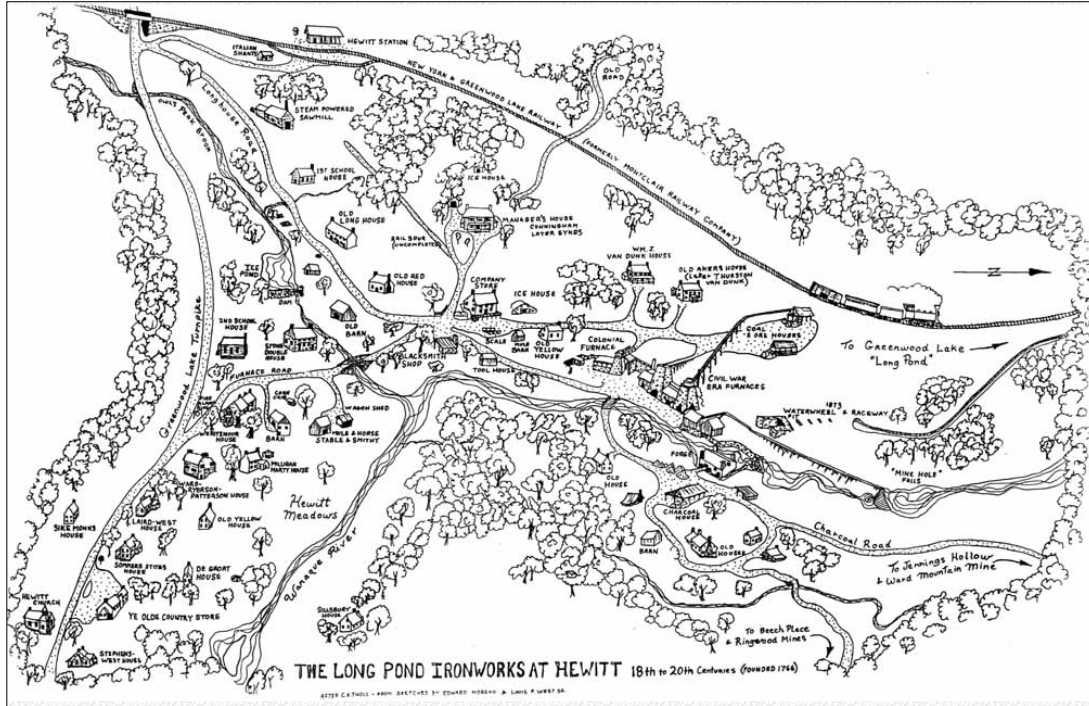
Conclusion

The researchers understand the complex nature of Midwestern Juvenile Justice Center and acknowledge the troubling rates of incarceration for Black and Brown young men. The researchers believe the abolitionist teaching style of Mr. Peet should be replicated and employed in the teaching of youth who find themselves incarcerated or in alternative school settings. Mr. Peet models how to successfully teach inquiry in a space where individuals voices are often kept quiet. The researchers feel strongly about the use of student-centered practices and inquiry-based instruction in environments where rights have been diminished.

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Historic New Jersey: Long Pond Ironworks



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Long Pond Ironworks in Hewitt takes its name from the nearby “Long Pond,” a translation of the Native American name for Greenwood Lake. Set alongside the swiftly flowing Wanaque, or “Long Pond,” River, the only natural drainage from Greenwood Lake, the site offered a perfect combination of natural resources for making iron. Long Pond Ironworks was founded by the German ironmaster Peter Hasenclever.

With financial backing from English investors, Hasenclever purchased the existing Ringwood Ironworks in 1765, along with huge parcels of land, including the 55,000 acre Long Pond Tract. He then imported more than 500 European workers and their families to build iron-making plantations at Ringwood, Long Pond, and Charlottenburg in New Jersey, and at Cortland in New York.

From the wilderness they carved roads; built forges, furnaces, and homes; and created supporting farms. At Long Pond, they dammed the river to provide water power to operate the air blast for a furnace and a large forge. Robert Erskine, the ironmaster at Long Pond and Ringwood during the 1770s, took up the American cause during the Revolutionary War, supplying iron products to the Continental Army and serving as George Washington's chief mapmaker until his death in 1780.

In 1807, Long Pond Ironworks was acquired by Martin J. Ryerson, owner of the Pompton Ironworks. The Ryerson family retained ownership until 1853, when they sold the properties to the industrialists Peter Cooper, Edward Cooper, and Abram S. Hewitt. The Cooper-Hewitt enterprise operated Long Pond Ironworks as part of the larger Trenton Iron Company. During the Civil War, two new blast furnaces, new waterwheels, and workers' housing were built at Long Pond. The iron made here was found to be especially well suited to making guns for the Union Army.



Civil War era Water Wheel

The 1870s brought major changes in the American iron industry—notably, the rise of cheap steel manufacturing and the discovery of new coalfields in Pennsylvania and ore beds in the Midwest. Although Hewitt planned cost-saving improvements to keep his northern New Jersey ironworks in operation, on April 30, 1882, the last fires were blown out at Long Pond, ending more than 120 years of iron-making history at the site.

Although iron was no longer made at Long Pond after 1882, mining continued as a major industry. Through the turn of the twentieth century, residents of Hewitt, the village that had grown up around the

ironworks, adapted to changing times. They built a new school and church between 1895 and 1905 and a new sawmill in 1913. Ice cutting on Greenwood Lake and recreation also became key industries. By the 1930s and the onset of the Great Depression, however, these industries were in decline. Residents of historic Hewitt began to move away, seeking opportunity elsewhere.

In 1957, the Ringwood Company donated the Long Pond Ironworks property to the State of New Jersey. In 1987, Long Pond Ironworks was dedicated as a State Park. Administered by the NJ Department of Environmental Protection, Division of Parks and Forestry, and maintained by the Friends of Long Pond Ironworks, Inc., the Long Pond Ironworks Historic District stands as a testament to the vital role our region has played in our local, state, and national history.

Long Pond Today

Long Pond Ironworks is a microcosm of our industrial and cultural heritage. Its history tells a fascinating tale of the ironmasters who developed the iron industry in northern New Jersey. Their contributions to history in times of peace and times of war reach far beyond the local economy. These nearly forgotten chapters of history deserve to be retold and remembered.

Within the 175-acre Long Pond Ironworks Historic District lie the ruins of three iron blast furnaces, including the

original Colonial-era furnace built in 1766 and two larger furnaces built for Civil War production. Also visible are remains of iron forges, waterpower systems, and a variety of workers' homes and commercial buildings that were critical parts of the iron-working village.

Long Pond also illustrates the evolution of iron-making technology in the remains of the three successive blast furnaces, the ore roaster, and the hydropower systems. The continual search for more efficient operations and materials is a story of industrial ingenuity at its best.

The workers' story at Long Pond Ironworks is a saga of immigration, hard work, and adaptation to changing times. The company town of Hewitt grew, thrived and declined along with the fortunes of the iron industry in the Northeast. The personal and community struggle to adapt to an evolving economy is a theme in our cultural heritage from which we can still learn.

The historical value of Long Pond Ironworks is paralleled only by its natural beauty. The forests that were once cut down to make charcoal for the furnaces have returned, and the river that was once diverted into the hydropower systems again cascades over ancient rock formations. The Friends of Long Pond Ironworks are working to ensure that the Historical District is preserved and remembered for its contributions to our past, present, and future.

Constitutional Textualism, Undocumented Immigrants, and the Fourteenth Amendment

Alan Singer

This article was originally serialized as a three-part post in History News Network.

Posting on History News Network, Elliott Young, professor of History at Lewis & Clark College, examined the Supreme Court decision in *Department of Homeland Security v. Thuraissigiam* (2020). Young described the decision as a “fundamental threat to equal protection of the law for all undocumented immigrants” that defied long established legal principles. I strongly support Young’s arguments and, in this article, I wish to extend them. Equally distressing is that it was a seven-to-two majority decision with Ruth Bader Ginsburg and Stephen Breyer joining the rightwing court bloc. Sonia Sotomayor and Elena Kagan posted a powerful joint dissent.

The 1996 Illegal Immigration Reform and Immigrant Responsibility Act “placed restrictions on the ability of asylum seekers to obtain review under the federal habeas statute.” In this case, Vijayakumar Thuraissigiam, an undocumented immigrant from Sri Lanka applying for refugee status because as a Tamil he faced beatings, torture, and death, claimed that since he had already entered the territory of the United

States, he was entitled to due process. Thuraissigiam was represented by the American Civil Liberties Union (ACLU). The Court upheld the constitutionality of the 1996 law and ruled that he was not.

The majority decision for the rightwing bloc was written by Samuel Alito. Alito argued “Respondent’s Suspension Clause argument fails because it would extend the writ of habeas corpus far beyond its scope ‘when the Constitution was drafted and ratified’” and that the “respondent’s use of the writ would have been unrecognizable at that time.” Not once did Alito reference the 14th Amendment to the United States Constitution. Breyer and Ginsburg, in a concurring opinion written by Breyer, stated that they supported the court majority “in this particular case,” but not the broader assertions made by Alito.

In a dissent endorsed by Kagan, Sotomayor wrote that “The majority declares that the Executive Branch’s denial of asylum claims in expedited removal proceedings shall be functionally unreviewable through the writ of habeas corpus, no matter whether the denial is

arbitrary or irrational or contrary to governing law. That determination flouts over a century of this Court's practice." She argued "Taken to its extreme, a rule conditioning due process rights on lawful entry would permit Congress to constitutionally eliminate all procedural protections for any noncitizen the Government deems unlawfully admitted and summarily deport them no matter how many decades they have lived here, how settled and integrated they are in their communities, or how many members of their family are U. S. citizens or residents." If Sotomayor is correct, and I believe she is, the *Thuraissigiam* decision puts all *DACA* (Deferred Action for Childhood Arrivals) recipients at immediate risk.

I'm not a big fan of the national Common Core Standards and its high-stakes standardized reading tests, but as a historian and social studies teacher, I like the idea that they promote close reading of text. Former Associate Supreme Court Justice Anton Scalia, the halcyon of judicial conservatism and the patron saint of the Supreme Court's dominant bloc, justified his rightwing jurisprudence claiming to be a textualist. According to Scalia, "If you are a textualist, you don't care about the intent, and I don't care if the framers of the Constitution had some secret meaning in mind when they adopted its words. I take the words as they were promulgated to the people of the United States, and what is the fairly understood meaning of those words."

But, as Shakespeare reminded us in Hamlet's famous "To be, or not to be"

soliloquy, "There's the rub." There is always "the rub." The problem, with both Common Core and Constitutional textualism is that words have different meanings at different times and to different people and sometimes words are chosen, not to convey meaning, but to obscure it. Understanding "words" requires historical context.

The word slavery did not appear in the United States Constitution until slavery was banned in 1865 by the Thirteenth Amendment because the Constitution, as originally written, represented a series of compromises and contradictions that the authors left to be decided in the future. It was a decision that three score and fourteen years later led to the American Civil War.

The humanity of Africans was generally denied at the time the Constitution was written; they were chattel, property. But in Article I, Section II of the Constitution, which established the three-fifth plan for representation in Congress, enslaved Africans are referred to as "other Persons." And in Article IV, Section II, the Constitution mandates that "No Person held to Service or Labour in one State, under the Laws thereof, escaping into another, shall, in Consequence of any Law or Regulation therein, be discharged from such Service or Labour, but shall be delivered up on Claim of the Party to whom such Service or Labour may be due."

I read text pretty well. As persons, enslaved Africans should have been included in the people of the United States who wrote the Constitution "in Order to

form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.”

But of course, they weren’t. Just reading the Constitutional text, without context, does not help us understand what Scalia called “the fairly understood meaning of those words.”

Unfortunately for the nation, political bias blinded Scalia while he was on the Supreme Court and blinds the rightwing cabal that dominates the Court today so badly that they just don’t read with any level of understanding and ignore historical documents. Because of this, one of the most pressing issues in the 2020 Presidential election is the appointment of future Supreme Court Justices who can read text with understanding, especially the 14th Amendment to the United States Constitution, and are willing to search for supporting historical evidence.

In his war on immigration, Donald Trump has repeatedly tried to implement regulations that speed-up dismissal of refugee claims so they can be thrown out of the country and others that permit the Department of Homeland Security to indefinitely [detain](#) families that cross the Southern border with Mexico into the United States without proper documentation. Trump calls constitutionally protected [birthright citizenship](#) “ridiculous” and says

his administration is “looking very, very seriously” at ideas for stopping it because the promise that their children will be American citizens is a “magnet for illegal immigration.”

I am not an expert on magnets, but I do know what the Constitution says, why it was written that way, and what it means. In the 14th amendment to the Constitution, approved after the Civil War, national citizenship, including birth right citizenship, and the rights of citizens of the United States, were defined for the first time. According to Section 1 of the Amendment, “All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside.” The only persons born in the United States and excluded from automatic citizenship were Native Americans who were members of sovereign tribes and the children of foreign diplomats stationed in the United States. [Native Americans](#) were finally granted birth right citizenship by the Indian Citizenship Act of 1924. According to the 14th Amendment, the children of immigrants, both documented and undocumented, as long as they are born in the United States and subject to its laws, are automatically citizens whether their parents become citizens or not. Among other people, that included my parents – and by extension, me.

In addition, Section 1 states, “No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or

property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.” Equal protection of the law, due process, the right to life, liberty, and property, are assured by the Constitution to all persons, not just to citizens, including undocumented immigrants. If we exclude some people from personhood rights, we return to a reading of the Constitution that allowed “other Persons” to be enslaved. To prevent this from happening again, Section 5 of the amendment granted Congress “power to enforce, by appropriate legislation, the provisions of this article,” but not the power to violate it.

The due legal process guaranteed to persons was earlier defined in the Bill of Rights. The Fifth Amendment bars prosecution for a crime without an indictment from a Grand Jury; the Sixth Amendment ensures that “the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed”; and the Eighth amendment bans “cruel and unusual punishments.” All of these rights were violated during slavery days when Blacks had no legal rights, including a public trial before an impartial jury. The case against Solomon Northup’s kidnappers in Washington DC was dismissed because a Black man could not legally testify against whites. It is important to note that the Sixth Amendment does not make an exception denying legal protection to undocumented immigrants, while the Eighth Amendment would probably be read

by a legitimate Supreme Court as denying the separation of children from their parents and indefinite detention at the border – and at Guantanamo.

The Fourteen Amendment was written to protect persons and to empower Congress to enforce their protection because before the Civil War, Fugitive Slave laws denied due process to persons accused of being runaway slaves. The [Fugitive Slave Act](#) of 1850, permitted someone to be detained based on an “affidavit made by the claimant of such fugitive”; provided for the appointment of commissioners who reviewed claims outside of regular judicial channels; required “marshals and deputy marshals” to enforce provisions of the act and paid them doubled if an accused fugitive was enslaved; established penalties for “any person who shall knowingly and willingly obstruct, hinder, or prevent” a “claimant, his agent or attorney, or any person or persons lawfully assisting him, her, or them, from arresting such a fugitive”; and most disturbingly, a “deposition or affidavit” by a claimant against an accused freedom-seeker, was sufficient grounds for a commissioner to declare someone a fugitive and order them enslaved.

The phrasing of the 14th Amendment was also necessary because Supreme Court Chief Justice Roger Taney, in the 7-2 majority opinion he wrote for the [Dred Scott](#) decision, claimed that people of African ancestry “were not intended to be included, under the word ‘citizens’ in the Constitution, and can therefore claim none of the rights and privileges which that

instrument provides for and secures to citizens of the United States.” Taney, blinded by his bias against Blacks and determined to permit the spread of slavery into western territories, ignored the Constitutional provision that legal rights were guaranteed to persons, not just to citizens, and that Africans were recognized in the Constitution as persons.

In his dissent to the Dred Scott decision, Associate Justice [Benjamin Curtis](#) made clear that the ruling by Taney and the Court majority were in violation of both the text and intent of the Constitution, and after the decision was made, he resigned in protest. Curtis wrote that “At the time of the ratification of the Articles of Confederation, all free native-born inhabitants of the States of New Hampshire, Massachusetts, New York, New Jersey, and North Carolina, though descended from African slaves, were not only citizens of those States, but such of them as had the other necessary qualifications possessed the franchise of electors, on equal terms with other citizens.” In addition, the Constitution’s fugitive slave clause (Article IV, Section II) established the personhood of enslaved Blacks when it referred to them as “persons held to service in one State, under the laws thereof.”

Antonin Scalia, rejected examining the original intent of the authors of the Constitution and its amendments, claiming we cannot know what they meant by what they wrote. But the thing is, their explanations of the meaning of the text are often well documented, especially as in the case of the 14th Amendment. Fortunately,

while many current justices, like Scalia was when he served on the court, are limited in their understanding of what authors mean by the text, historians don’t have those limitations.

The [Congressional Globe](#), predecessor to the *Congressional Record*, contains verbatim debate over the Fourteenth Amendment including extended statements by Congressman John A. Bingham from Ohio ([House of Representatives, 39th Congress, 1st Session](#)), the principal author of the amendment, and an elected official who could read very well, especially when the text was the United States Constitution. Bingham’s extended comments on the 14th Amendment appear pages 1088-1094.

According to Bingham, “I propose, with the help of this Congress and of the American people, that thereafter there shall not be any disregard of this essential guarantee of your Constitution in any State of the Union. And how? By simply adding an amendment to the Constitution to operate on all States of this Union alike, giving to Congress the power to pass all laws necessary and proper to secure to all persons – which includes every citizen of every state – their equal personal rights . . .” Bingham clarified, “the divinest feature of your Constitution is the recognition of the absolute equality before the law of all persons, whether citizens or strangers . . .” Based on this, Bingham advised President Andrew Johnson that “the American system rests on the assertion of the equal right of EVERY MAN to life, liberty, and the

pursuit of happiness; to freedom of conscience, to the culture and exercise of all his faculties.”

As Bingham explained, “Equality before the law” under the Fourteenth Amendment means exactly what it says it means; it is a right guaranteed to “all persons, whether citizens or strangers.”

In his speech to Congress, Bingham echoed some of the arguments made by Frederick Douglass when Douglass rejected the idea that the United States Constitution was a pro-slavery document. Douglass denied “that the Constitution guarantees the right to hold property in man. [Douglass](#) believed “The intentions of those who framed the Constitution, be they good or bad, for slavery or against slavery, are so respected so far, and so far only, as we find those intentions plainly stated in the Constitution . . . Its language is ‘we the people;’ not we the white people, not even we the citizens, . . . but we the people . . . The constitutionality of slavery can be made out only by disregarding the plain and common-sense reading of the Constitution itself.”

Bingham, who analyzed context, as well as text, stated that “everybody at all conversant with the history of the country knows that in the Congress of 1778, upon the adoption of the Articles of Confederation as an article of perpetual union between the States, a motion was made then and there to limit citizenship by the insertion in one of the articles of the word ‘white,’ so that it should read, ‘All white freemen of every State, excluding paupers, vagabonds, and so

forth, shall be citizens of the United States.’ There was a vote taken upon it, for all our instruction, I suppose, and four fifths of all the people represented in that Congress rejected with scorn the proposition and excluded it from that fundamental law; and from that day to this it has found no place in the Constitution and laws of the United States, and colored men as well as white men have been and are citizens of the United States.”

Bingham turned the Comity Clause in the Constitution, which affirms that states must respect each other’s laws and was used by slaveholders to demand the return of freedom-seekers as stolen property, on its head. He argued it should be read as written; that “The citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States.” He argues “This guarantee of your Constitution applies to every citizen of every State of the Union; there is not a guarantee more sacred, and none more vital in that instrument.” Essentially, Bingham believed, as did Douglass, that the slave states and slavery had been in violation of the Constitution all along, and the 14th Amendment, was need because its fifth clause empowered Congress to “enforce, by appropriate legislation, the provisions of this article,” hopefully eviscerating the ability of states and localities to defy the law.

Supreme Court [decisions](#) based on text without context have been responsible for some of the greatest perversions of justice in United States history. The 14th Amendment empowered Congress to pass

laws ensuring the rights of citizens and persons. One of the first laws, the [Civil Rights Act of 1866](#), predated approval of the amendment, so Congress ratified it again in 1870. In Congressional debate over the law, Representative James Wilson (Republican-Iowa) explained that it “provides for the equality of citizens of the United States in the enjoyment of ‘civil rights and immunities,’ and that the civil rights protected by the law are “those which have no relation to the establishment, support, or management of government” (*Congressional Globe*, House of Representatives, 39th Congress, 1st Session, 1115-1117).

Section 1 of the Civil Rights Act declared “That all persons within the jurisdiction of the United States shall be entitled to the full and equal enjoyment of the accommodations, advantages, facilities, and privileges of inns, public conveyances on land or water, theatres, and other places of public amusement.” Again, a right granted to persons irrespective of citizenship. Section 2 described penalties for violating the law.

But in 1883, by a seven-to-one vote, the Supreme Court endorsed Jim Crow racism as the law of the land when it ruled the Civil Rights Act [unconstitutional](#). Writing for the court majority, Associate Justice [Joseph Bradley](#) argued that the Thirteen Amendment, as written, outlawed slavery, not discrimination, and the text of the Fourteen Amendment only authorized Congress to prohibit government action, not

actions by individuals or non-governmental groups.

The only dissenting voice on the Court was Associate Justice [John Marshall Harlan](#) who wrote “The opinion in these cases proceeds, it seems to me, upon grounds entirely too narrow and artificial. I cannot resist the conclusion that the substance and spirit of the recent amendments of the Constitution have been sacrificed by a subtle and ingenious verbal criticism.” Harlan attacked the decision because “the court has departed from the familiar rule requiring, in the interpretation of constitutional provisions, that full effect be given to the intent with which they were adopted” and has “always given a broad and liberal construction to the Constitution, so as to enable Congress, by legislation, to enforce rights secured by that instrument.”

Harlan then cited an interesting precedent for his view of the Constitution – the Court’s position on Fugitive Slave Acts. According to Harlan, “Congress passed the Fugitive Slave Law of 1793, establishing a mode for the recovery of fugitive slaves and prescribing a penalty against any person who should knowingly and willingly obstruct or hinder the master, his agent, or attorney in seizing, arresting, and recovering the fugitive, or who should rescue the fugitive from him, or who should harbor or conceal the slave after notice that he was a fugitive,” a view upheld by the Supreme Court in its 1842 *Prigg v. Commonwealth of Pennsylvania* decision, which recognized the power of Congress to pass legislation enforcing the rights of slaveholders.

In a series of rhetorical questions about the Thirteenth Amendment, Harlan asked whether “the freedom thus established involve nothing more than exemption from actual slavery? Was nothing more intended than to forbid one man from owning another as property? Was it the purpose of the nation simply to destroy the institution, and then remit the race, theretofore held in bondage, to the several States for such protection, in their civil rights, necessarily growing out of freedom, as those States, in their discretion, might choose to provide? Were the States against whose protest the institution was destroyed to be left free, so far as national interference was concerned, to make or allow discriminations against that race, as such, in the enjoyment of those fundamental rights which, by universal concession, inhere in a state of freedom?”

Harlan warned, “Today it is the colored race which is denied, by corporations and individuals wielding public authority, rights fundamental in their freedom and citizenship. At some future time, it may be that some other race will fall under the ban of race discrimination. If the constitutional amendments be enforced according to the intent with which, as I conceive, they were adopted, there cannot be, in this republic, any class of human beings in practical subjection to another class . . .”

It is significant that in 1896, Harlan was the only dissenting voice in the Supreme Court’s [Plessy v. Ferguson](#) legalizing the “separate but equal” doctrine that remained in affect until it was

overturned in 1954 by the *Brown v. Board of Education* decision.

Returning to John Bingham and Congressional debate over the 14th Amendment, Bingham’s explanation of the amendment as an all embracing guarantee of civil rights was adopted by the woman’s suffrage movement, whose white leadership initially opposed the 14th Amendment because in its second section it included the word male, writing gender distinctions into the Constitution for the first time, and the 15th Amendment because it granted voting rights to Black men, but not white women.

In 1869, Attorney Francis Minor, whose wife Virginia was the President of the Woman Suffrage Association in Missouri, drafted a series of resolutions that were adopted by National Woman Suffrage Association and endorsed by Elizabeth Cady Stanton and Susan B. Anthony. Minor argued that the Fourteen Amendment barred “provisions of the several state constitutions that exclude women from the franchise on account of sex” as “violative alike of the spirit and letter of the federal Constitution.” Following up on these resolutions, in November 1872, Virginia Minor attempted, unsuccessfully, to vote in St. Louis, while Anthony and fourteen other women in Rochester, New York voted in the Presidential election and Anthony was later arrested. Francis Minor sued the St. Louis registrar because Virginia Minor, as a married woman, was legally not permitted to sue in her own right. In the case [Minor v. Happersett](#) (1875), the Supreme Court ruled that while women were citizens of the

United States and the state in which they reside, the right to vote was a privilege not granted by the 14th amendment. John Marshall Harlan had not yet been appointed to the Supreme Court

In 1884, [Susan B. Anthony](#) testified before the Senate Select Committee on Woman Suffrage, “The Constitution of the United States as it is protects me. If I could get a practical application of the Constitution it would protect me and all women in the enjoyment of perfect equality of rights everywhere under the shadow of the American flag.”

Anthony’s testimony is of great importance today because the Supreme Court will be deciding a series of cases on the legal rights of both women and undocumented immigrants. Virginia recently became the thirty-eighth state to approve the Equal Rights Amendment, first passed by

Congress in 1972. The amendment simply states, “Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex.” The version passed by Congress included an expiration date, later extended to 1982. Congress and the Supreme Court must decide if the expiration date is Constitutional and if the United States now has a new 28th Amendment.

The Supreme Court decision on [DACA](#) was narrowly decided on technical grounds and the Trump Administration is pursuing new legal avenues to end legal protection for about 800,000 undocumented immigrants who arrived in the United States as children. If the Court ultimately overturns DACA and subjects DACA recipients to deportation, at issue will be their Constitutional right to due process under provisions of the 14th Amendment.

The Cholera Pandemic of 1832 in New York State

By Richard L. Williams

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<https://newyorkalmanack.com/2020/05/cholera-pandemic-of-1832/>

History shows that several pandemics have struck in New York State – one of the less remembered is known as the Second Cholera Pandemic of 1832. New York was among the most thoroughly scourged among the states.

A person may get cholera by drinking water or eating food contaminated with the *Vibrio cholerae* bacterium. Although cholera can be acquired from under-cooked marine life, in an epidemic, the source of the contamination is usually the feces of an infected person. The disease can spread rapidly in areas with inadequate treatment of sewage and drinking water and New York City, Buffalo, and Utica were all hit particularly hard due to the bacterium's water borne mobility.

Virtually every city along the Hudson and St. Lawrence Rivers, Lakes Ontario, Erie, and Champlain, and the Erie Canal suffered despite the imposition of quarantines and frantic local efforts to “purify” and eliminate public health nuisances. In June 1832 cholera appeared in Quebec and Montreal and then in Prescott, Kingston, and York in Canada. Thriving towns along the Erie Canal suffered as well

as small villages and even isolated farms. The appearance of cholera was the signal for the general exodus of inhabitants of larger communities, who, in their headlong flight, spread the disease throughout the surrounding countryside. The disease was terrifying. Like the current coronavirus pandemic, it had to be faced alone, often without friend, minister, or physician.

The pandemic was compounded by [miasmatism](#), an obsolete medical theory that held that diseases — such as cholera, chlamydia, or the plague — were caused by noxious “bad air” (sometimes called night air).

Personal habits were also thought to be a major cause and public health officials sought to protect people they called “poor and vicious” from themselves. Cleanliness helped, but also New York City banned “green and unripe fruits of every kind.” Leaders of the [Temperance Movement](#) charged whiskey as the culprit. “Strict Sabbatarians” thought the disease was due to improper regard for the holiness of Sundays.

Many people traveled then on the Erie Canal or on stagecoaches on turnpikes passing through communities like Utica, where the Common Council established a

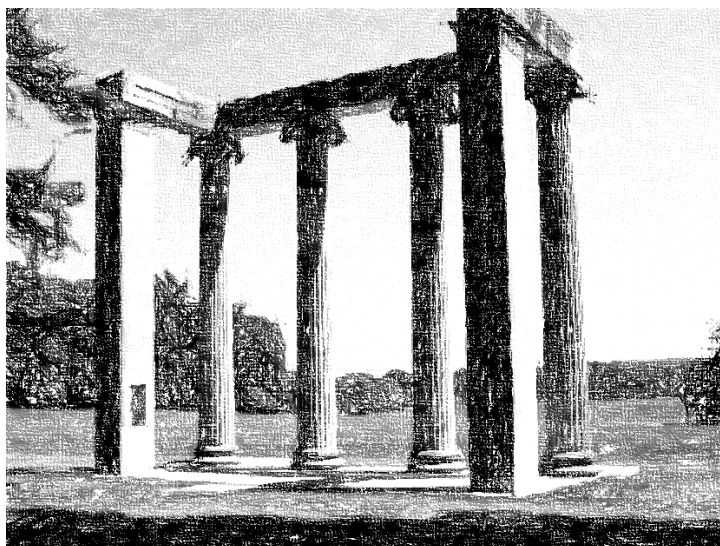
Board of Health on June 16, 1832 to make regulations to “prevent the introduction and spread of the disease in the city.” Property owners were directed to purify and cleanse their house or business and to remove unwholesome substances or water. Lime or chloride of lime was to be used by all to purify residences and other buildings.

A temporary hospital was erected on Broad Street and 50 bushels of lime was bought “for the use of the poor.” Canal boats were directed to a quarantine where they could be “cleansed and purified.” By August 13th Utica had four fatal cases, and the alarm had spread across the city. It was estimated that 3,000 people left Utica “in search of a securer refuge from the mysterious disease.” All told, Utica had about 200 cases of cholera and about 65 deaths. A writer in *The Utica Daily*

Gazette 15 years after the episode said that “the bolts of death fell thick and fast. The dead were hurried to their graves as soon as the breath left the body, unaccompanied by friends and without the usual ceremony.”

By September 11, 1832 the board of health announced that there was no danger to people returning to Utica. On September 25th no new cases were reported. As abruptly as the 1832 cholera pandemic had appeared in New York, it dissipated and was largely gone from the State by December of the same year.

A similar epidemic, the [Third Cholera Pandemic](#), returned to the United States in 1849. It is believed that over 150,000 Americans died during the two pandemics.



Art in an Area of Conflict: Kosovo

Susan Goetz Zwirn

UNICEF, during a discussion organized by the UN Economic and Social Council (ECOSOC) reported in June, 2018, that children living in conflict areas has increased by 74% (UNICEF, 2018, June 26). This site notes that in 2020 fifty-nine million children will require humanitarian assistance, the largest number since UNICEF began record keeping, with conflict the major driver (UNICEF, 2020, Jan. 25). Basic services like water, health and education are all impacted. Even when actual conflict has abated, children are impacted by the toll caused by missing and dead relatives, physical destruction, and economic deprivation. The cultural genocide (a term to be explored) that often occurs prior to actual genocidal conflict is devastating. A report by Save the Children in 2019 provided even more staggering statistics. The organization reports that 1 in 5, almost 420 million children, were in conflict affected areas in 2017, constituting a rise of 30 million from 2016 (Chen, 2019).

The uprooted and traumatized children referred to in these statistics have contributed to what is, undoubtedly, the worst refugee crisis in modern history. The refugee 'issue' impacts most of the world and is an engine driving national and international policy by nations in turmoil,

inflicting increased suffering of these children. Although attention is focused on a few global hotspots where journalists are permitted, these tragedies are escalating and developing in dozens of places, for a myriad of reasons. Aggression promoted by intolerance is internalized in children and adolescents who have lived with insecurity born of a history of violence, often separated from loved ones, and grown up in exile or in displacement camps. This ongoing tragedy is unfolding in the United States as well. As of September 2018, the New York Times reported that there are 12,800 children in federally contracted shelters and 1,500 unaccounted for. The current administration is canceling English classes and recreational activities (Romo, 2019). According to a joint investigation by The Associated Press and the PBS series, Frontline: "The nearly-70,000 migrant children who were held in government custody this year—up 42 percent in the fiscal year 2018-2019—spent more time in shelters and away from their families than in prior years (Aljazeera, 2019). Can activist art educators provide consequential results for children impacted by such conflict?

This study was completed in Kosovo with the nonprofit arts organization ArtsAction Group (AAG). AAG is an

international community-based collective with over a decade of commitment to socially engaged arts initiatives with youth in conflict-affected environments. Informing this study is a week-long participatory observation experience in Kosovo with AAG as well as oral history interview data and research prior to the trip.

Their multifaceted mission statement is elaborated on their website:

<https://www.artsaction.org>. AAG is focused on both the individual child and the group: developing capacity for empathy, aesthetic awareness, creativity, problem solving, curiosity, engagement with community, the development of self-esteem, and encouraging empowerment to participate in a democratic society. Of equal significance to AAG is the role of the arts to connect young people to the knowledge and skills required for the 21st century. A keen focus on teaching contemporary art and design, particularly STEAM (Science, Technology, Engineering, Art, and Math) via an inquiry-based approach further aides individual and group survival in today's economy. An emphasis on contemporary art not only connects young people to global movements, it also encourages personal connection and individual mean making.

Kosovo: Historical context in the struggle for independence

In 1999, after a prolonged conflict, the United States and NATO allies acted to end 'ethnic cleansing,' a euphemism for genocide, perpetrated by Milosevic's forces, and characterized by murder, looting and

intimidation orchestrated against Kosovo's ethnic Albanian population. Milosevic directed his forces inside Kosovo to drive the bulk of Kosovo's ethnic Albanian population out of the territory or annihilate them. Kosovo declared independence from Serbia in 2008 and obtained diplomatic recognition as a sovereign state by 113 UN members. Many countries, notably Russia, China, India and Serbia, do not recognize Kosovo's independence and it is not a part of the UN. Due to the lack of universal acceptance of Kosovo's statehood and ongoing tension with Serbia, NATO troops maintains a presence in the region.

The violence in Kosovo is not unique. In the 20th century, self-determination inspired peoples on several continents to overthrow oppressive rule. Once gaining independence, newly seated leaders in many of these nations, however, often denied the same freedoms for ethnic and religious minorities within their borders—perpetuating oppression and civil unrest. As of 2013, Sambanis writes that there were at least 125 civil wars in progress (as cited in Welhengama, 2013).

Kosovo province succeeded from Serbia in 2008. Gurr notes that except for Central and West Africa and South and Southeast Asia, most secessionist movements have subsided. Despite this reduction, current initiatives to justify secession have focused on the idea that self-determination is a human right (Welhengama, 2013). What happens to the cultural, religious, and/or political groups that are engaged in these conflicts?

Cultural Genocide

In 1948, the United Nations defined genocide at the *Convention on the Prevention and Punishment of the Crime of Genocide* Article II, as acts committed with the intent to destroy, in whole or in part, a national, ethnic, racial or religious group (United Nations Human Rights, 2018). The idea that genocide starts, but is not confined to killing, was elaborated on by Raphael Lemkin who first conceptualized ‘cultural genocide’ (as cited in Novic, 2015). Although Article II limited the legal definition of genocide to the physical and excluded the destruction of tangible cultural heritage and the prohibition of the use of the language of a group in their definition of genocide, the debate has continued. For Lemkin and others, cultural genocide came to be a form of genocide per se because the destruction of a culture could engender the destruction of the group over time. Anthropologists Jaulins and Clastres used the term ‘ethnocide’, which they claim is the systematic destruction of the modes of life and thought of people who are different. Clastres added that, genocide kills their bodies, “...while ethnocide kills their spirit” (as cited in Novic, 2015, p. 64).

The cultural dimension of genocide broadens a definition of genocide from a sole focus on the action of physical genocide to intention. Coined ‘ethnic cleansing,’ physical and cultural acts of genocide constituted mass attacks against people as well as their cultural heritage (United Nations Security Council, 1992). Whether the intention was to destroy or replace ethnic

Albanians, the results impacted thousands of people in what is today called Kosovo. Since 1999, the region has been in a state of flux, beginning after the war with the presence of a military-humanitarian apparatus (Pandolfi, 2003) in which governmental and non-governmental relief agencies exist in a prolonged state of emergency and temporary relief.

Twenty years after the war, Kosovo is the economically poorest nation in Europe; the median family income is under 10K. Rebuilding from a war and genocide that impacted every community, the traumatic effects are still very much a part of Kosovar citizens’ lives and the rebuilding process is fraught with tension (Shtuni, 2015). Recent statements made by the US Ambassador to Pristina indicate a possible shift in US policy towards Kosovo which contradicts the stance taken in 1999 to end the war. Discussions against the partition of Kosovo from Serbia indicates that the sovereignty of Kosovo is perhaps now more fragile than before (2018, August 13, Mujanovic). According to Serbia’s foreign minister, as of August, 2019, 15 countries have revoked their recognition of Kosovo who stated it falls below 100 countries. However, Kosovo claims to have 114 recognize it (Palickova, 2019). Kosovo is not a member of the UN and Russia and Serbia’s opposition is a cloud hanging over Kosovo’s efforts to join the EU.

Working towards self-determination, Kosovars work to rebuild the economy. Kosovars are re-envisioning their culture and spirit as they choose to identify–

through processes of becoming, mapping their own future— not wholly as victims, survivors, soldiers, or descendants (Biehl & Locke, 2010)..

Fellbach Haus Centre for Creative Education

Fellbach Haus is a community cultural center in the town of Suhareka, directed by a team from the community which includes artist and educator, Refki Gollopeni. Gollopeni experienced the war firsthand, when the Serbian government shut down the schools and the Albanian language was disallowed. After the war, Gollopeni focused on active involvement with the youth in the community for healing and rebuilding through art. He saw the need for art projects aimed at meaning making and creative expression, as well as innovative, entrepreneurial knowledge, and skills.

Gollopeni's ten years of collaboration with AAG began with a meeting at a peace education conference. Wariness of non-governmental organizations and UN groups that aren't grounded in community resulted in a two-year vetting process before AAG met Gollopeni. This relationship, over time, has been enhanced by local and international arts partners, local businesses, as well as the families of the young people who participate in the art programs. Gollopeni wanted to bring contemporary art education practices to Fellbach Haus. He describes the relationship with AAG: "Together we are working to establish a better future for humanity, while simultaneously maintaining

human identity through peace, love, and art" (R. Gollopeni, interview, March 2018).

In Suhareka's schools, art education focuses on traditional media and skills. Through collaboration, AAG designs projects that honor the local leaders' expertise, and introduces new methods and materials at Gollopeni's request. Each site is specific. Starting in 2008, with the request from Gollopeni to bring contemporary art practices to the center, AAG introduced installation art and artists which helped model teaching and the production of art that was collaborative and ephemeral vs the individual artist making a permanent object. Materials were locally sourced or transported on site by AAG.

In following years, AAG introduced stop motion animation stimulated by the work of contemporary artists. The content of the work was grounded in community, identity, and history, particularly documenting war stories from the community. Expanding upon the animation workshops, Gollopeni organized an international animation festival the following year which highlighted student work alongside work by international artists. Gollopeni continues to develop curriculum, building on the yearly experiences with AAG in ways that are meaningful for student expression and the future goals of the community.

Gollopeni's interest in introducing contemporary art practice and collaboration for Kosovar youth corresponds to a recent research shift in scholarly and pedagogical

activity regarding creativity. A new generation of research has begun to examine creativity as an outcome of collaborative activity rather than as a phenomenon that occurs entirely within the individual. Glaveanu's culturally based definition of creativity refers to it as "a complex socio-cultural-psychological process. (Zwirn & VandeZande, 2015, p. 11). This understanding of creativity has salience for our discussion. Creativity is understood as a "generative process; it is connected to previous knowledge and cultural repertoires and in a dialogical relationship with the *old* or the *already-there*" (p. 11). In this conception, "tradition and previous knowledge are part and parcel of the creative process," and "creativity and tradition are interpenetrated" (p. 13).

Week at the Fellbach Haus

Children's projects focused on the theme of identity in an imaginative way, exploring the question: If you could have a secret super power, what would it be? The teens project, titled *Utopia/Dystopia* was developed in collaboration with Gollopeni and his discussions with his students during the planning stage before the visit. The theme asked students to explore the questions: What does 'utopia' mean to you? What does dystopia mean to you? Where do they overlap? Students viewed images by contemporary artists who have explored the themes of utopia and dystopia to generate dialogue around societal and personal issues. The students discussed what they considered characteristics of utopian and dystopian society.

The discussion was facilitated with Gollopeni and students fluent in English translating. The inspiration to tackle these subjects evolved from discussions with Kosovar teens via skype prior to our arrival. The youngest nation in Europe, Kosovo has a youth unemployment rate of around 57%. Young people are keenly aware of the disparity in access to opportunities and experiences that most other European youth enjoy (McCarthy & Wagoneer, December 14, 2017). Discussing utopia as a form of empowerment in envisioning a brighter future for the country and dystopia as a critical analysis of their daily experience hit close to home.

STEAM approach through contemporary art

Both the children's workshops and the teen workshops focused on integrating technology into the art making as a means for creative expression. Kosovar youth come from a long artistic and cultural tradition. Their appreciation for art, along with their motivation to learn about new technologies was quite evident in what they accomplished in the space of the week with AAG.

The children created artworks working with circuitry for lights and sound recordings of their voice, describing their desired superpower. The elementary students also used circuit boards. The teens similarly worked with conductive materials as well as how to make an image into a 3D print file. They learned about Bare Conductive Touch Boards for adding sound to a symbol that they had created to identify

their idea. The Touch Board makes projects interactive through a microcontroller based platform that allows one to turn almost any material or surface into a sensor. Thick graphite sticks served as both conductive material for sound and for 'drawing utopia and dystopia themed murals. Students chose a symbol on their work for emphasis and created the symbol into a 3D printed object.

Community Focused Alliances

Strategies employed by AAG bolster the impact of SEAE. Analysis of documentation, interviews, video, photos, observations and experiences highlight key curricular concepts: a valuing of alliances, empowerment through self-determination, curriculum co-created and based on participants stated requests that meets individual and group goals (such as current design and STEAM projects for 21st century skills, and a pedagogy focused on hope and personal and community meaning making. The arts foster dialogue towards individual and community development.

Building alliances with local groups through long-term cooperation lay the groundwork for AAG's success in Kosovo. AAG forms community alliances through student-led engagement in the form of interactive and participatory exhibition design, which culminates their workshops. The public exhibitions extend their focus on engaging community with young people, artists and art educators, by networking with family and community members. Collaboration is fundamental as students decide how to showcase their art to the

community. The turnout of several hundred parents, youth and municipal personnel at the workshops' end confirmed the value of the workshops to community members.

Transformational, socially engaged education via the arts gains vitality when it is youth focused with a recognition that the future of Kosovo and its sovereignty is linked to the voices of generations to come. As Dukagjin Lipa, father of Kosovar's first international pop star, Dua Lipa, explained in August 2018, regarding his creation of the first major music festival in Kosovo, "We have our troubles, but we have one of the most wonderful youths in this part of the world. They are intelligent, they're creative. They have something to say." (Marshall, A., 2018)

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Historic New York: Underground Railroad Stations

Sheryl Nance-Nash

Reprinted by permission from the *Amsterdam News*, October 8, 2020,
<http://amsterdamnews.com/news/2020/oct/08/underground-railroad-sites-new-york/>;
<https://www.hudsonrivervalley.com/sites/Stephen-and-Harriet-Myers-Residence1/details>

Stephen and Harriet Myers Residence, Albany: This is an award-winning Greek Revival building built in 1847. Underground Railroad site. It celebrates the anti-slavery activism of Stephen and Harriet Myers and their colleagues, the meetings of the Vigilance Committee, and the Freedom Seekers who stopped here to request assistance. The Residence has seven rooms on three stories with a full basement that housed the kitchen and dining area. It was the home of Stephen and Harriet Myers and their four children in the mid-1850s, when it was also the office and meeting place of the local Vigilance Committee. Over 50 Freedom Seekers were directed there for assistance. Stephen Myers was born enslaved in New York State. He and Harriet were the central figures in Northeastern New York's Underground Railroad movement (<https://undergroundrailroadhistory.org/residence/>)

North Star Underground Railroad Museum, Ausable Chasm: The museum shares stories of the Champlain line of the Underground Railroad, which includes the Upper Hudson River, Champlain Canal and

Lake Champlain in the Northern section of the Adirondacks. Freedom seekers traveling north navigated these waterways into Canada, making Lake Champlain a gateway to freedom. Exhibits include stories of enslaved individuals and families who traveled through the Champlain Valley to Canada or settled in the area, local safe houses, as well as accounts of the debates over slavery and the divisions it caused.
<https://northcountryundergroundrailroad.com/museum.php>

Harriet Tubman National Historical Site, Auburn: This 26-acre estate in upstate New York includes the former home of Harriet Tubman, a two-story brick home provided by William Seward, the U.S. senator from New York, a welcome center and the Harriet Tubman Home for the Aged. She helped hundreds of enslaved people and families to freedom on her Underground Railroad over a period of 12 years. In 1857 she moved to Auburn and continued her work as the conductor of the Underground Railroad.
<https://www.nps.gov/hart/index.htm>

Plymouth Church, Brooklyn: Under the cover of night freedom-seekers would come and others would leave the Plymouth Church in Brooklyn. The basement of the church was a hiding place. The church started in 1847 and was led by anti-slavery

advocate and senior minister Henry Ward Beecher. From its beginnings, the church served as a vital philosophical and geographical link in the Underground Railroad. Famous visitors include President Abraham Lincoln and Rev. Dr. Martin Luther King Jr. The National Register of Historic Places designated the church a National Historic Landmark in 1961.
<https://www.nps.gov/nr/travel/underground/ny6.htm>

Gerrit Smith Estate National Park, Petersboro: Gerrit Smith was one of the most powerful abolitionists in the United States, using his wealth to assist formerly enslaved people reach freedom, arranging safe passage to Canada, helping families establish their lives locally, gifting land and providing educational opportunities. Among the properties' treasure are the five original horse stalls that were used in the Underground Railroad. "The Gerrit Smith Estate is a National Historic Landmark."
<https://www.gerritsmith.org/>

Niagara Falls Underground Railroad Heritage Center, Niagara Falls:

Showcases the stories of Underground Railroad freedom seekers and abolitionists in Niagara Falls. Located inside the former 1863 U.S. Custom House attached to the Niagara Falls Amtrak Station, the One More River to Cross permanent exhibition spotlights the crucial role Niagara Falls played by its location and geography, and the actions of its residents and particularly its African American residents.
<https://www.niagarafallsundergroundrailroad.org/>

The Power of Propaganda: Using Disney's Wartime Films in the Classroom

Annamarie Bernard

Film in the classroom is always engaging to students. It provides them with a new perspective of events from the past. Rather than have students read or listen to their teacher speak on an event, putting on a movie can break up class time while appealing to even the most reluctant of learners. Films also help identify and highlight the deeper motivations of the producers, directors, or sponsors. There is always a motivation or a reason behind each piece, whether it be to share a personal story, to provide entertainment, or to spread a political message. Throughout history, political messages have been deeply embedded in movies, creating a new form of propaganda to reach a wider audience and spread their messages.

During the time the United States was involved in World War II (1941-1945), filmmakers such as Walt Disney were recruited by the United States government to spread specific messages. In January 1943, Disney released three popular short films: "The Spirit of 43," "Der Fuehrer's Face," and "Education for Death." Each of these cartoons unveils a complex political message to gather support for the United States war effort. Because World War I was extremely unpopular with Americans, the need for citizen support in this new war, mentally and monetarily, was essential to be successfully involved (Steele, 1978, p. 706). Disney's three propaganda films can be

incorporated easily into the social studies classroom to teach deeper lessons, especially when discussing the American home front during World War II.

The first of Disney's more popular propaganda films is "The Spirit of 43." This cartoon shows Donald Duck as he navigates what to do with his money on payday. First, Donald meets Thrifty Duck, who encourages him to save his money to pay the upcoming national income taxes for the benefit of the war effort. Next, he meets Spendthrift Duck, who advocates for spending his paycheck to buy material objects, thus going against the war effort and supporting Nazi Germany. The final scene of the film shows the guns, planes, and tanks that were created because of the tax money. The repetitive saying, "Taxes to defeat the Axis" is one of the lasting impressions of the cartoon, signaling the need for the funds to be given to the government in order to end the war (Disney, "The Spirit", 1943). By showing this film, students will come to realize that this six-minute propaganda film was used in a way that directly motivated Americans to do their part in the war effort. The need for income taxes is evident through this piece, and, by using Donald Duck, a classic Disney character, the film is engaging while still being informative. This illustrates the lack of support for the war at the home front and the mindset the Americans needed to be in. Using "The Spirit of 43" in the classroom

can be a great way to demonstrate the direct link between entertainment and politics. It is not commonly known that Disney used their art for the promotion of war, but through this film, the connection is undeniable; it captures the home front mentality and advocates for a call to action.

Like "The Spirit of 43," one of Disney's other films, "Der Fuehrer's Face," aimed to raise money for the war through war bonds. While it further illustrates the need for monetary support for the war, it also can be used to show students the life of a German worker. This short film follows Donald Duck as he navigates his day in Nutzi Land, a spoof on Nazi Germany. From the moment he wakes up, Donald Duck lives a life very different from most Americans: he has to ration his food, work "48 hours shifts" in artillery manufacturing, and salute pictures of Hitler every time he sees him. This life becomes so intense and overwhelming that Donald suffers a mental breakdown and passes out. When he wakes up, he is back in America, relieved to find that his adventure was a nightmare (Disney, "Der Fuehrer", 1943). As illustrated in the film, the German home front was drastically different from America's home front, and viewing it can allow students to compare the wartime efforts in the two countries. In Nazi Germany, all concepts of individualism and personality are gone, as seen through a now passive Donald Duck, one of the most boisterous Disney characters with an overwhelming personality. In America, a sense of individualism was kept, even when working in factories. The comparisons and contrasts that can be made are endless.

While the film was created to raise money and support for the war, it can be further utilized in the classroom to supplement a lesson about the American home front, specifically through the differences of the two countries and the fear of losing personal freedoms, a defining characteristic of being American. "Der Fuehrer's Face" has multiple applications for teaching World War II in the classroom.

The third Disney propaganda film that can be used in the social studies classroom is "Education for Death." It is a cautionary tale to warn the American public about the dangers of Nazism. In the classroom, it can be incorporated into the American Homefront with the motivating factors for fighting Germany, but it can also be used as a way to illustrate perspective. Throughout the film, young Hans grows up in Nazi Germany and becomes indoctrinated in the ideology until he is a full Nazi soldier. The way he was raised illustrates how he sees his reality. For example, when Hans is in school, he learns about "natural law" through the analogy of a bunny and a fox. The weaker bunny was trapped and eaten by the fox, showing superiority. Hans immediately feels sorry for the bunny, a reaction that gets him punished by his Nazi teacher. The goal was to praise the strong fox for preying on the weak bunny, a mindset that the Nazis used in everyday life (Disney, "Education", 1943). This is the perspective of a Nazi, something so different than that of the American soldiers. It demonstrates how the way they were brought up influences their actions as an adult. While this film is specific to Nazi

Germany propaganda, it can be used for students to gain a deeper understanding of how one's beliefs change the way the world is perceived. This skill of seeing events from a different perspective is essential in social studies classes to understand the purpose of a text, event, or action. This animation was created to entertain, but it also incorporated deeply embedded messages that are valuable to students. Through the film "Education for Death," Disney's short film can lend itself to multiple usages in the classroom.

Propaganda in the form of mass entertainment, such as short films, was essential in shaping the mentality and deeper sentiments of the American home front to be one that was more receptive and supportive of World War II. Through "The Spirit of 43," "Der Fuehrer's Face," and "Education for Death," Disney was able to convey deeper, inspirational, educational messages to the audience about the war effort. In a 1943 *New York Times* interview, Disney stated:

"The war" he said, "has taught us that people who won't read a book will look at a film... you can show that film to any audience and twenty minutes later, it has learned something- a new idea, or an item of important information- and it at least has stimulated further interest in study." (Strauss, p. 168).

Disney sums up perfectly what any good piece of mass media should do- teach the audience and get them motivated to act on the information, whether it be to learn

more about it or actively make the change it calls for. All entertainment has a crafted message the creators want to express, whether it be to buy a new product, to illustrate a universal theme of life, or to persuade people to support the war effort. Within these pieces, there are deeper themes that can relate to the classroom and everyday life. As teachers, it is important to show students how influential mass media is, whether it be from today or seventy years ago. Mass media as a form of entertainment will not go away, and it can be used in any form, especially in short, engaging Disney films, inside the classroom to provide a deeper outlook into the lives, motivations, and wants of those who created it.

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The 1918 Influenza in San Francisco: A Case Study for Today

Melissa Brown

In 1918 the world was at war, battling on both the battlefields in Europe and in medical facilities around the world. As World War I was coming to an end, a lethal combination of pneumonia and influenza was spreading, and quickly reaching pandemic levels. The influenza of 1918 spread quickly in military bases throughout the US, across battlefields in Europe, and eventually throughout the world. The first wave of the pandemic mainly affected the US military and navy, as well as the militaries of European powers, (Crosby, 2003, pg. 17-45). During the second and third waves, the virus spread throughout the US, (Crosby, 2003, pg. 45-202). It affected day-to-day life everywhere, from large cities to small towns. Hospitals across the US quickly overflowed with influenza patients. Some cities, like Philadelphia, adopted phone services to minimize the number of people in hospitals, (Crosby, 2003, pg. 79). Other cities, like San Francisco, focused more on mandating that gauze masks be worn to prevent the spread, (Crosby, 2003, pg. 101-116). By the end of the pandemic in 1920, more people had died from influenza than those who had died in World War I.

San Francisco during the influenza of 1918 is an interesting case study, because of all of the similarities to today. For example, San Francisco went through two

waves of an epidemic, whereas other cities like Philadelphia only underwent one. The specific problems that the public dealt with during this pandemic were published in the city's two major newspapers of the time, the *San Francisco Chronicle* and the *San Francisco Examiner*. Both of these newspapers offer an abundance of primary sources that can be used to answer a variety of different historical questions on the topic. The three main issues that span the one hundred and two years of time are the city-wide shutdown of businesses and services, the mask mandate, and the call for medical aid.

The effort to help prevent the spread of influenza led to a shutdown across the city, effectively taking away a lot of forms of entertainment. On October 17, 1918 the San Francisco Board of Health shut down a majority of the businesses and services within the city. This order shut down schools, church gatherings, any sort of public gathering, and many forms of entertainment, ("All Public Meetings," 1918). There was one exception to this ban, and that was outdoor group sporting events. Just one day later, Dr. Hassler, a member of the San Francisco Board of Health, actually encouraged public gatherings to play outdoor athletic games, despite banning all public gatherings the day before, because of the belief that fresh air could prevent the

spread of influenza, (“No Ban on Athletics,” 1918). By shutting down a lot of businesses and services, daily life in San Francisco became a lot different; there were less options for how people could safely spend their days.

The city-wide mask ordinance had a massive impact on both society and culture in San Francisco, but it also holds similarities to today in its effect on the public. On October 24, 1918 the San Francisco Board of Supervisors passed an ordinance requiring masks be worn in public. Anyone caught not following this ordinance faced either a maximum jail sentence of ten days in county jail, or a fine ranging anywhere from three dollars to ten dollars. A lot of the specifications as to when a mask had to be worn, and when it did not, resemble a lot of the restrictions in place today. For example, anyone in a public place, at gatherings of two or more people, or anyone selling food or clothing had to wear a mask. The exceptions were if one was around the family that they live with, or eating they were not required to have a mask on. It is interesting also that they included specifications for the masks that were worn. Masks had to firmly cover the mouth and nose, be made of mesh gauze or any four-ply material, and be at least five inches by seven inches, (“Here is Text of,” 1918). This mandate affected daily life for people living within the city. It even became a controversial issue, a symbol of being forced to do something by the government. There were articles published describing how a hundred and ten people were arrested for not following the mandate, (“110 Arrested,”

1918). The disputes became so serious that people were even shot and killed over this topic, (“Three Shot in Struggle,” 1918). One symbol of defiance is a man who was arrested and sent to jail for spitting on the sidewalk, (“Man Sent to Jail,” 1918). The term “mask slacker” was even added to the vernacular, as a way to refer to people who did not wear masks when they were supposed to; it was even used in the titles of many articles that were published at the time, (“Mask Slackers’ Given Jail Sentences,” 1918). Despite the controversy, masks ended up becoming a part of the culture by way of fashion, they essentially became accessories, (“Everyone is Compelled,” 1918). The effects of this mask mandate impacted the city’s society and culture in a way that seems familiar to today.

Another aspect of the 1918 influenza that has connections to today is the urgent need for medical help. During the epidemic, medical staff quickly became overwhelmed with cases. At only three months into the influenza outbreak in San Francisco, the ill significantly outnumbered medical professionals. Advertisements were published in newspapers requesting help from any trained medical professionals. It eventually got so bad that they started asking for help from untrained individuals as well, (“Nurses Wanted,” 1918). Women specifically were advertised to, they were “urged to war on influenza” while men were at war overseas, (“Each Person Urged,” 1918). There were even advertisements, approved by the Board of Health, that were meant to persuade people to wear masks to

prevent the spread of influenza, (“Wear a Mask,” 1918). Preventative measures like this were put in place so that the public could do their part in helping the fight against the influenza. This sense of an overwhelmed medical world is very relevant to today. Even the push to help relieve the pressure on hospitals by putting preventative measures in place is relevant.

There are a lot of connections between the influenza of 1918 and the current COVID-19 pandemic. When the first wave of the COVID-19 virus in America started to spread rapidly across the country, the medical world was overwhelmed with cases. There was a call for masks and face shields to be sent to hospitals due to the low supply and high demand of those items. Ventilators were in high demand across the country as hospitals tried to prevent having to make the same choices that nurses in Italy were forced to make due to their lack of enough ventilators to go around. Medical staff across the country became overworked as they spent long days and nights putting themselves in danger to fight the virus. Preventative measures were taken to prevent the spread of the COVID-19 virus. A mask mandate was even put in place in many states, forcing citizens to wear face coverings in public. This caused many conflicts and protests across the country as it became a highly controversial political symbol. Quarantine began and many states asked the public to stay home and stay safe in order to do their part to prevent the spread. Many states shut down non-essential businesses during quarantine, causing people to come up with new and creative

ways to both entertain themselves and see family members safely. All of this, as previously proven with examples from various newspaper articles, echoes what people went through in 1918.

History classes should explore current events through the lens of history. Throughout history, there have been many large-scale viruses that impacted human life. The bubonic plague that killed a third of Europe’s population, the virus that struck the people and major players of Athens as they were behind the wall in the Peloponnesian War, and the yellow fever that struck Philadelphia hard in 1793 are just a few examples of large-scale viruses that impacted civilizations throughout history. The influenza of 1918 is not as commonly represented in history lessons as past viruses like the bubonic plague; it is commonly left out of history classrooms across the country. There are many ways that a teacher could use this specific pandemic in a history classroom. To name a few examples, one could look at how disease impacted societies throughout history by providing students with a few different situations. Another example is to use the article about the man who was arrested for spitting on the sidewalk as an example of an act of defiance, (“Man Sent to Jail,” 1918). This can then be taken further by asking if this particular act of defiance was justified. One could even relate this to a conversation about first amendment rights, and why this became such a disputed topic. Even asking where your rights end and another’s begin can add to this conversation. This topic of the 1918 influenza pandemic can be very

versatile, the key though is to bring the conversation into current times. These are difficult times, and history class is a place where students have the opportunity to unpack everything that is going on in the world. It is important to look at current events through the lens of history in order to help students better digest the world around them.

In all, San Francisco during the 1918 influenza pandemic is a perfect case study for today. The city-wide shutdown of businesses and services, the mask mandate, and the call for medical aid all echo the problems facing the American public during the COVID-19 pandemic today. This is not where the comparisons end, however, these are just a few of the most prominent examples. Another example would be that 1918 was a congressional election year, and people actually showed up to vote in-person. It only takes a little digging to realize just how relevant the 1918 influenza is today. I encourage you to do a little digging of your own, because this is a versatile topic that should be covered in history class.

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The Teachable Idols of the '60's: Their March towards Civil Equality

Thomas Colantino

2020 will be stamped in history books worldwide. You always wonder when analyzing history what it was like to live in some of the most chaotic time periods. I guess you never realize what it's like living through history when it is happening around you every day. Teaching history relies on this idea of perspective. Students must be able to not only comprehend the content, but also be able to focus through another lens, which is the ability to put themselves in the situation that is being taught. I feel as though the best way to achieve this is through student engagement. The most important question in education is how to get students to be engaged with the material and to learn the lessons accordingly? For myself, the philosophy is you have to find ways to relate or spark the interests of the student. Schooling, in a repetitive manner can become exceedingly dull and classes can become white noise to students, ESPECIALLY, in the world we live in today. With virtual learning students are partaking in classes sometimes still in bed. There is a plethora of distractions when working from home, so as the educator, the objective is to make the class not only packed with content, but also have the ability to intrigue the students.

For myself, the best way to pique the interest of students would be to somehow combine a mutual interest and find it in

history, or how at least it could correlate. I feel as though my capstone is this happy medium. The entertainment business, of any kind reaches a wide variety of people. Whether it be through film, art, music, or athletics, one of the many outlets connects with someone. So, why wouldn't you try and incorporate the entertainment business into a lesson. If you could show history through entertainment, potentially students would be more interested to learn that lesson. My capstone centers around the Civil Rights Movement of the 1960's, one of the most crucial topics of not only modern America, but American history in general. Yet, with a little twist, I focus on the celebrities of the time period, and how they were able to utilize their platforms to promote change. Not only just working for activists, but also alongside them. With many of the unfortunate events that had transpired over the course of the year in relation to social issues, it was interesting to see which individuals were on the forefront fighting the battle and protesting in the street. In several different cities around the country, several different actors, athletes, etc., flooded the streets with the general civilian voicing their wants and desires. For students, seeing their favorite athlete or musician voicing their opinion for change, could change the student's perspective and raises interests. As a result, this idea can be depicted also for the Civil Rights

Movement. By finding celebrities that chose to fight for the Civil Rights Movement, it creates another avenue for students to stay engaged with the material.

So how would one go about collaborating the important material in regards of the history aspect of the Civil Rights Movement, and also sparking the interest of students through the entertainment of the era. For myself, I start with the true trailblazers, the ones that's actions outside of their own profession spoke louder than those within their respected fields. One of the obvious names to start with in this case is Jackie Robinson. Now, Robinson broke the color barrier in 1947, well before the 1960s and its decade of civil rights activism, but every lesson has a background section, no? To Segway to a historical standpoint, around this same era, dealing with the same kind of circumstance, Executive Order 9981 (1948), the desegregation of the military declared by President Harry Truman. See, there are connections that can be made. In terms of the Civil Rights Movement of the 1960's itself, the individuals to stick with are those who worked closely with the activists of the era. Someone like Harry Belafonte, singer by day, activist by night, had a loft in New York City where activists would meet to create rally plans and protests to promote change. Even the idea of the stories that could be shared of activists and celebrities would be intriguing enough for students to work with the material. The overall argument here is that there is knowledge that can be learned from these celebrities and their work towards promoting civil equality.

To conclude, there were similar arguments I attempted to prove that could be utilized within the classroom. I tried analyzing media sources such as newspapers to see the perception of historical events. The objective here was to see how the events were written and perceived by the general public. This idea derives from how medias portrayal of an event can alter an individual's viewpoint of that situation. The influence of the public can be changed through how the media covers the situation. This idea of an influence can also be seen in comparison to those of celebrities and their aurora. Celebrity platforms reach a wide variety of individuals. The way they speak and carry themselves can and does influence their fans. The idea here that I try to create with the Civil Rights Movement is that if the celebrities preach change, then their fans will want change. In closing, the main argument of this work is how important student engagement is. Yes, we bounce around the ideas that are focused within my capstone, but the reason for its importance is how it can provoke interest in students. Every child is entertained by a commodity of life. Why not, as teachers, add the entertainment factor to the classroom and connect it with your lessons? Throughout history there are other aspects that connect history to everyday life. As an example, when teaching the Renaissance, generally professors and educators utilize the art aspect of the movement to pique the interest of their students. The colors, pictures, paintings, etc. help the class visualize the era. How about when teaching the Civil Rights Movement, add the sounds of Bob Dylan and Harry Belafonte, with the words

of Martin Luther King Jr. and Malcolm X to see the similarities—or just as importantly the differences? Or add the movement of one Muhammad Ali in and outside the ring with the movement of protest marches for civil justice and voting rights in the South during the early stages of Civil Rights Movement. There are many ways to connect, it just takes thinking outside the box to not only teach, but to entertain.



The American Flapper through Media

Kaitlyn Ford

The American flapper, a “new woman”, a change in society, oftentimes overlooked inside history. The flapper did not provide any legal change for women, did not gain them more political rights in her time. She did something else entirely. The American flapper held change in the role of women, the appearance of women, and the way women were looked at inside society. Their power was in their style, their actions, and the culture time period they lived in. When it comes to teaching the flapper, she many times will be brushed over and not paid enough attention. Inside this paper, I will explain a way to place the flapper inside the social studies classroom that will be engaging for the students.

The flapper emerged during a time in American history where much of society and culture was undergoing change. Historians Kathleen Drowne and Patrick Huber wrote “According to many historians, the Jazz Age marked the birth of Modern America” (Drowne & Huber, 2004). Meaning that during this time considered “the Jazz Age” is what truly began what many consider to be modern American, many of our modern themes came about and can be traced to begin with this time period in America. This time period in American history was one of change, prosperity, and modernization.

Many people look here and can see the beginning of the modern times Americans would soon enjoy. So, what exactly happened in this time? A positive aspect of the 20s was the consumer culture. In 1922 the economy had a reboot due to consumer goods being manufactured in industries (Drowne & Huber, 2004). This made products faster, easier, and cheaper. More people would be able to afford a top since it was mass produced by machines. One major reason for consumer goods spreading quickly inside America was through the new media. “Consumer goods revolution fueled the nation's flourishing economy and increasing reliance on new technologies and mass media transformed the daily lives of ordinary Americans” (Drowne & Huber, 2004). The media was able to influence the lives of Americans across states, classes, and genders aiding in influencing this new consumer culture. People began to use the media and technology to grasp what consumer goods they should purchase during this time period. All of this would be useful information to provide for students to prepare them for the flapper and why the media plays a role in her fame. If the students come into the lesson I explain later one, with a background of the consumer culture and the new media outlets for

Americans, it can make learning about the flapper better.

Who was the American flapper? Historian Joshua Zeitz provided a description of the flapper in *Flapper*. He states "... the notorious character type who bobbed her hair, smoked cigarettes, drank gin, sported short skirts, and passed her evenings in the steamy jazz clubs, where she danced in a shockingly immodest fashion" (Zeitz, 2006). Inside this activity, I am not trying to convince them of who the flapper is or what she is trying to gain, but more so how she became a household name inside America during the 1920s. After taking the time to explain the 1920s, it is time to begin the flapper movement.

As a way to engage the students and allow them to move about the classroom, you can create a station activity. This would be a group activity but their review will be independent to see each student's understanding of the material. Throughout the research done around the American flapper, I have been able to find numerous sources from the time period that can help express the flapper. The goal of this activity is to allow the students to engage with the primary sources and develop their own interpretations. Another goal would be for the students to see how the media during this time could change an opinion of a subject, for them to see bias using the flapper as an example. At the end of the lesson, the students should be able to explain the various types of media sources during the 1920s allowed ideas, opinions, and themes to spread throughout America.

You can add more sources if you deem necessary but for my lesson I have two newspaper sources and three magazine covers from LIFE. Day One will be the introduction to the 1920s and the mass media (as discussed above). For the review and to check for understanding, they will have a brief response to compare the primary sources they interacted with and explain how those sources depicted the flapper and what influence these would have on the American people then. If it is an honors class, it would be useful to also add for them to describe how these sources affect Americans today in comparison to the 1920s.

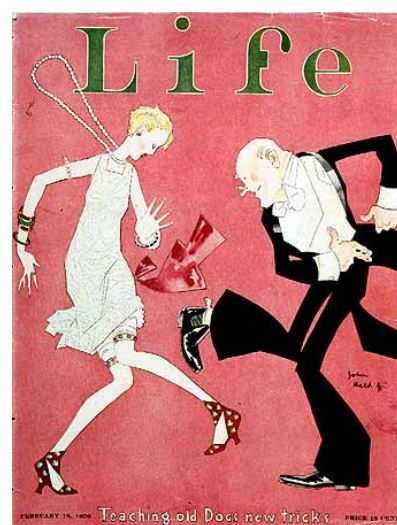
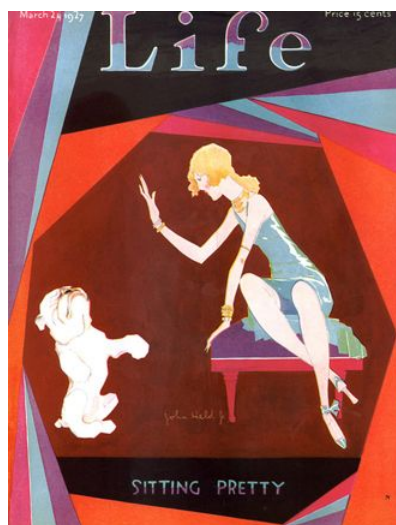
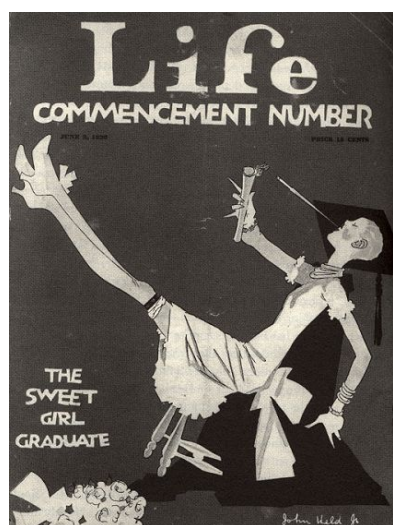
The first newspaper was from the Library of Congress. It was a fashion page that describes the latest trends in dressing, shoes, and hats. A famous actress Clara Bow who portrays a flapper in the film "IT" in 1927 is shown modeling her own hat. It was labeled "the latest for girls" (*Evening Star*, 1927). The second newspaper was NYS Historic Newspaper. This paper as well was centered on Clara Bow but instead of her fashion, it was her movie "IT" (*The Massena Observer*, 1927), showing the times the movie was playing at and the theater it was located in. It allowed Americans to find the film easier by simply reading the paper. As well, this paper promotes the film to the people and could influence a person to attend the theater that day. With these two newspapers, it allows the students to interact with the primary source material on their own and come to understand the type of sources written about the flapper during this time.

The three magazine covers by John Held can be found in numerous books such as Carolyn Kitch's *The Girl on the Magazine Cover; The origins of visual stereotypes in American Mass Media*. However, these images can also be discovered on the web. The first one "The Sweet Girl Graduate" depicts the flapper with a cap on her head and diploma in her hand. This expresses the view that the American flapper was educated to some degree. It allows the students a different perspective on the flapper from simply the fashion and actress inside the newspaper.

The next magazine cover was labeled "Sitting Pretty". This picture shows a flapper and dog both sitting. It expressed

the dress, appearance and appeal of the flapper to the students. The newspaper did not do a great job at seeing the flapper since it was more grain like, whereas this cartoon makes it more clear. It helps to show just another aspect of the flapper that would be displayed to the American public.

The final magazine to look into was titled "Teaching Old Dogs New Tricks". This image shows a young flapper dancing with an older man. They both appear to be enjoying their time and having fun. During this Jazz Age, there was music and dancing, this image helped bring that to life. Part of the flapper was going out and having a good time, so to fully understand this flapper, they would need this side as well.



For the setup of the lesson. I would create the five stations. Have the desk preorganized with the primary source already at the table, however it would be hidden inside a folder and they would be told not to touch it yet to keep them from being distracted. Then I would start with a Do Now. Personally, I would begin with asking the students what is a flapper. It

would be interesting to see what they do and do not know about this term. Then, pass out the paper they will be using for the activity. The first section on their paper will be filled with questions from the 1920s review. I would have, define the consumer culture, what mass media is, and why this period is considered "Modern America". This way, as they continue through the stations they can

reference if needed and can use this after watching the film. Then, after the review, they can begin their stations. They would be given questions to answer at each station. What type of source are you looking at? When was the source created? What is the source attempting to convey or show the reader? How do you think this influenced a person's view on the flapper? Depending how long the block is would determine how much time they are given at each station. Allow roughly 10 minutes to briefly go over what they learned and their opinions on the primary sources. I would bring up bias at this point in the lesson.

Overall, the students should be able to use the primary sources and develop their own understanding of how media affected Americans during this time. The students would use the flapper to better understand the media and the power it could have over this time period. As stated before, the flapper is commonly overlooked. However, she can be used to not only show the changing of women inside society and creating a modern woman, but the flapper

can also show them how the media played a role inside the lives of Americans.

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Enemies in Their Own Homes

Austin Parrish

“I am the grandson of immigrants from Japan who went to America. Boldly going to a strange new world, seeking new opportunities.” George Takei, a famous Japanese American actor who is proud of his heritage is also proud to be an American citizen. Just as his grandparents came to the United States, so did many other Japanese people. They came to seek opportunities and create a new life for themselves. They wanted to live the American dream, and all was well until the day that will live in infamy, flipped the lives of the Japanese Americans. After the attack on Pearl Harbor the United States felt that the only things that they could do to prevent further attacks on the United States was to round up the Japanese Americans and put them into internment camps all over the country. This was heavily backed up by powerful figures in government such as the President and the Secretary of War. There were those who opposed the idea but the overwhelming push for the Japanese Americans to be put into the internment camps drowned out the opposition. Japanese Americans became an important part of the economy in a few different states and by removing them all so rapidly it would be extremely detrimental to American’s society. This paper will argue that it did more harm to the United States socially and economically to put the Japanese Americans into the internment camps. It cost the United States a lot of

money to set up the camps, round up all the Japanese Americans and keep them there for a couple of years. Socially it was detrimental to the Japanese Americans after they returned home from the Internment camps as they lost everything upon returning home. The United States felt that they were making the right decision and wanted to make the public feel safe. To keep the citizens at peace of mind they made the decision to put them in the camps even though it would cost the United States. Even though the Japanese attacked the United States directly it did not mean that all the Japanese people living in the United States were spies for Japan or had mal intent.

Japanese immigration to the United States started around the 1900s and when they first arrived in the United States their economic status was on par with that of African Americans. There were many restrictions set on Japanese immigrants, making it difficult for them to be economically successful. They were not allowed to own any farm land or even lease it in a few different states. However, according to historian Masao Suzuki, due to their culture and solidarity they were able to be more successful and some considered them an “ideal minority”. In the eyes of the American people the ideal minority was what they were looking for in the

immigrants that were coming into the United States. The idea of “ideal minority” meant that they were helpful to society in that they were able to keep jobs and work hard as well. The Jewish people were also considered ideal minorities because they shared a similar work ethic because of their culture and the society that they lived in. However, the neighbors to the Japanese, the Chinese were very hard workers but due to their lifestyle in China most of them were looked down upon and would not fit into American culture as easily as the Japanese did.

Immigrants coming into the United States were usually coming for one reason to work. In the short time between 1900 and 1940 about 90% of the Japanese population that had come to the United States were working in jobs. Many of those jobs were unskilled, which included things such as farming, railroad work, mining, and domestic servants. There was also a small 2% of Japanese Americans that were professionals or proprietors and that only continued to increase and eventually by the 1940s it went up to 18%, the highest of all minorities. The Japanese were a crucial part of the economy in some states. Even though they were very productive and contributed to society they were still looked down upon in the eyes of white Americans and were still not seen as equals to the other white minorities. However, on the day that will live in infamy, December 7th 1941, when Japan attacked Pearl Harbor everything changed for the Japanese Americans and their lives were turned upside down. The view of the Japanese people drastically shifted and led the United States to take

immediate action. Franklin D. Roosevelt the 32nd President of the United States created the Executive Order 9006 which resulted in the internment of the Japanese Americans. This further alienated the Japanese Americans in the eyes of the American people. Which had a very negative social impact on the Japanese Americans as well as problems for civil rights in the United States.

The attack on Pearl Harbor stunned Americans and President Franklin D. Roosevelt made a speech December 7th 1941 in response to the attack on Hawaii. Roosevelt stated “YESTERDAY, December 7th, 1941 a date which will live in infamy the United States of America was suddenly and deliberately attacked by naval and air forces of the Empire of Japan.” There was civil unrest among the people of the United States as they were scared of the uncertainty that lay ahead of them. The main reason behind the President creating the Executive Order 9066 was to protect from any form of espionage, to do this he gave power to the Secretary of War. He was given the power to evacuate the Japanese Americans from their homes and bring them into military controlled camps. The Japanese Americans were uprooted from their homes and were only allowed to bring with them what they could carry. Even though there was much support from influential members of the government for the internment camps there were those such as Governor of Colorado, Ralph L. Carr, who were very much against the idea. An American General by the name of DeWitt states that “a Japs a Jap... Whether the Jap is a citizen or not”. This sentiment

was the widely accepted view for the American people at that time because of the immediate impact Pearl Harbor had on the population. This order outraged Carr, who believed that all American citizens, regardless of race or ethnicity, should be guaranteed their constitutional rights. Even though there was support against the internment of Japanese Americans there was not enough to free them from the camps.

This paper will be delving into the social and economic effects of putting the Japanese Americans into the internment camps. The United States had done more harm to itself socially and economically by putting the Japanese Americans in the camps. It will discuss the social changes that occurred when the Japanese citizens were vacated from their homes. The paper will also take into consideration the economic effects of removing the Japanese Americans from their homes and into the camps. From the jobs that the Japanese Americans were doing, to feeding them in the camps, setting up the camps, and giving retribution for what they had lost as well. The paper will also take into consideration the reasoning for the Japanese being put into the internment camps and the possible positive outcomes.

In the years leading up to the United States entering World War II because of the attack on Pearl Harbor, the Japanese American population started to assimilate into American society. Japanese American families made the United States into their home just as George Takei's mother and father did. Prior to the attack on Pearl Harbor Takei's family had been living

comfortably in Los Angeles and were even celebrating the American holiday of Christmas because they felt as though they were truly American citizens. After the attack on Pearl Harbor the morning after, the Takei family's car was smashed and painted on saying "Get out Japs". This act of vandalism shows how the call for internment caused problems socially on a whole other level because the act of hatred made it seem as though all Americans were against the Japanese. Which was a very backwards way to try and rally the people because it made the Japanese Americans feel as though they cannot be trusted even though in some cases families had been living in the United States for multiple generations. This incident was incited by the speech that President Franklin D. Roosevelt gave after it was reported that the Japanese were the ones behind the attack. His speech and call for congress to go to action further alienated the Japanese Americans in the eyes of the American people. Socially for the Japanese Americans they now felt as if they were enemies in their own home, that even though they were tax paying Americans they were considered the enemy. The claim was that they wanted to avoid something of the magnitude of Pearl Harbor to happen again and they felt that it was the best thing to do to make the American people feel most safe.

The internment of the Japanese Americans was truly unjustified as it was discovered that there was no real threat of Japanese Americans attacking the country. Under the order of the President there was a man by the name of Curtis B. Munson and he was tasked with gathering intelligence on the loyalty of the Japanese

Americans. His research concluded that the Japanese Americans were loyal and would pose little threat to the United States. He said that "There is no Japanese 'problem' on the Coast ... There is far more danger from Communists and people of the Bridges type on the Coast than there is from Japanese." The report goes into the different generations and how each of them are loyal to the United States, the first generation of Japanese Americans who are around 55-65 may romantically be connected to Japan but he goes on to say how their loyalty to Japan has been severely weakened because they have chosen to leave Japan. Munson had written in his report that "they have chosen to make this their home and have brought up their children here. They expect to die here. They are quite fearful of being put in a concentration camp. Many would take out American citizenship if allowed to do so." This is where socially for the United States wanting to intern their own citizens continues to cause problems for them. What the United States described as "model minorities" are being attacked and the minorities are in fear of their own government which was reason enough to want to leave. Even though what the government planned to do was a large civil rights issue, they felt as though they were doing the right thing as there is always a need to defend one's country. From the report there was a generation of Japanese Americans that the government did feel they needed to watch. The younger generation that had been taught their early years in Japan and then had come to the United States however, even they were considered to be no real threat. This showed that the

main reason for the United States to call for the internment of Japanese Americans, was really not backed by much evidence besides that they were being over cautious. Which leads to the idea that there was a deeper cause for the internment of the Japanese Americans rooted in a racial bias. If the United States government had truly taken account of the report they could have avoided the social repercussions for what they had done prior to the Japanese Americans being released. The United States government waited seventy-four days after the attack on Pearl Harbor to take action against the Japanese Americans calling for Executive order 9066 in which the government gave the call to intern the Japanese Americans in camps across the country.

Executive Order 9066 was detrimental to American society because it took away American citizens' civil liberties. The order was a big step backwards in the case of civil rights which only led to further problems in the future socially for the United States. The order gave permission to "the Secretary of War and the said Military Commanders to take such other steps as he or the appropriate Military Commander may deem advisable to enforce compliance with the restrictions applicable to each Military area hereinabove authorized to be designated, including the use of federal troops and other federal agencies, with authority to accept assistance of state and local agencies." The President gave the military power to handle the situation and for them to take the lead in putting the Japanese into the internment camps. Japanese Americans had no

intention of revolting but were still going to be put into the camps and the Americans were now faced with interning over 100,000 Japanese Americans and keeping them in a camp for over two years. This order proves to show that there would be social repercussions for going about this in the wrong way. By giving the military the job of interning the Japanese Americans it made them feel far more alienated. As they would really no longer be true American citizens as all their civil liberties are being stripped away.

The issue for the United States would be that they have to pay the workers for filling in for the Japanese workers but the problem was that the employers now have to pay the workers more money. This was not beneficial to the businesses and or the economy of the United States as now the businesses could not make as much money. This shows another way that the United States caused harm to itself for interning the Japanese Americans. There was more of a negative impact economically for the white Americans that owned the farm and business but also for those people who were buying from them as well. Since they had to pay the workers more, that means that had to increase the price for the food or labor that was being supplied. California was highly populated by the Japanese so they were most heavily affected by the sudden disappearance of the Japanese workers on their farms.

The Japanese Americans at that time were responsible for the production of almost 40% of the agricultural growth in California. California was hit hard when a

sudden disappearance of workers stunted the amount of agriculture that California was producing. An interview done with a man who had been in the internment camps states that "At 98, Riichi Fuwa doesn't remember his Social Security number, but he remembers this: "19949. That was my number the government gave me," he said. "19949. You were more number than name.". The assigning of the numbers to the people rather than using their own names was another thing that caused problems for the Japanese socially. As this was a practice used to dehumanize people and was used even by the Nazi's in their internment camps. However, there is no comparison to what went on in Germany and there is no intent to really compare them in any way. Fuwa was assigned that number when he arrived at the camp when he was 24 years old and when he arrived he saw "Rows and rows and rows of these buildings, We were inside the barbed-wire fence, the armed guard towers. We couldn't walk out of the enclosure. I might get shot." He remembered thinking, "Hey, I'm an American citizen! Now I'm the one being hunted.". It was noted that they paid the Japanese Americans and that depended on each of the camps but in the one Fuwa was working they paid them twelve dollars a month which was barely anything compared to what they were paid outside of the camps. This was a struggle both economically and socially for the Japanese Americans as they were losing money while being in the camps for so long, and also being dehumanized in these camps. They were treated almost as live stock and they had most if not all of their civil rights taken away. This maltreatment

of the Japanese Americans left a lasting impact on these citizens and would not soon forget.

When the Japanese Americans were brought to the camps they were forced to leave everything behind including their homes and business. They were given time to gather what they could carry and told that they would be taken to the camps to live until they would be released. The United States decided that they would buy the Japanese Americans homes and businesses from them, however they were paying almost nothing and they had no choice but to accept it. The United States was able to take advantage of the Japanese Americans once again they were able to buy land and homes from that at extremely low prices. This caused problems for the Japanese Americans after they had left the internment camps. They did not know what their future would be like after they had left the internment camps because they no longer had a home, their business, or their job. This would lead to more social problems for the United States as it was unfair the way they were treated which would lead to reparations causing issues for the United States economically.

This court case is evidence to support the United States facing social repercussions and many more issues. The first court case was between Kiyoshi *Hirabayashi v. United States*, which started May 10th 1943 and finished June 21st 1943. Kiyoshi was convicted of violating a curfew and relocation order. This happened during the time the Japanese Americans were being put into the internment camps

and laws were being enforced against them. They were not given the option to leave their home and many Japanese Americans did not feel they should have to leave and that is what ultimately caused this court case to begin. The reason this court case was so important was because they were looking at whether or not the President's executive order and the power delegated to the military authorities discriminate against Americans and resident aliens of Japanese descent. These actions that had taken place were violating their Fifth Amendment rights. This court case goes to argue that the United States was taking advantage of their power and caused problems with its own citizens by taking away many of the Japanese American's rights. By having put them in the internment camps and even charging the Japanese for breaking their new laws showed just how poorly this was handled and the error that they made in making the internment camps in the first place. However, the United States government found the President's actions to be constitutional, claiming that the relocation and curfew laws put in were okay. The reasoning behind the court decision had to do with the fact that much of the military supplies were being built on the west coast and it would be in the best interest for the United States to make sure the Japanese Americans could not go near them. During the case they ducked the idea of relocation as they really had no answer for that and really only focused on the curfew aspect. This shows how the internment continued to cause issues socially for the Japanese Americans and that their problems

with the internment were getting pushed aside rather than listened which would lead to another court case that happened a year after. This court case ended quite quickly as the United States government knew what they were doing was wrong and truly unjustified as seen by the Munson Report. This issue of relocation would turn into something much more, as civil rights issues were starting to sprout up at this time. Due to the war however much of this was swept under the carpet only to reappear after the war's end.

This case like the prior one discusses the social issues that were caused by the internment of the Japanese Americans. It was about a Japanese-American man living in San Leandro, Fred Korematsu, chose to stay at his residence rather than obey the order to relocate. Korematsu was arrested and convicted of violating the order. He responded by arguing that Executive Order 9066 violated the Fifth Amendment. The court case was important because of the fact that this was similar to the prior court case in that it was affecting the Japanese Americans in a negative aspect once again. It showed that more Japanese Americans believed that they were citizens just like everyone else and that they had certain rights that should not have been taken away from them. This affected the United States in the social end because this angered many Japanese Americans who were very much in support of America to feel alienated and eventually move into support for the civil rights push after they were released from the internment camps. In an opinion written by Justice Black, the Court ruled that the evacuation

order violated by Korematsu was valid. The majority found that the Executive Order did not show racial prejudice but rather responded to the strategic imperative of keeping the U.S. and particularly the West Coast, which is the closest region to Japan, secure from invasion. The Court relied heavily on a 1943 decision, *Hirabayashi v. U.S.*, which addressed similar issues. Black argued that the validation of the military's decision by Congress merited even more deference. Justice Frankfurter concurred, writing that the “martial necessity arising from the danger of espionage and sabotage” warranted the military’s evacuation order. Justice Jackson who disagreed, argued that the exclusion order legitimized racism that violated the Equal Protection Clause of the Fourteenth Amendment. There were swaying opinions on the case but ultimately met the same fate as the last one so not much was accomplished for the Japanese Americans but this only seemed to cause more problems for the United States.

These two court cases truly are some of the stronger documents as they give extremely valid arguments against the relocation and internment of the Japanese Americans. It is clear to the common people that their civil liberties are being violated and the executive order and curfew are in direct violation of the Fifth Amendment, as the Japanese Americans were not given fair trial before really in a sense being sentenced to jail. There was no evidence given to be able to do such a massive thing, such as relocation of an entire ethnic group. They had done research “The Munson Report” that the Japanese Americans in fact were not a threat to the United States in any

way. They had no need to fear the Japanese Americans would do any harm to the United States and even though California had the largest population of Japanese Americans the report showed that even they really had nothing to fear. They made the claim that they were protecting the production aspect of California and that it is in fact the closest to Japan; this was still not a good enough reason for them to have to relocate. Even by putting them in internment camps that did not affect the fact that they could still be attacked by the Japanese directly. It is not as if the Japanese did not know where California is.

Even with those trying to fight for the Japanese Americans no real change was seen until much later on after the war finished with Proclamation 4417. President Gerald R. Ford's Proclamation 4417 confirmed the termination of the Executive order that authorized the Japanese American's internment during World War II. This took place February 19th, 1976. This was the first step taken by the United States to begin to attempt to make up for what they did to the Japanese American population. The President said "that we have learned from the tragedy of that long-ago experience forever to treasure liberty and justice for each individual American, and resolve that this kind of action shall never again be repeated.". The government now acknowledges what they had done goes against the ideals of a democracy. This Proclamation goes into prove the argument that the United States by putting the Japanese Americans in internment camps only caused the society more harm and hurt the belief that many Japanese Americans

had about the United States. Not much longer after that, there were a string of new bills that go onto try and pay back the Japanese Americans for what they went through including the Civil Liberties Act of 1987 and the amendments made to it not much long after. There was also the Japanese claims act which had to do with both the economic effects as well as the social, as the Japanese Americans had lost everything upon returning to their homes after they had been released by the American government.

The Japanese claim act was a very important act that was created in order to give compensation to the Japanese Americans after they had left the internment camps. The Japanese Americans had everything they had taken from them and when they got out they pretty much had no money, a place to live, or a job. This act was extremely detrimental to the United States government as they had to give up a lot of money to pay back what they had taken from them. However, not every Japanese American filed for the compensation. There were 26,550 claims made and each claim was supposed to be given about \$20,000. Which ended up being around 36 million in reparations paid which in today's money is a little over 4 billion dollars. While this was not a huge sum of money, it was still a lump sum that could have been used in other ways besides having to pay reparations. These payments not only affected them economically but impacted them socially as well. This was really not enough money to give back to the Japanese Americans as they had lost

everything and \$20,000 would not buy back their homes, business and cars.

The Civil Liberties Act of 1987 was introduced January 1st, 1987 and was done by the House and the Judiciary branches of the government. These two were the committee responsible for the law. The Act declares a few different things including that a grave injustice was done to citizens and permanent resident aliens of Japanese ancestry by the evacuation, relocation, and internment of civilians during World War II; (2) these actions were without security reasons and without any acts of espionage or sabotage documented by the Commission on Wartime Relocation and Internment of Civilians, and were motivated by racial prejudice, wartime hysteria, and a failure of political leadership; (3) the excluded individuals suffered enormous damages for which appropriate compensation has not been made; and (4) the Congress apologizes on behalf of the Nation.

The United States was faced with a difficult decision after the infamous day of the attack on Pearl Harbor. However, the choice they made to intern the Japanese Americans had far more negative effects than they originally thought. It affected the United States both socially and economically, while it did not affect it as economically as originally believed it still had a negative impact on the United States. The United States was able to take advantage of the field work that the Japanese Americans were doing by selling excess crops and food to the free market while this did help the government. It really only harmed the common American farmer

who had lost workers to go work on other farms. They also took advantage of the fact, that after they would be released, they now knew of more government owned farm land that they could use or sell. The real effect was felt socially by the Japanese Americans until reparations and acts had been put into place to make up for what had been done. The United States government going on to openly say what they had done back then was wrong and to try and amend for what they had done strengthens the argument that they had done more harm both economically and socially to the United States.

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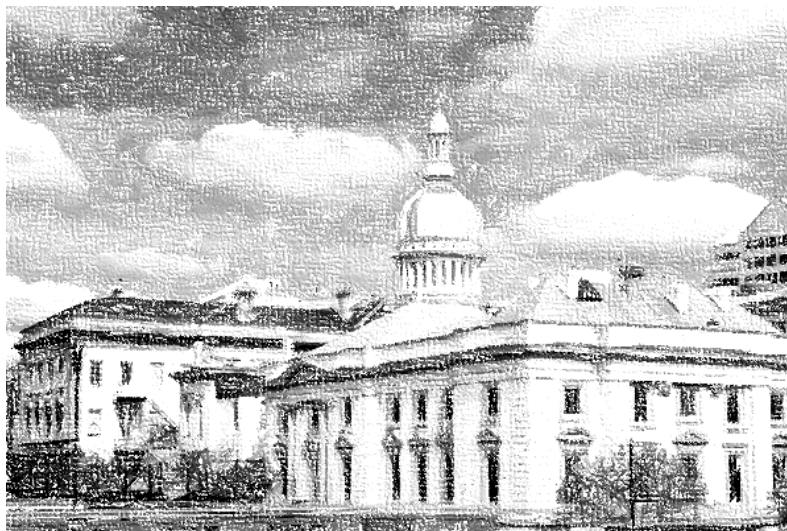
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How Do We Teach Politics in a Society Where Political Affiliations Have Become Toxic?

Nick Zolkiwsky

Throughout my time as a student from kindergarten up until the eighth grade, politics and government were never taught in my classes. To which I was not at all surprised, after all how do you teach a second grader the difference between a conservative and a liberal when they should be learning how to construct paragraphs and learn how to use a keyboard? Let alone how do you get them interested in such a topic? Even more importantly, how do we get them interested in the topic and teach them to respect others who may hold different political views?

The first time I can vividly recall politics being taught in my class was when I was in fourth grade and we were fastly approaching the 2008 Presidential election. During those short and brief lessons, my teachers did not tell us where Senators McCain or Obama sided on certain issues or even a basic background of the parties they were affiliated with. Instead, we were all taught to like Obama because he was younger and was the more “favorable” candidate among teachers at my elementary school. The same situation occurred four years later when I was in eighth grade and

the 2012 election was approaching. To which I was genuinely surprised because at this point we were all teenagers and had a better understanding of how the world works compared to when we were still in grade school, at least I thought I did. However, it wasn’t until the 2016 election that my teachers actually began talking about the issues that Americans would be voting for and where Donald Trump and former Secretary of State Hillary Clinton stood. While for the first time we were having open discussions about beliefs and the two major parties it was undoubtedly one of the most toxic environments one could have ever imagined. Instead of listening to each other oftentimes I would find classmates getting into heated arguments, which were then followed by one person attacking the personal character of the other. Even as a 17 year old I knew this was no way to hold political discussions. Where was the respect? Where were the listening skills? And most importantly, where was the maturity? The answer, nowhere to be found. So the question is, how do we, as teachers, teach and create a healthy environment where students can learn and discuss politics

when we live in a society that becomes toxic when these discussions arise?

To say 2020 has been one of the most unpredictable years in recent memory would be an understatement. It's been a 12 month period where every 30 days or so we are met with another apocalyptic type event: first it was wildfires, then a pandemic, then heightened racial issues, and to make it all the more fun we threw in a Presidential election into the mix. According to an article from "weareteachers.com" there are easy steps to teaching politics within the classroom in the current climate that we live in. The first step that the article suggests is to discuss biases and "fake news" within the American mainstream media. This is a perfect starting point as understanding biases will better help all students fully understand the concepts of politics and how different media outlets portray a candidate/policy than a rivaling network. This also opens up the door to teach students the importance of fact-checking and doing their own research, which in the past few years has become so much more important than ever. Unfortunately, due to the easy access to media and the increasing influence of social media, individuals will typically see a picture or a meme on Twitter or Instagram and assume it to be true. Not only will they outright believe it but they won't even go through the effort of reading up on the issue or using that additional information to form their own opinion.

The next three steps that the article discusses are more so related to notifying parents that you are about to discuss politics within the class. As many social studies

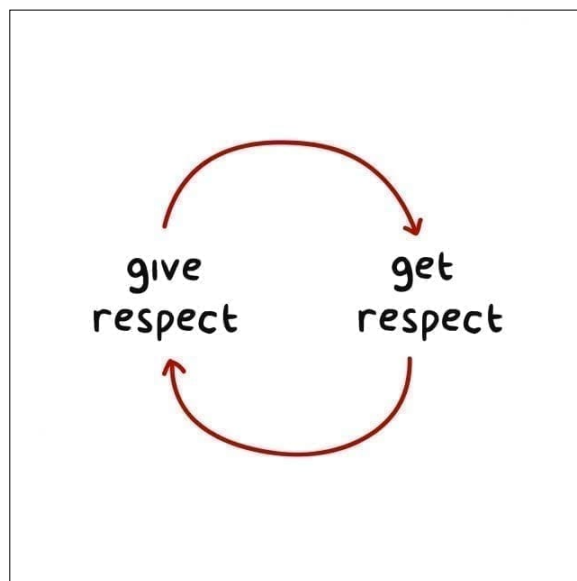
teachers know, politics is a very touchy subject to teach about, and as many teachers in general know, parents sometimes are not afraid to tell you how they really feel about you teaching a particular subject. What this step aims to do is to notify the parents before the lesson is taught and lay out for them how the subject will be delivered to the students. By doing so, not only will the parents be as caught up as their students are but, it better prepares them to answer those difficult questions that their children may ask at the dinner table or in some cases, provide clarification and context to when a student tells their parents what they did in school that day. In addition to notifying parents about the upcoming lessons on politics and how you intend on delivering the information, it is a good idea to also encourage parents to talk about politics with their students at home. This is done so not only will the students have a better understanding of what they are getting into and about to learn, but it will also help them start to relate to certain focal points and issues that personally matter to them and their family.

Lastly, once the day has arrived to start teaching about politics in your classroom there are a few ground rules that you should establish right off the bat. The first rule, and quite possibly the most important rule, is to ensure that your students will show respect and remain respectful during the lesson. The way I like to think of it is, respectful ears are ears that are open to hearing the voices of others without judgment. The next rule is more geared towards you as the teacher and that is to remain neutral on the subject matter.

While it is oftentimes difficult to remain neutral on certain topics, you have to understand that some of your students might have little to no understanding of the issues that you are about to discuss. Rather than giving them a biased opinion, which they have learned about at this point, you are giving them a non-partisan view and allowing them to make their own opinions on the topic. The third and final rule is to make sure that the students know that their opinions are their own opinions and they have the right to have them. This can be very empowering for students, especially those in High School who now find themselves in the “young adult” category. By having their own free-formed opinions this helps them establish a sense of identity as to who they are and where their morals lie and if you think about it you’re killing two birds with one stone.

How you want to present the information is totally up to you, just as long as you feel that you can provide the necessary information and that the information provided will be retained by the students in the classroom. Some suggest that PowerPoints and lectures may be the best option because this allows students to ask questions throughout the lesson and does provide room for a short class discussion. The more you allow students to voice their opinions and ask questions shows that they are engaging in the topic and that they are getting curious about why things are the way that they are. Other ways could include holding a mini-election within your own classroom, however, this activity may take a few class periods to run its full course, but on the flip side is it keeps them engaged

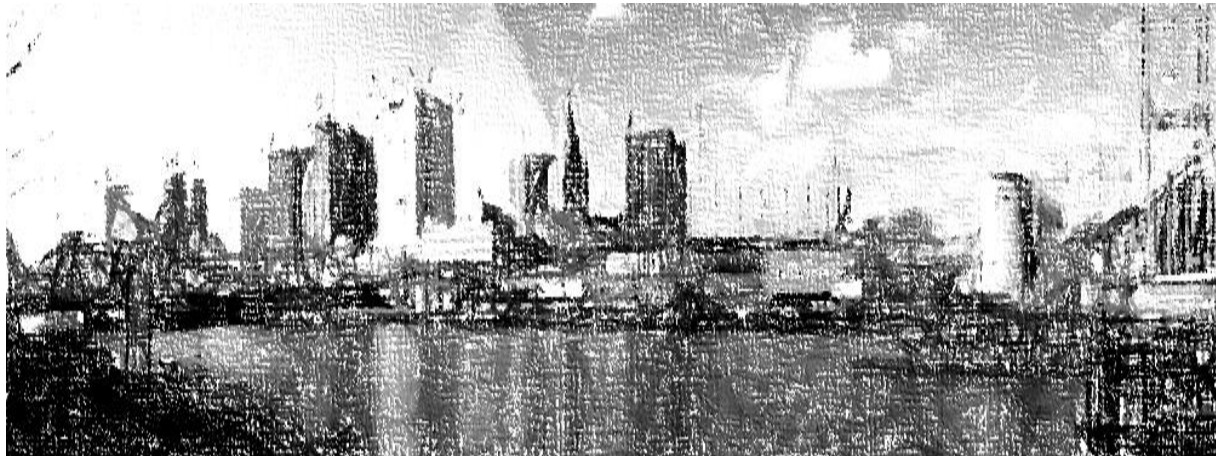
longer and it allows them to go home after class and do their own research to further their own side of the topic. The last way you could do it is a much more laissez-faire approach and that is an open class discussion where you go around and have students speak up on what they know about politics. In doing so, the students are teaching one another and it gives you the teacher the opportunity to expand on talking points, correct any misconceptions brought up and even guide them to areas of further discussion. However, the one drawback that this approach comes with is that you will have biased opinions from students, so be sure to neutralize any bias that could be presented and most importantly, if a student holds similar views as you do, do not promote those as the “correct” way of thinking.



In conclusion, it is safe to say that we live in a time like no other. Our political climate in our nation today has never been as divisive as it has been over the past few years. But we as educators and even future

parents must realize that if we want to change the toxic climate that is our political spheres, then we must lead the charge. Show our students it's okay to disagree with others and that you can still be friends just because one person voted for one candidate and the other voted for the opposite candidate. The sooner we implement respect in our

classrooms and when discussing politics with younger generations the more likely they will pass those traits down to their children.



World War II's Technological Advancements in Aerial Warfare

Brianna Hatzold

A significant battle that played an enormous role in World War II that incorporated air crafts was the Allied invasion of mainland Europe at Normandy Beach in France, Operation Overload. This epic invasion was a very crucial climatic battle of World War II. The invasion of Normandy which is commonly referred to as D-Day consisted of a series of complex operations that dealt over several of days. This operation's goal was to defend the beaches of Normandy heavily and to establish a foothold on the European continent. The first step of the operation was the landing which would prove a grueling march to the city of Berlin to attack the Nazi regime. It is an understating to even try and describe the gigantic role the Allied air forces played in the invasion. Without the assistance provided from the Allied air force the operation could not have happened. The Allied air force, with the contribution of Allied fighter planes, transports, bombers, reconnaissance planes and troop carriers made the events on D-Day possible. In the D-Day operation approximately 13,000 Allied aircrafts participated. D-Day marks one of the largest aerial operations in history. This precedent action was a learning

experience that further developed the understanding of how aircrafts can operate as well as how they would interact. Operation D-Day was a very critical and complex mission that commanders understood and accepted the fact that there will be great losses in order to have a control over a beachhead. During this there was a low pressure weather system in England and the coast of France. With the low weather in these areas it then resulted in much confusion when airplanes departed from their bases in England. On top of that, the ceilings forced drop planes to fly at much lower altitudes than what was planned. Then there was also a troubling overcast layer that made it difficult for bombers to targets. Some airplanes even crashed into one another or went missing.

June 6, 1944 the operation commenced in the dark early-morning. This complex mission was a surprise to Germany. German commanders believed that the weather was poor conditions for the Allied powers to initiate an attack. The aerial operation had several phases in which immensely contributed to the success of the invasion. The first phase consisted of an

aerial bombardment on the German emplacements, artillery and supply lines, that were on the beach of Normandy. In this first phase, it used heavy bombers and attack planes. Aircrafts such as the British Lancaster, American B-17 Flying Fortress and the Hawker Typhoons were in action to breakdown the enemy's defenses. Allied commanders were hopeful that the bombings would neutralize the enemy's defenses. However, it did not. German forces seemed to be still intact and feared of.

Hundreds of American C-47s were also at this scene. Acting as a supply plane the C-47 was capable to hold up to 6,000 pounds of cargo on their journey bearing a fully assembled vehicle or even a 37-mm cannon. When acting as a troop transporter it can hold 28 soldiers that are fully geared. If it was acting as a medical airlift it had the capacity to hold up to 14 stretcher patients as well as three nurses. According to Allied Supreme Commander Dwight D. Eisenhower, the C-47 was the most important piece of equipment. These aircrafts took off from a base that was located in central England which was approximately two hours flying time away from Normandy. Joe Crouch and his pathfinders were the first Americans to reach the outskirts of France in the early hours on the day of June 6, 1944. Him and his men took off in the darkness around 9:50 p.m. on June 5th. Joe Crouch's small fleet of armless C-47s began to depart, leaving England in five-minute intervals. His fleets C-47s carried up to 200 paratroopers from the 101st Airborne, the first pathfinders that played a role in the invasion. The pathfinders' duties were to mark drop zones

behind the beaches of Normandy by placing lights and radar beacons.

Once in the air, the American C-47s then congregated into several V-formations. Each plane held more than a dozen paratroopers. In the morning of D-Day there were hundreds of planes that transported more than 13,000 paratroopers beyond the beach, encroaching on occupied France. The paratroopers were airborne fighters that would leap from these aircrafts into occupied France to cut off the Germans from behind. With the low weather in England and in France in the early morning, it made the airborne operation impossible to run swiftly like planned. About two-thirds of the courageous paratroopers landed way off of the ideal jump zone destinations. With the paratroopers being displaced all over France in incorrect areas it led to great chaos. As Allied soldiers desperately tried to regroup their troops, they encountered the Germans then resulting in a series of guerilla skirmishes.

During the invasion of Normandy, the Waco-CG Hadrian played an enormous role in the war effort. This aircraft did a fantastic job moving in troops and supplies onto the beaches. the Waco-CG Hadrian landed thousands of allied soldiers behind enemy lines with guns and equipment. It even was capable of carrying a Jeep or Howitzer into the war scene. This aircraft was easy to make and not costly to construct. Another wave of support came to troops hours later in gliders. The gliders arrived pre-dawn hours due to when the airborne troops. They went during that time because the airborne men could not wait

incredibly long to resupply its troops with equipment as well as fighting off the Germans. This brought a mass amount of difficulty though due to landing at night. There were numerous variables that fliers could have faced. For instance: landing in an occupied territory, landing into fields that held defensive features, other problematic geography landscapes, anti-glider poles, ditches, and so on. Pilots reported that it was extremely difficult to see and that often times they were not able to see until their craft had touched ground. Many of the gliders crashed with fatalities. Despite the problematic situations these soldiers faced, the glider invasion was highly successful. The gliders were able to hold around 15 troops or to transport heavy equipment.

Horsa gliders were larger than the Waco Gliders and could carry up to 30 troops.

The great contribution from C-47s as well as the Waco-CG Hadrian allowed the Allied forces to come out on top and to have a gateway into the European theater. D-Day is one of the most famous and the most significant battles that occurred in World War II. Without the reinforcement from aircrafts by supplying soldiers and equipment, then D-Day would not have been possible. Air crafts did far more for the war effort than one may think. Through air crafts, especially in this battle, they totally transformed the war and open the door to “how” to incorporate air crafts.



Neither Here Nor There, So Where Shall I Go?

Michael Gil

The individual care of a group or communities is often the best way to assimilate different demographics within home, school, or other places of safety and inclusion. One day Alicia Hsu, a teacher, was talking to her class about the circumstances of Rosa Parks' epic stand against discrimination and asked if they were in her situation, what they would do? The children responded in their native dialect and answered, "I would move" (Hsu, 1995, p. 240). To which Mrs. Hsu asks gasping, "You would? But why?"... "Because," Tang mumbled, "we do not belong. It is their home. It is their train" (Hsu, 1995, p. 240). To that effect Hsu wanted to know what went wrong and how she failed to inspire in them the belief that they have a place in a nation of immigrants, a nation to which they belonged for it was their home as well. During the 1800s to 1900s, Chinese immigrants were all but assimilated and cared for equally by their fellow man. As the racial tensions began to stir, many American legislators and policy makers view that the Chinese national character was inferior to that of the white men. This began to affect the children of Chinese immigrants in their ability to assimilate into American society. The primary factors that led to long lasting and profound discrimination against Chinese and

Chinese Americans were violence, racial legislation, belief in a superior race, and economic instability. To which the children of Chinese immigrants never saw themselves as Americans as they were constantly reminded of the white man's world and they are not white men but children from an "alien" race.

Within the field of social studies it is important to understand subjects of sensitivity, particular in areas examining discrimination. Students want and desire to be educated based on the historical content and context of particular stories within American history that concern their own demographic in order to understand their own history and identify with it. Teachers in association are to deliver that content and express the ideas of the time and explain the significance of that very event. For it is within those very explanations and examples given by the instructor that a student readily intakes the subject matter and applies it to social gathers to see if that very old version of history within the U.S still holds true. If not then they are ready to identify signs of unequal treatment as they were informed based on how previously America held very different ideas on how immigrants should be treated. Within this very article seeks to demonstrate and inform instructors on the

topic of Anti-Chinese sentiments that led to events such as the Chinese Exclusion Law, violence against Chinese Americans, and developing stereotypes that may continue today within modern American communities (Chung, 2018). The Chinese Exclusion law was used to deny entry to certain status types of Chinese immigrants but soon began to prevent all Chinese immigrants from coming into the United States either as skilled or unskilled laborers (Chinese Exclusion Act, 2009). Americans thought that Chinese immigrants would degrade morale in American communities with opium and gambling while stealing American jobs. The significance of the Chinese Exclusion law was that it allowed anti-Chinese Americans to brand Chinese immigrant families as deviants and pests in the American quality of life. Which prompted many Americans to confront the threat of the so-called new Chinese menace, by any means, to what was seen as an endangerment of their own communities. In relation one of the primary means to discriminate against Chinese immigrants that American citizens used was violence and political interference. These Americans were dubbed Anti-Chinese and used violence and other means to enforce fear in Chinese communities. Americans felt that Chinese immigrants were unsuited for American citizenship to participate in the American way of life. They saw Chinese Americans as unworthy or unable to positively contribute to American communities and are only capable of stealing from it. The effects of how the treatment of Chinese Americans and the future generations onward demonstrate a

change in attitudes in anti-Chinese immigration, thus prompting an essential question. What were the primary factors that led to having a profound impact of discriminatory practices against Chinese Americans and what did the children of those immigrants see themselves as within American culture?

The study of Chinese exclusion from American communities ranges from violence, discrimination, stereotyping, and lack of assimilation for the children of those very immigrants. In the work of Sue Fawn Chung, *Chinese Exclusion, the First Bureau of Immigration, and the 1905 Special Chinese Census: Registered, Counted, Arrested, Deported--1892-1906*, she depicts and analyzes the history of the Chinese Exclusion law with the inclusion of the Bureau of Immigration. The Bureau of Immigration primary focus was to find Chinese immigrants with improper documentation and detain them. Chung approaches the topic of Chinese exclusion by gathering evidence in accordance with the United States program created in the 1895 called BI which their primary purpose was to control immigrants, especially Chinese (Chung, 2018). Chung details that due to the BI's realm of control at the time and enforcement powers involved regulations involved in completely sanctioned naked body search of Chinese immigrants despite knowing that in Chinese culture it was extremely offensive. Chung later argues that the new Chinese Census was an important part of the efforts for the BI to regulate further Chinese immigrants for political and economic reasons (Chung, 2018). That later created an atmosphere of

fear as many Chinese immigrants view those very procedures made by the BI and Chinese Census were racially motivated. Finally, the main argument of Sun Fawn Chung was that Chinese immigrants were experiencing massive political struggle as anti-Chinese movements sought to protect American democracy in a nation full of immigrants from the seen Chinese menace.

The place of labor and economic fortune within America is seen by many as a market built and used by the American people. However, in Eddie L. Wong's, *Racial Reconstruction : Black Inclusion, Chinese Exclusion, and the Fictions of Citizenship*, he details how planters looked to China as a source for workers and importing them to the United states became known as "coolieism", they were paid at a lower wage rate than white workers. Wong approaches his historical analysis by using source material from "Senate floor debates to Supreme Court test cases brought by Chinese activists, public anxieties over major shifts in the U.S. industrial landscape and class relations became displaced onto the figure of the Chinese labor immigrant who struggled for inclusion at a time when black freedmen were fighting to redefine citizenship" (Wong, 2015). That very source material helps Wong demonstrate a correlation towards immigration and citizenship troubles in the shadow of Reconstruction. For in the wake of racial exclusion, Wong states "post-emancipation deemed Native and Chinese Americans as unredeemable heathens and morally unfit to participate in America's manifest Destiny" (Wong, 2015). This philosophy or declaration, directly decides that Chinese

Americans are not only a hazard to American communities but unfit to partake in the greater picture in how America will spread itself across the continent. Meaning at the time, minority groups such as Chinese Americans have no desirable historical contribution worthy of note within the grand scheme of how the country will continue to grow and succeed. Thus, removing later generations of Chinese Americans to have any sort of assimilation to look to in order to see themselves as an American, as their culture was denied any sort of worthy contribution to the American way of life.

The treatment and racial discrimination of Chinese Americans are apparent within American society during the 1800s to 1900s. For during the so called invasion of the coolies was also when the very same Chinese Americans were experiencing discrimination from the American people and legislation out of stereotypical fears and potential loss in American jobs. As the racial tensions began to stir, many American legislators and policy makers viewed that the Chinese national character was inferior to the white man. This began soon to affect the children of Chinese immigrants in their ability to assimilate into American society. The primary factors that led to long lasting and profound effects in discriminatory factors for Chinese Americans were violence, racial legislation, belief in a superior race, and economic instability. To which the children of Chinese immigrants never saw themselves as Americans as they were constantly reminded of the white man's world and they are not white men but children from an "alien" race.

Nothing further increases the reality of political belief than the law itself to institute and enforce legislation. In the year of 1882 Congress passed a series of laws to exclude Chinese laborers from entering the United States (Meade, 2017, p. 293). Those very series of laws prompted the famous law that barred a single demographic for a century within the United States. The case itself is known as *Chae Chan Ping vs. The United States*, given the title “Chinese Exclusion” by Justice Stephen Field. The court's power to regulate immigration to the U.S provided the parameters over a controversial legal debate. During this time in the early 1880s many Americans were clamoring for a sort of theoretical Chinese wall where there would be more guards stationed across major immigration ports and create a new administration to enforce this theoretical Chinese wall in light of the Chinese exclusion law. In relation to this, much of the controversy again stemmed from the association of the loss of jobs within American due to Chinese immigrants taking those very jobs. In terms of how the white laborer can combat this was seen as impossible, “if he would attempt competition with the coolie, and will always be driven from his presence, as cheap currency displaces the better for while it is true that wages are relatively highest on the Pacific Coast, the coolie reduces wages and competes everywhere.” and “White labor will not submit to the degradation of a rivalry with such a competitor, but will either assert its power through the government or be driven from the presence of the coolie altogether” (Meade, 2017). The competition between the two groups was

seen as an impossible competition as some employers believed in natural rights to which the employer can choose whomever to engage while hiring including immigrants. Which further increases the case's importance in and causes discrimination and witch hunting among American citizens to Chinese immigrants.

The identity of a foreign entity brings with them a blank slate of which its only purpose is to be filled with some sort of applicable standard over what they are. In the case of the Chinese immigrants, they were given racial inequality and were branded as pests within their new found American communities. What prompted the legal racial inequality was the Chinese Exclusion Act of 1882, as those of Asian descent were the first to be barred from entering the United States and prevented them from gaining citizenship. The regulations towards the arrival of Chinese immigrants were those seeking skilled or unskilled labor under the fear of Chinese immigrants infecting the good order of certain localities within the United States. Within the original piece of legal material of the Chinese Exclusion Law states “Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, coming of Chinese laborers to the United States be, and the same is hereby, suspended; and during such suspension it shall not be lawful for any Chinese laborer to come, or, having so come after the expiration of said ninety days, to remain within the United States” (Chinese Exclusion Act, 2009). With the outlook of Chinese laborers as poor contributors to American communities and immigrants

“stealing” the jobs of deserving Americans, many politicians rode the wave of Chinese exclusion by using 15 sections of Anti-Chinese legislation. By banning the Chinese laborers during the crisis of economic instability, being able to obtain a job lead to one of the primary factors in discriminatory ideas against Chinese Americans.

However, despite supposedly higher job opportunities many Chinese workers and Chinese Americans felt out of place and felt that they were not getting the opportunities they deserve just because they are Chinese. The story of Lawrence Klindt Kentwell, follows a Eurasian of English and Chinese descent who spent his formative years in Hawaii studying to be a lawyer. However due to his Chinese blood, he was excluded from local politics in Hawaii and thus did not have a single chance at entering the legal profession in the United States. The racism he experienced when trying to obtain his natural rights in the United States only made him strongly identify with his Chinese roots, leading him to leave his adopted home in America for good and go to China (Chen, 2019). Due to lack of equal treatment Kentwell felt that it was best to travel back where his roots came from in order to escape unequal treatment and seek better opportunity. Many Americans saw Chinese people as an inferior group was due to three main reasons such degradation of social standards, habits of filth, and the wage rate. Those very two factors affect social dynamics in American communities as the spreading stereotypes of Chinese immigrants began to warrant them unwanted discrimination and violence. Americans fought back against what they saw as the

rise of Chinese immigration to be an invading army that was stealing the resources that they deserve as Americans. In relation to the idea of social standards the overall quality of American living within condensed neighborhoods were given the idea that the Chinese demoralize social instincts and customs. In short, Chinese immigrants would be “inveterate gamblers, opium smokers, bring no families with them, and have reduced prostitution to a system. the Chinese immigrant gambles & deadens his sensibilities by smoking his opium.” (Atchinson, 1894, p. 141). Those very ideas of foreign born being attributed to America are seen as Anglo-Saxon traditions and continue to still affect it when dealing with attitudes towards immigration from the 1800s and 1900s. For within the Anglo-Saxon tradition sees itself as manifest child of destiny which has been encouraged thought American politics as they accept original various immigrants into their nation Also, shows a key correlation in Chinese American’s, in the face of racial discrimination and legislation, do not feel as if they are American as violence and discriminatory comments are against them. As the legislation and social attitudes change show from the 1800s to 1900s so does how Chinese Americans continue to see themselves.

Chinese Americans had lacked opportunities that were essential to their American way of living. The ability to assimilate into American culture was never properly given to them from the late 1800s to 1900s as many Chinese descendants felt they were alienated within the very nation they were born in. The history of violence, economic

instability, discrimination, and alienation drove Chinese American descent and Chinese immigrants to experience hardships that they would not experience otherwise. For the usage of the Chinese Exclusion Act, the denial of civil rights, racism, and stereotyping prompted many Americans to see Chinese immigrants as a pest. Thus undeserving of the American privileges which prompted a few Chinese Americans to shut themselves out of the American way of life as only “true Americans” can experience America or life in the United States altogether. For during the so called invasion of the “coolies” was also when the very same Chinese Americans were experiencing discrimination from the American people and legislation out of stereotypical fears and potential lose in American jobs. Jobs were being rapidly taken by Chinese workers for less pay, thus prompting Americans to view that the Chinese were stealing their jobs. The primary factors that led to long lasting and profound effects in discriminatory factors for Chinese Americans were violence, racial legislation, belief in a superior race, and economic instability. To which the children of Chinese immigrants never saw themselves as Americans as they were constantly reminded of the white man's world and they are not white men but children from an “alien” race. These feelings of lesser worth with the context of historically demographic treatment can leave an impact on a child who is discovering that his or her idea of the world is not all inspiring. Instead, they may see it as a battle for potentially, that someday, discrimination will perhaps resurface if the rights

conditions are met. For the instructor's role within teaching the subject, they must inform students how in certain parts of history there are terrible things that yet to be fully extinguished in our modern society. As such elements of discrimination has yet to leave world and instructors must inform students on that history in order to prevent and bring awareness to discrimination within and outside the classroom.

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Learning Through the Presidency of John F. Kennedy:

How We Can Teach the Power of Television and Media

Jon Iorio

We are living through times as Americans where television and media prove to be dominant in our everyday lives. Even more so, the media, using exposure from the television, have shown they have immeasurable power when it comes to shaping the beliefs and ideals of Americans from all corners of the country. It should be up to us as teachers to begin to include the power of media and television and content because it is hard to ignore the impact both have had on our political landscape as a country. On top of this, presidents have shown that they are more than willing to use television and media to their advantage, especially when it comes to pleasing their base. This happens in the forms of rallies, commercials, press conferences, briefings, and interviews on new channels like Fox News and CNN. I believe that, in order to teach our students about the powers of both entities, we must go back to the president who made them a part of main stream American culture. This requires us to go back and analyze the presidency of none other than John F. Kennedy.

Content in many history classes shine light on many presidents like Abraham

Lincoln, the heroics of George Washington, the groundbreaking policies of the New Deal era from Franklin Delano Roosevelt, but John F. Kennedy is held to a different standard. JFK was a president the country lost too soon, that cannot be argued differently. However, he is also a president who has become a sort of mythological creature for many younger-generation Americans, deservedly so. As a man who is often remembered for that dreadful day in Dallas, Texas, I believe it is up to us as teachers to start to move towards a different narrative for Kennedy. Although it is challenging to analyze the presidency of JFK from a policy standpoint, since he just simply did not spend an ample amount of time in the White House, he should be remembered and taught in more ways than just his assassination. John F. Kennedy, through television and media, transformed the job of the presidency. He changed what it meant to be presidential because there had never been a president who had been displayed so much to the American public as Kennedy. Mary Ann Watson, a historian from the University of Michigan in her piece, "A Tour of the White House with Mrs. John F Kennedy", echoes this sentiment, saying, "the symbiotic bond

between television and the occupant of the White House was forever sealed during the Kennedy years” (Watson, 1986). We as teachers have been missing out on a key moment in American history when it comes to the analysis of John F. Kennedy’s presidency. The bond Kennedy created between himself and Americans using television explains the development we have seen play out between presidents and presidential candidates in history. It is time for students to learn about the impact he made.

If you asked a class full of your students when the last time they saw President Trump or President-Elect Biden on their televisions at home with their families, it could be assumed that many would raise their hands. This is an important development of the presidency that has not always been a part of the job title. While it would be ignorant to say that this would not have happened if not for Kennedy and his presidency, the way he connected to Americans so effectively through the exposure from television and the media created a blue print for every presidential hopeful after him to follow. Take it from Kennedy himself, who said in an address as a senator about the impacts of television on politics, “but for better or worse-and I side with those who feel its net effect can be definitely be for the better, the impact of TV on politics is tremendous” (Kennedy, 1959). Kennedy and the television boom the country experienced throughout the 1960’s created a perfect storm. It effectively begun the relationship we are all so familiar with

having with our president or presidential nominee every four years.

The media in 2020 has seemingly unlimited access to presidents and nominees in the climate we find ourselves in. While this has created a transparency between presidents and citizens, it has also allowed for a dangerous dynamic to be created. Something that is often forgot about Kennedy and his relationship with the media is hypnosis he put many of them under during his time in office. Alice George, author of *Awaiting Armageddon*, said that, “Kennedy was too responsive to journalist’s opinions, and because he made journalists feel important, they became too susceptible to his charms” (George, 2003, p. 88). It could be said the relationship Kennedy and the press had together became toxic for the well-being of America. Kennedy greatly impacted what they told the American people, which created a lack of transparency for the administration. We have seen this playout with many presidents who succeeded Kennedy.

The current political climate when it comes to media coverage is dangerously partisan, and it seems to be getting worse, not better. Kennedy was insecure at times when it came to what the media was saying about him because he knew his image he had with many Americans was something he could not lose hold of. In Joseph P. Berry Jr.’s book, *John F. Kennedy and the Media*, he wrote, “despite Kennedy’s cooperation with the media, they sometimes wrote or aired reports with which he disagreed; he

would then contact the source to let them know of his displeasure and to seek corrections.” And conversely, “whenever Kennedy read a favorable article about himself, he would not only tell the writer, but would then from memory quote direct phrases” (Berry, 2002, p. 59). This type of relationship Kennedy had with the media has become more apparent for presidents in office today. Just in this administration alone, we have seen President Trump call every article or claim from the media he does not like “fake news”, while he will praise a Fox News piece that sheds any type of positive light on himself. This has created a dynamic around the office of the presidency where we cannot take everything we hear from the person in office as fact. This is a dangerous precedent, and one America must get off the path of. Our students must know that this has become a part of the presidency when it comes to trusting what they hear from the media. If they don’t, the political climate will become even more partisan because the younger generation will continuously support the channels and news outlets who are either trying to please or undermine the man in office.

Kennedy and the way he transformed the presidency by use of television and media fundamentally changed what it meant to be President of the United States. Every president after Kennedy has had to juggle both the exposure from television as well as intense scrutiny and judgment from the

media. Presidents have dealt with it differently, we have seen some fail like Nixon, and some prosper like Reagan. Students must know about the way Kennedy impacted the presidency by shifting the presidency to a man Americans rarely saw to a man who was a part of their lives. Presidents today have a place in millions of homes across America through television and media exposure, it is time students realize the impact President John F. Kennedy had on this monumental change.

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Censorship and the First Amendment: Should We Shield Citizens from Unpopular Ideas, or Is “Sunshine the Best Disinfectant?”

Richard F. Flaim and Harry Furman

The First Amendment to the U.S. Constitution in its entirety reads as follows:

*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; **or abridging the freedom of speech, or of the press;** or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.*

Throughout our history, issues related to freedom of speech, or of the press, have been debated, and both judicial rulings and various laws of Congress have attempted to further refine the manner in which these freedoms can be exercised or restricted. Generally, the courts, including the U.S. Supreme Court, have interpreted the Constitution in a manner that protects all kinds of speech, including speech that is commonly considered hate speech.

With the advent of the Internet and tech platforms such as *Facebook* and *Twitter*, a virtual explosion of information and opinion-based

comments inundate us on a daily basis. While much of what appears on the Internet is useful, allowing instantaneous access to information on virtually any topic of interest to us, it also is a source for a great deal of unfiltered, false and misleading information as well as downright hateful and potentially dangerous ideas. Unless citizens consciously apply the skills of critical thinking to what they access, their subsequent beliefs and actions can be guided by such false, misleading or hateful information.

Recently, the CEOs of *Facebook* and *Twitter* were among those who were asked to appear before a committee of Congress to explain and defend their platforms’ policies regarding what is allowed on their sites. These platforms have recently taken increasingly aggressive steps against posts that present false or misleading claims about the voting process, especially as they relate to voting-by-mail, which became, and continues to be, a politically-charged issue in regard to the 2020 Presidential election. Warning labels were actually posted by the platforms on some remarks

that they considered inflammatory. On December 9, 2020, *YouTube* announced it would start removing newly updated material that falsely claims the outcome of the Presidential election was influenced by widespread voter fraud or errors. (Ortutay, 2020)

The law that applies to this issue is Section 230 of the Communications Act of 1996, which is currently being attacked by both Republicans and Democrats, but for different reasons. Republicans claim that platforms like *Facebook* and *Twitter* are using the law to stifle the views of conservatives. Democrats claim the platforms must assume more responsibility for false information, hate speech and other potentially harmful content that appear on their sites. Both President Trump and President-Elect Biden believe the law should be removed and replaced with updated legislation. House Democrats have introduced a bill that will hold the platforms liable if they amplify or recommend “*harmful radicalizing content that leads to violence.*” In their defense, the CEOs of *Facebook* and *Twitter* expressed their support for the current law, and reminded the Congressional Committee that the law provides First Amendment protection of free speech on the Internet (Bond, 2020). In a small step toward dealing with the concerns, the Judiciary Committee in Congress passed a bill this year to amend Section 230, which would allow federal and state claims against social

media platforms that allow content that sexually exploits children. However, as of this writing, the politicization of the issue has prevented any agreement on more substantial modifications of the law.

In recent years, controversies have occurred over decisions at a relative handful of college campuses to “disinvite,” or prohibit, certain speakers from appearing because of serious disagreement with their ideas, which were deemed offensive or dangerous. In some cases, such decisions followed demonstrations in support of and/or in opposition to the appearance of certain speakers. Some have viewed this with deep concern about restricting freedom of expression at our centers of learning that historically have been open to all ideas. Others fear that some ideas pose a danger to society and should be restricted. Interestingly, “...according to a Knight Foundation survey, 78 percent of college students reported they favor an open learning environment that includes offensive views....the U.S. adult population as a whole lags well behind, with only 66 percent of adults favoring uninhibited discourse.” (Bollinger, 2019)

The debate regarding whether further limitations on the guaranteed right of free speech are necessary or wise will likely outlive us all. Over the years, such debates have involved issues such as flag burning, athletes “taking a

knee” during the playing of the National Anthem, and the denial of the Holocaust. At what point does one’s right of free speech violate the common good? Who decides what constitutes the common good? What are the dangers of allowing hate speech or hateful comments on the Internet or on college campuses? What are the dangers of suppressing such expressions? What are the limitations of suppressing free speech in a democracy? The debate is a healthy one for our democracy, as it represents an ongoing process that has enabled our country to continue to refine the meaning of the First Amendment and its importance to all of us.

These are questions that play out in real life. One such instance occurred in the Vineland (NJ) Public Schools in 1994, while this writer was assistant superintendent of schools. A community group approached the Vineland Board of Education with a request to rent the auditorium at Vineland High School for the purpose of having a controversial speaker, Khalid Abdul Muhammad, deliver an address to the public. Muhammad was a provocative Black Nationalist leader who espoused hateful ideas toward Jews and the white establishment, among others. He was a prominent leader in the Nation of Islam, and later the New Black Panther Party. In a speech at Kean University in New Jersey in 1993, Muhammad made inflammatory remarks toward Jews, the Pope, and even advocated the murder of

South African whites. This address led to his removal from the Nation of Islam, and a resolution passed by both houses of the U.S. Congress condemning his speech. Muhammad died of a brain aneurysm in 2001 at age 53.

The issue in the Vineland case was complicated by the fact that the Board President at the time was Harry Furman, the son of Holocaust Survivors, a former history teacher at Vineland High School, and a practicing attorney in the community. Furman had to make the recommendation to the Board regarding whether to honor the community group’s request. Furman had to consider a range of issues: (1) the implications of the First Amendment right to free speech; (2) the existing Board policy that allowed the rental of the VHS auditorium to community groups; (3) the potential negative reaction from those in the community who supported the appearance of Muhammad, and from those who were vehemently opposed to the potentially hate-filled speech to be delivered in our community; and (4) whether the appearance of Muhammad could lead to violent confrontations. What was the Board President to do?

Years later, Furman and this writer collaborated on the writing of the book *The Hitler Legacy: A Dilemma of Hate Speech and Hate Crime in a Post-Holocaust World* (N.J. Commission on Holocaust Education, 2008, available free on the Commission’s website. See

below for address.) The book, written for high school students, challenges students to confront the various dilemmas involved in reconciling the Constitutional right of free speech with the potential implications of allowing speech that is hateful and potentially dangerous. In addition to numerous articles that relate to different aspects of these issues, we wrote a number of “moral dilemma stories” that challenge students to deal with some very difficult issues regarding free speech, issues that pose a conflict of values. One such moral dilemma story was based upon Furman’s decision as Board President back in 1994. It is entitled *Up Against the First Amendment: The School Board President’s Dilemma* (Flaim and Furman). This dilemma story is presented below. While the dilemma story is fictionalized, it is loosely based upon the Vineland example. Thus, the names of individuals and school are not real.

Up Against the First Amendment: The School Board President’s Dilemma

Harry Sendin is the President of the Seneca School Board of Education. A former teacher and now an attorney, Sendin is sensitive to the needs of a very diverse school system in which almost one-half of the students are African-American and Latino. The community is also the home of approximately 200 families of Survivors of the Holocaust. Indeed, Sendin himself is the son of

Holocaust Survivors. As a practicing lawyer, he is aware of the potential legal implications of Board of Education actions.

The Board maintains a policy that members of the public may rent a school facility such as an auditorium for the purpose of promoting a public or community interest. Sendin learns that a local organization has rented the high school auditorium and has invited Khalid Abdul Muhammad to be the featured speaker for an evening event. A fiery orator, Muhammad is known for his alleged anti-Semitic and anti-white positions as to the state of current American society.

After the invitation becomes public knowledge, some members of the community strongly suggest that what they describe as demagogues like Muhammad have no right to speak in the public schools. They argue that every legal step should be taken to block Muhammad from appearing at Seneca High School.

The Board’s solicitor advises Sendin that the Board President alone makes the decision as to whether the Board should take any action about Muhammad’s visit. Sendin knows that regardless of what he decides to do, there will be people who will be critical of his action or inaction. Sendin speaks with other members of the school board and many other persons in the

community, but he realizes that he alone must make this decision.

Questions for Discussion (Revised 12-13-20)

1. Why is Mr. Sendin's decision a difficult one? What values come into conflict for him? What choices are available to him? What are the probable consequences of each of these choices?
2. Should Sendin's ethnic or religious heritage influence his decision?
3. Should Sendin make this decision based upon the law, community response, personal interest or any other criteria?
4. What should be the reaction of Muhammad if he is barred from speaking? Does Sendin have any sound reason for doing this? Is there any legal basis upon which Muhammad can be stopped from speaking?
5. If the speaking engagement is not stopped, should Sendin and members of the school board attend the speech? Why or why not?
6. How should the community respond to the presence of such a speaker in their community? What options are available?
7. To protect the public peace at such an event, should the community provide additional security? Who should be responsible for the cost of such security?
8. Explain whether or not your advice to Sendin would have been different if the intended speaker was
 - a neo-Nazi leader
 - A national leader of a LGBTQ rights organization?
 - A "right-to-life" speaker?
 - A "pro-choice" advocate?
 - A member of a militia group?
 - A proponent of Black Lives Matter?
 - A sympathizer with the Taliban?
 - An advocate of Qanon?
9. Do you believe there should be restrictions on the expression of potentially dangerous ideas, misinformation, or lies on social media platforms, such as *Facebook, Twitter, or Google*? Explain. If so, who should decide? Could such restrictions be reconciled with the guarantees of freedom of speech in the First Amendment?
10. Several countries in Western Europe have passed laws prohibiting the display of the Nazi swastika and prohibiting the expression of ideas that claim the Holocaust did not occur. How do you view such prohibitions?
11. Would there be any change in your point of view if the issue is free speech involving a teacher in a public school classroom making anti-Jewish or anti-White comments similar to those of Muhammad? Is there a difference between speech in a classroom and speech in the

“public square”? (For a recent federal case, in part about speech in the classroom, see *Ali v. Woodbridge Township School District*.)

12. To what extent does the desire to constrain speech under certain circumstances intersect with what has recently been labeled as “cancel culture”? Explore what is meant by this phrase and whether it has implications for the future expression of speech.
13. In 2014, Condoleezza Rice, the former U.S. Secretary of State, was invited to be the commencement speaker at Rutgers University. In the face of student protest, Rice declined the invitation. Conduct research into the nature of the objections to having Rice serve as commencement speaker and whether there is any merit to such objections.
14. Underlying the willingness to constrain speech in a democratic society, whether on *Facebook*, *Twitter*, *Instagram* or in the “public square”, is an assumption that many people are vulnerable to being manipulated by speech, and that such manipulation could have dire consequences. This is a very different point of view than that expressed by Justice Louis Brandeis when he asserted in 1913 that “sunlight is the best disinfectant”. Discuss.

15. **Research:** What restrictions on the freedom of speech have been upheld by the U.S. Supreme Court, or enacted into law? What rationales underlie such restrictions? Explore several recent issues related to the guarantee of freedom of speech and discuss how they are being resolved.
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Furman’s Actual Decision

As stated above, this dilemma story is loosely based upon the appearance of Khalid Abdul Muhammad at Vineland (NJ) High School in 1994, and co-author Harry Furman’s own involvement in the dilemma. Furman’s decision was to allow Muhammad to speak, and he and several other members of the Board of Education attended the event. While Muhammad’s speech was typical of his hate-filled blasts, there were no incidents before, during or after his appearance. Furman based his decision on numerous factors: (1) the Constitutional guarantee of free speech; (2) the Board policy that provided for the rental of school facilities by community groups which, if an exception were made for this particular community group, would have been deemed discriminatory; (3) his personal belief that in a democratic society, even unpopular ideas should be open for discussion.

In discussing issues related to free speech, Furman has often quoted the former U.S. Supreme Court Justice

Louis Brandeis who, in defense of the protection of even hateful speech, proclaimed “...*sunshine is the best disinfectant.*” Brandeis believed that if we prohibit the expression of hateful speech, such views would simply go “underground” and fester out of public view, making it more difficult for citizens to become aware of them and work to challenge such views. The guarantee of free speech, even that which is unpopular or hateful, makes it incumbent upon all citizens to be critical consumers of the explosion of information and misinformation that bombards us daily. In the months and years ahead, citizens’ application of the skills of critical thinking may very well help determine the degree to which our democracy will either thrive, or decline.

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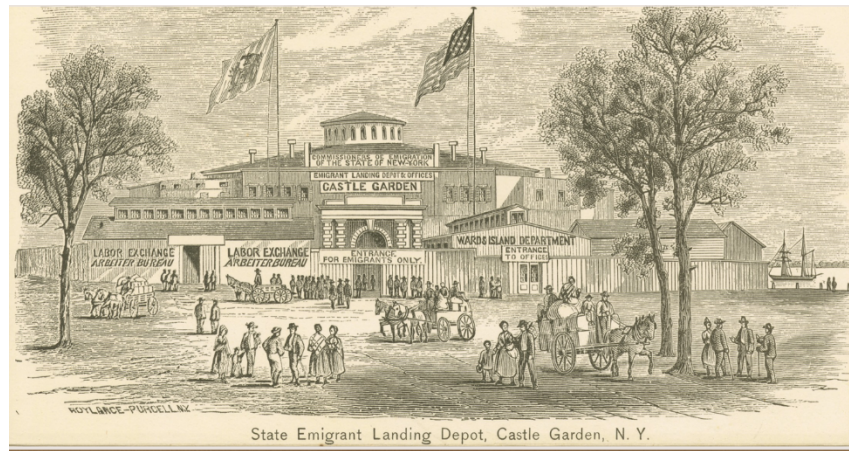
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Castle Garden: An Early Gateway to the United States

Jenny Ashcraft



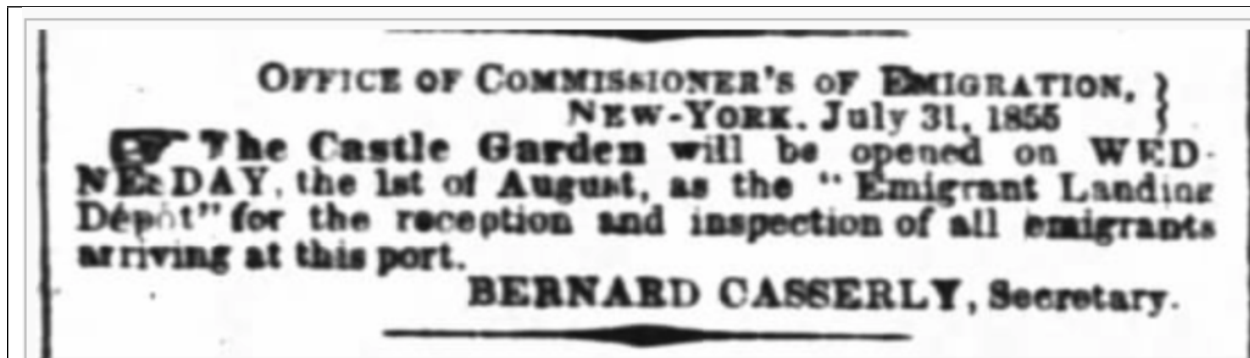
Source: New York Public Library. Drawing c. 1861

Excerpted and adapted from an article “Before Ellis Island: Entering America Through Castle Garden, 1855-1890” by Jenny Ashcraft, <https://blog.newspapers.com/before-ellis-island-entering-america-through-castle-garden-1855-1892/>

Since the founding of the United States, millions of people hoping for a brighter future left their home countries and immigrated to the United States. The number of immigrants increased dramatically after the Civil War with nearly 12 million arriving between 1870-1900. More than 70% of all immigrants entered through New York City. Castle Garden opened in 1855 as the primary immigration processing center and operated as such until Ellis Island’s opening in 1892 (though from 1890-1892, the center was moved to the U.S. Barge Office). These are some of the stories behind some of those immigrants’ arrivals.

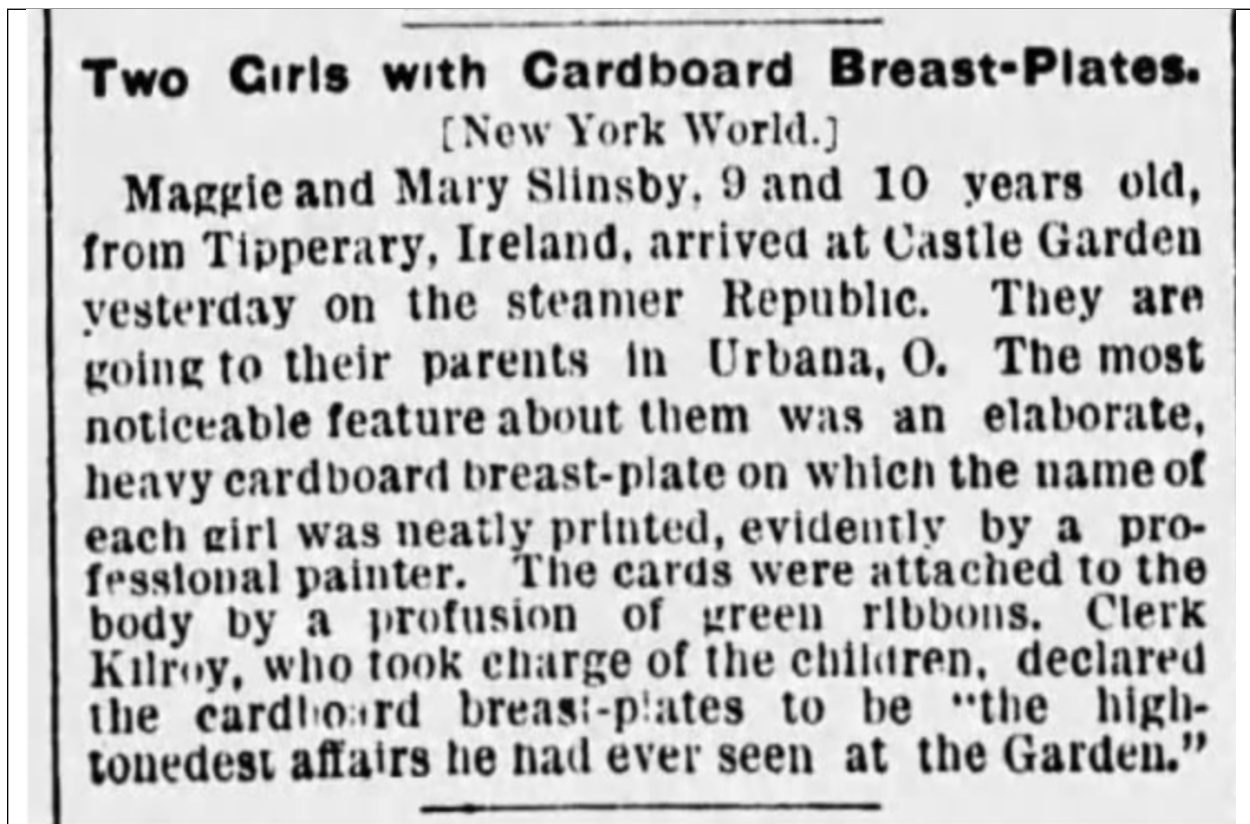


1870 Currier and Ives map of lower Manhattan. Castle Garden is the circular building on the southwestern tip of the island.



Castle Garden Opens August 1, 1855 as "Emigrant Landing Depot"

This brief notice, published in 1855 described the arrival experience for immigrants. They registered their names, the amount of money they carried was recorded, and were taken to a bathhouse where up to twenty four people bathed at the same time, men and women in separate compartments



An 1884 article in the New York World told the story of Maggie and Mary Slinsby who arrived at Castle Garden from County Tipperary in Ireland. The sisters, aged 9 and 10, traveled alone and were on their way to meet their parents in Urbana, Ohio. The children were wearing cardboard breastplates with their identification.

AN OLD SWINDLER AGAIN AT WORK.

J. Pierre Streichen, who arrived at Castle Garden a few days ago on the steamship P. Caland, made affidavit to the Commissioners of Emigration yesterday that he had been swindled in Antwerp by Ferdinand Goeswisch. He paid to one P. Thone 205 francs for a passage ticket to Oconto, Wisconsin. At Antwerp he presented his order for the tickets to Goeswisch, who gave him railroad tickets over the Erie, which Agent Romaine declined to honor in this city. A family who arrived at Castle Garden a few days ago were also swindled by Goeswisch with tickets over the Erie to Detroit. A similar complaint against Goeswisch was made two years ago, as having sub-agents in Germany who furnished tickets by the Erie Railroad, which they had no direct authority for doing, and for a time Goeswisch was not heard from.

Prospective immigrants to the United States had to be careful about swindlers who preyed on immigrants unfamiliar with English. This 1884 clipping from the New York Tribune warns of a swindler selling fraudulent railroad tickets.

Documents

A. Sisters Arrive at Castle Garden with Names Painted on Boards Attached Like Breastplates, Boston Globe, September 6, 1884: 4 (reprinted from the New York World)

“Maggie and Mary Slinsby, 9 and 10 years old, from Tipperary, Ireland. arrived at Castle Garden yesterday on

the steamer Republic. They are going to their parents in Urbana, O. The most noticeable feature about them was an elaborate, heavy cardboard breast-plate on which the name of each child was neatly printed, evidently by a professional painter. The cards were attached to the body by a profusion of green ribbons. Clerk Kilroy, who took charge of the children, declared the cardboard breast-plates to be “the high -

tonedest [*sic*] affairs he had ever seen at the Garden.”

B. Unaccompanied small children arrive at Castle Garden, The Inter Ocean, Chicago, Illinois, April 17, 1887: 6

“Among the passenger of the steamship *Britannic*, which arrived at Castle Garden to-day, were two children. James and Annie Morris, 9 and 11 year old. Eight years ago their parent left Ireland to seek fortune in his country. They left their children with a grandmother and recently sent for them. There was no one at the Garden to welcome too children after their long and stormy voyage. Their parents live in Cleveland, Ohio. They were at once notified by telegraph. The children will be cared for at Castle garden until their parents send money for their fare to Cleveland.

C. Three children tagged and shipped to Chicago to meet their father after arriving at Castle Garden, New York Times, August 9, 1887: 3.

“Otto Heinzman, Superintendent of the Castle Garden Landing Bureau, placed tags yesterday on Louisa Schmidt, aged 8, and her brothers, who are twins, several years younger than herself, and shipped them to their father, who resides in Chicago. They arrived at Castle Garden Saturday.”

D. A 10-year-old girl arrives at Castle Garden to reunite with her mother, Boston Globe, September 14, 1887: 4

Among the crowd of immigrants who arrived at Castle Garden today were two more remarkable than the rest. One was a woman over 80 years of age; the other a child of 10. The old woman was going to Elmira to die with her only daughter and two sons. The little girl was on her way to her mother. who is living in Webster, Mass. The two are from the same barony in county Clare, Ireland, but are wholly unknown to each other. The old woman. whose name is Margaret Collins, cannot speak a word of English; but the little girl speaks it with a fluency and vivaciousness that interested everybody in the garden. Her name is Mary Whalen. Twenty-three years ago, Mrs. Collins said, her three children, Patrick. John and Jane, left her and their father to try their fortune in America, and settled in Elmira. Herself and the old man, Pat, remained on the old sod, cultivating the little farm they had held ever since they were married, and on which their children had been born. She received a letter, she said, every Michaelmas. Christmas and Lady day from her children, bringing her money to make herself and the old man comfortable, and to pay the landlord the rent of the little patch of land. But on Lady day last year the old man died, and then she had no one in the old land on whom she could rely. Her children learned of their father's death and

insisted on her coming to this country. One of them, Mrs. Jane Costello, wife of Martin Costello, South Main street, Elmira. is herself a grandmother. As soon as the old lady arrived at Castle Garden word was sent to her children at Elmira, and a grave-looking old gentleman presented himself, stating that he wanted his mother. She was given to him, and he took her away to die amid her children, grandchildren and great grandchildren. The other immigrant was born after her father's death, and, after being nursed for a little over four years by her mother, was left in the care of the nuns at Kilrush. in the County Clare, in which the child was born. Her mother. with her two elder children, boys, at that time immigrated hither and settled in Webster, Mass. Mrs. Whalen worked as a dressmaker and put her two boys to the tailoring business, and will now be happy in the possession of her little daughter."

E. "To Meet Her Lover," The Oakes Times, Oakes, North Dakota, December 12, 1890: 5.

At 5:30 in the morning a well-dressed young woman arrived in Utica from Castle Garden. He had come all this way from a place in western Russia, and was on her way to meet her lover in Duluth, Minn., who had left her two years before to find a home for both of them in the New World. He went to Duluth and became fairly prosperous. As soon as he was able he wrote to his

sweetheart and urged her to come to him, but the age and sickness of her parents kept her in Russia until this year. Both her parents having died, the young man sent her tickets to bring her to America, with what was supposed to be sufficient money for the journey. The young woman began her journey more than a month ago, and when she arrived at Castle Garden thought she must be within a few hours' journey of her friend. She came on to Utica, as stated, and was taken to the Central depot, whence she was to proceed on her journey by another train. She waited about the depot all day, and at night in broken German told Leonard Pruey, the baggage master, that she had not had anything to eat all day, and had only twenty cents in her purse. When she had recited the whole story, and Mr. Pruey told her that instead of a few hours she would yet have several days of travel, her distress was pitiful. The kind hearted baggageman promised to do all he could for her, and began his ministrations by giving her a square meal. He then interested himself in bettering her financial condition, and told Conductor John Unser, of Rome, Watertown and Ogdensburg, about it. Mr. Unser was bound north with his train and made no promises, but early the next morning when he came to Utica again, he gave Mr. Pruey a purse of money which he had collected on his train to help the girl on her way. She finally left Utica, after a delay of about

twenty-four hours, with a big bag of provisions and many good wishes.”

F. New immigrants visit bathhouse at Castle Garden, New York Times, August 4, 1855: 1.

“Next, the emigrant is shown to the baths. We join the crowd of males that flock in to the right. Here we find a large room, in the centre of which hang several coarse roller towels, and along the side is a deep trough of running Croton. This is the wash-room. Soap abounds- we hope no motives of niggardly economy will ever make it less plenty. Behind a screen that reaches across the room is the basin for bathing. A dozen or two can be accommodated in it at the same time. Indeed, every facility is granted the new corner, whatever may be his condition on entering it, to leave Castle Garden personally clean. The female bath and wash-room were the counterpart of the male, but as it was in use at the time, we consented to take the statement of our conductor and forego a personal investigation.”

G. “A Pitiful Story, If True,” Oakland Tribune, Oakland, California, January 14, 1879: 3

“An old man yesterday morning appealed to Superintendent Jackson of Castle Garden, for assistance to reach his home in Hungary. His name is Paul Ostrich, 66 years old. He arrived at

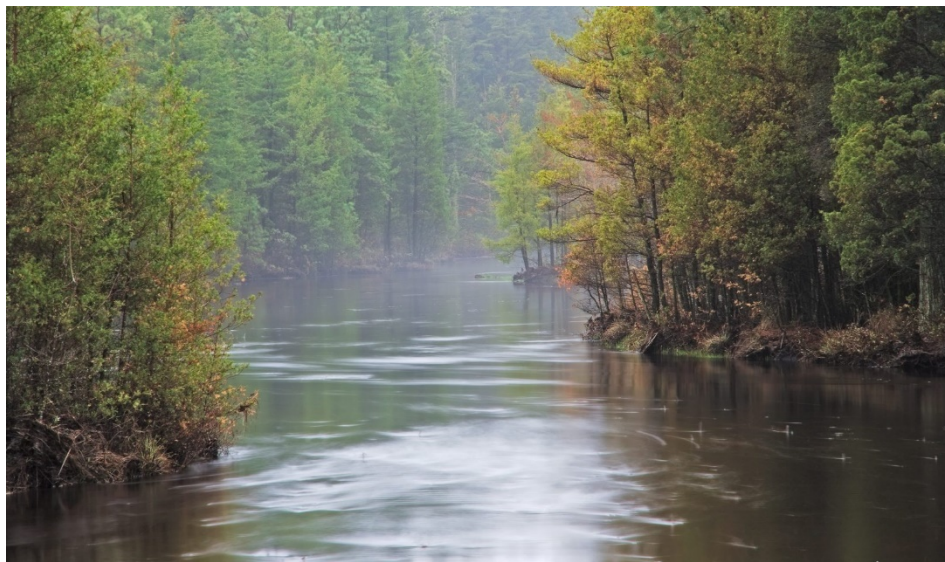
Castle Garden, he says, on the steamship *Pennsylvania* last March, with \$500 in money, having been told by immigrant agents in Hungary that he would soon become a wealthy man in America. He was a farmer, and finally hired a few acres of ground in Washington Territory, but on account of lack of rain his crops failed, and he lost everything. He then wandered to San Francisco, and, applying to a German society, was furnished with a ticket to Omaha and \$3 in money. Letters were given him by railroad agents in San Francisco to those in Omaha, asking them to help him on, but at Omaha all assistance was refused him. Ostrich then started on foot September 17th for New York, inquiring his way as he went along. With the exception of two nights, when he was entertained by German families, he slept either in the fields or barns. He walked the entire distance to New York barefooted and scantily clothed, his food consisting of bread and pork, which he was able to buy with his small pittance, and which lasted him until a few days ago. Sometimes he picked up a few apples. He could not describe the route by which he came, but remembers passing through Chicago. Upon his arrival here, his limbs were swollen and his feet blistered and sore. Dr. Villaniyi gave him food, doctored his wounds and gave him two dollars. The doctor also took him to a clergyman, who gave him

a pair of shoes and a supply of clothing, and then directed him to Castle Garden.

H. A Castle Garden Romance, New York Times, October 1, 1878: 8

“A little over five years ago Michael O'Brien left his wife and four children in Tipperary and came to this country to seek his fortune. For a while he corresponded with and sent money to his family. Suddenly both letters and remittances ceased, and they heard nothing more from him until recently, when his wife received information that he had married again. She immediately resolved to seek him out, and on Wednesday last she and the children landed at Castle Garden from the Bothnia. She knew that he had worked at one time in a dyeing factory at

Glenwood, NJ, near Fort Lee; so on Friday she took the boat to the latter place in the hope of tracing him. On the boat she met some persons who knew him, and when they heard her story they directed her to the factory where he was still employed. She walked up to where he was working in ignorance which must have been blissful, and quietly tapped him on the back. She says he confessed his fault with many tears and promised reformation, but she is reticent as to whether any arrangement looking towards a happy reunion was arrived at. The Castle-Garden officials are of the opinion that this is so, and that she is trying to shield him from the consequences of his bigamy and the wrath of her rival.”



Historic New York: Hudson Valley History Lessons

Debra Bruno

Edited and reprinted with permission from the Washington Post magazine, July 22, 2020.
<https://www.washingtonpost.com/magazine/2020/07/22/after-i-discovered-that-my-ancestors-had-enslaved-people-i-connected-with-descendant-those-who-were-enslaved/?arc404=true>

I didn't know much about my Dutch ancestry when I was growing up in New York's Hudson Valley in the 1960s and '70s. I thought of myself as Italian. My father was the second son of an immigrant named Pasquale Bruno, who had made his way to New York as a teenager from southern Italy's impoverished Calabria region. Our holidays were feasts of pasta, meatballs and eggplant Parmesan. The smell of tomato sauce simmering on a Sunday is all I need to feel at home.

But of course, there is also my mother's side. Her maiden name is Van Valkenburg. All I really knew about her ancestors was that they had helped settle New Netherland, as New York State and the surrounding territory was called in the 1600s. "Think Rip Van Winkle," I would tell people about that part of my heritage. The Dutch side, I thought, was more white-bread plain. Yet I did wonder about those Dutch, and when the boom in companies like Ancestry turned millions of Americans into amateur genealogists, I joined the trend

and started researching. I imagined I'd find a string of farmers and housewives and shopkeepers and laborers, living modest, quiet lives.

Then one day, scrolling through the Ancestry website, I came upon the 1796 last will and testament of one Isaac Collier, born in 1725 in a place called Loonenburg, which is today named Athens. That's my hometown. And Collier is my grandmother's maiden name. Isaac was my five-times-great-grandfather.

Isaac was thinking about his legacy. In his will, the 70-year-old carefully divided his land, working out in precise detail where his property lines extended and to which of his five surviving sons each parcel went. Then he got to other items: to his son Joel, "one other Feather Bed, one Negro Boy named Will and my sorrel mare and sorrel stallion, one wagon and harrow." To his granddaughter Christina Spoor went a "negro wench named Marie."

"The remains of my negro slaves male and female," I read, were to be "equally divided" among his remaining sons and one grandson, "share and share alike."

I sat very still. This will, written in a beautiful, sweeping script, with elegant phrases like “whenever it shall please the Almighty to take me to himself,” hit me with a gut punch. Here was a man blithely imagining his reception into heaven while painstakingly leaving this permanent record of sin.

Here, in the branches of my family tree, was incontrovertible evidence that my Dutch ancestors weren’t just innocent farmers. That I was the descendant of people who enslaved others. How could this be? Growing up in the North, I’d rarely thought about slavery, and the civil rights struggles of the 1960s seemed as distant as the moon landing. But suddenly, slavery was as real as the rolling hills beside the Hudson River that flowed past my parents’ home. Suddenly, my sense of Northern disengagement from our country’s original sin was snapped away.

As a child, I’d learned nothing about New York state’s history of slavery. I didn’t even know that there had been enslaved people in the North. We weren’t like those racist Southerners, or so we thought.

In elementary school, we took the requisite trips to places like the Bronck House in Cocksackie, built in 1663 for one of the region’s first families, from whom the Bronx gets its name. Low beams, enormous fireplaces, historians wearing colonial dress. No one mentioned slavery other than in relation to the Civil War, a war that happened elsewhere and much later in

history. Northern slavery wasn’t part of our school lessons. Only since about 2016 has New York state slavery been listed as a small part of the seventh-grade social studies curriculum.

Some scholars believe that Northern slavery was deliberately whitewashed from the history books. Leslie M. Harris, a professor of history at Northwestern University and author of “In the Shadow of Slavery: African Americans in New York City, 1626-1863,” says that the idea of a free North that helped end slavery is “one of the most powerful elements of our culture.” Adding in Northern slavery “complicates what is otherwise a simple, heroic story.”

But slavery was not only a powerful institution in New York; it lasted for nearly 200 years there. Not long after colonizing New Netherland in the 1600s, Dutch settlers, needing to fill a labor shortage, began buying enslaved people from traders with the Dutch West India Company. (The Dutch also tried to enslave the Native Americans who lived nearby, but many of them escaped. They also tried using indentured servants imported from Europe, but those people also tended to die very young or run off, according to Historic Hudson Valley, an organization with a website dedicated in part to teaching about slavery in New York. Of course, it was impossible for Africans to blend in and escape in the same way.)

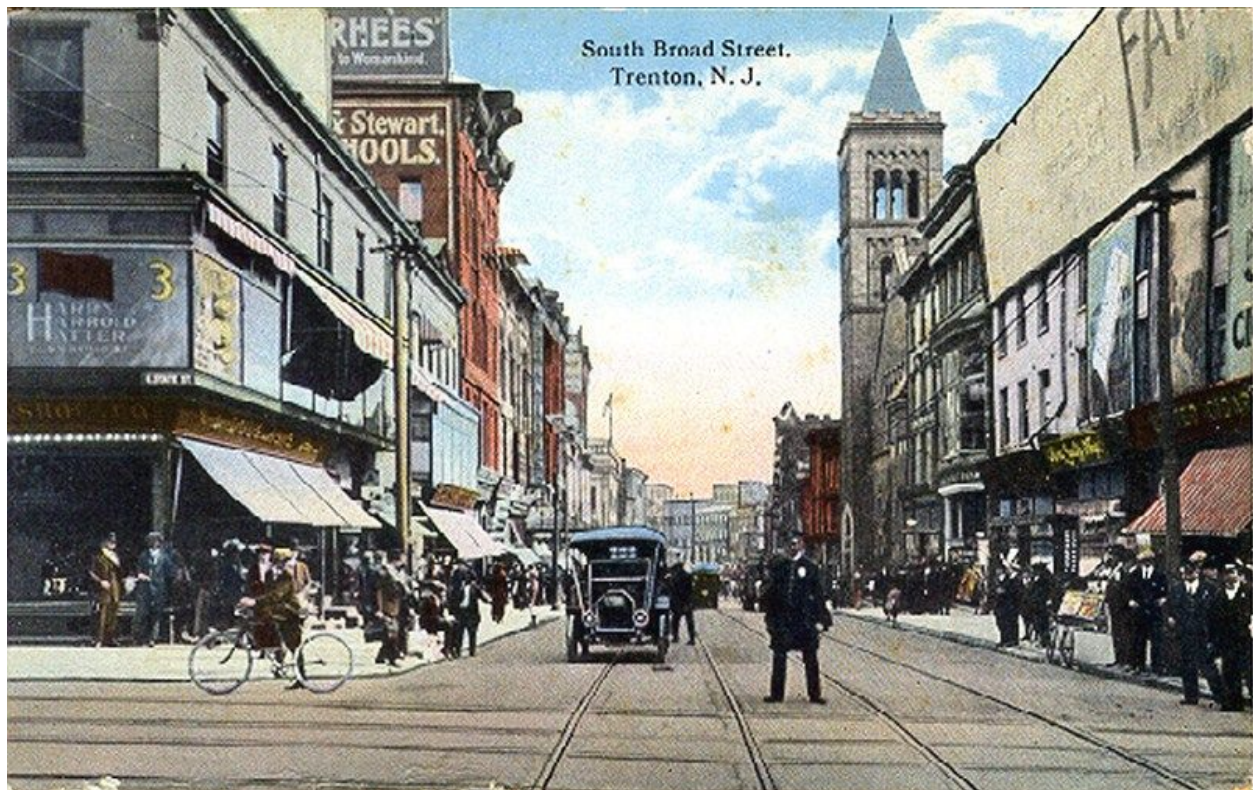
New York was one of the last Northern states to outlaw slavery. But instead of a sudden explosion of freedom,

the state passed the Gradual Emancipation Act of 1799, which slow-rolled freedom over nearly 30 years. It was a compromise measure designed to placate the Dutch farmers reluctant to give up their property.

My roots in the mid-Hudson Valley run deep, and now I suspected that if one family in my tree enslaved people, there had to be others. So I dove in. The more I dug, the more enslavers I found in wills and census records: Hallenbeck, Vosburgh, Van

Petten, Van Vechten, Conine, Brandow, Houghtaling and, yes, Bronck.

I also realized that I was not alone. Jonathan Palmer, archivist at the Vedder Research Library in Coxsackie, says that anyone with deep-enough Dutch roots in the region will eventually find enslavers. “For them to have that moment when they confront that is special for me as an archivist,” he says, “for them to stare at a mirror and realize this was the side they were on.”



Lyddie the Mill Girl – An Interdisciplinary 7th Grade Unit

Natalie Casale, Dena Giacobbe, Amanda Nardo, and Jamie Thomas

In these lessons, we will look back to the 19th century where workers were not protected and oftentimes had to work in awful conditions, like the young women who worked in the mills in Lowell, Massachusetts. These young women, known as mill girls, worked long hours and were often hurt by the machinery. If they were lucky enough to escape getting hurt by the machines, after working in the mills for a couple of years, the girls started to have respiratory health problems. The novel *Lyddie* is about a young girl who worked in the Lowell mills. By reading the book, the students have learned about what a typical day is like working at the mills and have read about Lyddie and her friends enduring horrible working conditions and getting hurt

as a result. This lesson will explore what the conditions were like working in the mills in the 19th century. Students will examine a picture of a mill girl working the machinery and recall the effects the mills had on Lyddie and her friends. The students will then read about the Lowell mills and about one mill girl's life, Sarah Bagley. Students will compare and contrast Lyddie and Bagley's experiences in the mills. By the end of the lesson, the students will be able to describe what it is like to work in the mills and recommend what future mill girls should keep in mind when working in the mills. The students will be grouped homogeneously, working with partners throughout the lesson.



The Mill Girls of Lowell

<https://www.nps.gov/lowe/learn/historyculture/the-mill-girls-of-lowell.htm>

(A) Sarah George Bagley

Source: <https://www.nps.gov/lowe/learn/historyculture/sarah-bagley.htm>



Sarah George Bagley was born April 19, 1806 to Nathan and Rhoda Witham Bagley. Raised in rural Candia, New Hampshire, she came to the booming industrial city of Lowell in 1837 at the age of 31, where she began work as a weaver at the Hamilton Manufacturing Company. Though older than many of the Yankee women who flocked to Lowell's mills, Bagley shared with them the shift from rural family life to the urban industrial sphere. While working in the Lowell mills, Sarah Bagley's view of the world around her changed radically. While much of her life remains surrounded by questions, the record of Bagley's experiences as a worker and activist in Lowell, Massachusetts, reveals a remarkable spirit. Condemned by some as a rabble rouser and enemy of social order, many have celebrated her as a woman who

fought against the confines of patriarchal industrial society on behalf of all her sisters in work and struggle.

"Let no one suppose the 'factory girls' are without guardian. We are placed in the care of overseers who feel under moral obligation to look after our interests." – Sarah Bagley, 1840

"I am sick at heart when I look into the social world and see woman so willingly made a dupe to the beastly selfishness of man." – Sarah Bagley, 1847

While many found a sense of independence in coming to the city and earning a wage for the first time, the presence of paternalistic capitalism ensured that working women would never be "without guardian;" or as Bagley would later assert, that factory women would never experience true freedom. Bagley was initially inclined to accept the prescribed order in the Spindle City—she became an excellent weaver and began to write for the Lowell Offering, a literary magazine written by mill workers but overseen and partly funded by the mill corporations. Bagley's 1840 essay entitled "The Pleasures of Factory Work," which argued that cotton mill labor was congenial to "pleasurable contemplation" and other noble pursuits, was representative of the positive, proper image of the mills presented in the pages of the Offering.



An 1850 illustration of the Middlesex Manufacturing Company in Lowell Stirrings of Conflict

Was it deteriorating conditions in the cotton factories or some internal shift in Sarah Bagley's worldview that precipitated her transformation from "mill girl" to ground-breaking labor activist in the span of only a few short years? By 1840 the exploitation of Lowell mill workers was becoming increasingly apparent: the frequent speedups and constant pressure to produce more cloth drove Bagley from the weave room into the cleaner, more relenting dressing room. Here she oversaw the starching (or "dressing") of the warp threads that constitute the framework for woven cloth.

By 1842 the pressures that Bagley had experienced as a weaver began to erupt in the form of labor conflict. In that year the Middlesex Manufacturing Company, one of Lowell's textile giants, announced a speedup and subsequent 20% pay cut. In protest, seventy female workers walked out. All were fired and blacklisted. Lowell's industrial capitalists made it very clear that they would not tolerate challenges to their

authority, especially not by young female workers.

TIME TABLE OF THE LOWELL MILLS.			
Arranged to make the working time throughout the year average 11 hours per day, TO TAKE EFFECT SEPTEMBER 21st, 1853.			
The Standard time being that of the meridian of Lowell, as shown by the Regulator Clock of JAMES SANBORN, Post Office Corner, Central Street.			
From March 20th to September 19th, inclusive.			
COMMENCE WORK at 6.30 A. M. LEAVE OFF WORK at 6.30 P. M. except on Saturday Evenings.			
BREAKFAST at 6 A. M. DINNER, at 12 M. Commence Work after dinner, 12.45 P. M.			
From September 20th to March 19th, inclusive.			
COMMENCE WORK at 7.00 A. M. LEAVE OFF WORK, at 7.00 P. M. except on Saturday Evenings.			
BREAKFAST at 6.30 A. M. DINNER, at 12.30 P. M. Commence Work after dinner, 1.15 P. M.			
BELLS.			
From March 20th to September 19th, inclusive.			
Morning Bells.	Dinner Bells.	Evening Bells.	
First bell, 4.30 A. M. Ring out, 12.00 M.	Ring out, 12.00 M.	Ring out, 6.30 P. M.	
Second, 6.30 A. M. Third, 6.30.	Ring in, 12.35 P. M.	Except on Saturday Evenings.	
From September 20th to March 19th, inclusive.			
Morning Bells.	Dinner Bells.	Evening Bells.	
First bell, 5.00 A. M. Ring out, 12.30 P. M.	Ring out, 12.30 P. M.	Ring out at, 7.00 P. M.	
Second, 6.00 A. M. Third, 6.30.	Ring in, 1.05 P. M.	Except on Saturday Evenings.	
SATURDAY EVENING BELLS.			
During APRIL, MAY, JUNE, JULY, and AUGUST, Ring Out, at 6.00 P. M.			
The remaining Saturday Evenings in the year, ring out as follows:			
SEPTEMBER.	NOVEMBER.	JANUARY.	
First Saturday, ring out 6.00 P. M.	Third Saturday, ring out 4.00 P. M.	Third Saturday, ring out 4.25 P. M.	
Second " " 5.45 "	Fourth " " 3.55 "	Fourth " " 4.35 "	
Third " " 5.30 "			
Fourth " " 5.15 "			
OCTOBER.	DECEMBER.	FEBRUARY.	
First Saturday, ring out 5.05 P. M.	First Saturday, ring out 3.00 P. M.	First Saturday, ring out 4.45 P. M.	
Second " " 4.55 "	Second " " 2.55 "	Second " " 4.55 "	
Third " " 4.45 "	Third " " 2.55 "	Third " " 5.00 "	
Fourth " " 4.35 "	Fourth " " 4.00 "	Fourth " " 5.10 "	
Fifth " " 4.25 "	Fifth " " 4.00 "		
NOVEMBER.	JANUARY.	MARCH.	
First Saturday, ring out 4.15 P. M.	First Saturday, ring out 4.10 P. M.	First Saturday, ring out 5.25 P. M.	
Second " " 4.05 "	Second " " 4.10 "	Second " " 5.30 "	
		Third " " 5.35 "	
		Fourth " " 5.45 "	
YARD GATES will be opened at the first stroke of the bells for entering or leaving the Mills.			
* * SPEED GATES commence hoisting three minutes before commencing work.			

The walkout of 1842 did not instantly convert Sarah Bagley into a labor activist; several months after the unsuccessful strike by the Middlesex weavers, Bagley returned to weaving, this time as an employee of the Middlesex mills.

A radical change in Sarah's own views of the world around her, however, was not far off. How exactly she became involved with the labor movement is uncertain. In 1844, the Lowell Female Labor Reform Association (LFLRA) was founded, becoming one of the earliest successful organizations of working women in the United States, with Sarah Bagley as its president. Working in cooperation with the New England Workingmen's Association (NEWA) and spurred by a recent extension of work hours, the organizations submitted petitions totaling 2,139 names to the

Massachusetts state legislature in 1845. These petitions demanded the reduction of the workday to ten hours on behalf workers' health as well as their "intellectual, moral and religious habits." In response, the legislature called a hearing and asked Bagley, among eight others, to testify. Despite the efforts of Bagley and her colleagues, the legislators ultimately refused to act against the powerful mills.

While advocating for the ten-hour workday and against corporate abuses remained the cornerstones of the LFLRA's activism under Bagley's presidency, women's rights issues quickly assumed a prominent role as well. Speaking at the first New England Workingmen's Association convention at a time when public speaking represented a radical departure from acceptable feminine behavior, Bagley called on male workers to exercise their right to vote on behalf of female workers who lacked political representation.

The year 1845 also saw Sarah taking on new responsibilities as a writer and editor for the *Voice of Industry*, founded in 1844 by the New England Workingmen's Association. In a July Fourth speech, Bagley—just named one of the NEWA's five new vice presidents—condemned the *Lowell Offering* and its editor Harriet Farley as "a mouthpiece of the corporations," voicing a deep transformation of her own views. The ensuing public feud belied Bagley's own praise of the mill companies published in the *Offering* only five years prior.

1846 was a busy year for Bagley and the Female Labor Reform Association, as she and several associates traveled throughout New England recruiting workers and organizing chapters of the FLRA and the NEWA. She also served as a delegate to numerous labor conventions and associated with a wide variety of progressives beyond the immediate labor movement, from abolitionists to prison reformers. Having left mill work in early 1846, Bagley now considered labor reform her primary calling. 1846 also saw an increase in the Lowell Female Labor Reform Association's activities, mounting a campaign against yet another speedup and piece rate reduction, establishing a lecture series for workers, and penning pamphlets exposing the contradictions of mill owner paternalism and decrying the "ignorance, misery, and premature decay of both body and intellect" caused by mill work.

These achievements, however, were tempered by continued frustration on the ten-hour front. A second petition, this time numbering 4,500 signatures, was submitted to the legislature and rejected. Perhaps in part owing to the lack of success in attaining this goal, the Lowell Female Labor Reform Association began to shift its focus away from the militant labor activism espoused by Sarah Bagley. Around this time Bagley also came into conflict with the *Voice of Industry*'s new editor, John Allen, over the role of women in the newspaper's production. In October of 1846 Bagley published her last piece in the *Voice of Industry*; in early 1847 she left the Female

Labor Reform and Mutual Aid Society (formerly LFLRA) after three brief but influential years of radical activism.

Sarah Bagley once again defied expectations and gendered boundaries in the latter half of 1846 when she took a job as the nation's first female telegraph operator, first in Lowell and then in Springfield, Massachusetts. Local newspapers were skeptical of both this new technology and of the ability of a woman to fill the position of telegraph depot superintendent—one paper mused, “Can a woman keep a secret?” However, Bagley proved well-suited to this work and through her example opened the new occupational field of telegraphy to women around the country.

Bagley remained employed at the telegraph depot until 1848, when Hamilton

mill records show her mysteriously returning to work in the weave room for five months. Bagley had been out of the mills for two years; it must have been a melancholy return for the woman who had risen to fame as an activist against the corporations that she now for whatever reason had to rely upon once again. In September of 1848 she left Lowell to care for her sick father and never returned. At this point Bagley's life lapses again into partial obscurity—some report that she moved to Philadelphia and worked as a social reformer before marrying and moving to upstate New York to practice homeopathic medicine. While there is some evidence to support this story, others have asserted that she in fact dropped completely from the historical record after 1848. Her date of death is unknown.

(B) The Lowell Mill Girls Go on Strike (1836)

by Harriet Hanson Robinson

Source: Harriet Hanson Robinson, *Loom and Spindle or Life Among the Early Mill Girls* (New York, T. Y. Crowell, 1898), 83–86. <http://hti.osu.edu/sites/hti.osu.edu/files/Harriet-Robinson-account.pdf>

A group of Boston capitalists built a major textile manufacturing center in Lowell, Massachusetts, in the second quarter of the 19th century. The first factories recruited women from rural New England as their labor force. These young women, far from home, lived in rows of boardinghouses adjacent to the growing number of mills. The industrial production of textiles was highly profitable, and the number of factories in Lowell and other mill towns

increased. More mills led to overproduction, which led to a drop in prices and profits. Mill owners reduced wages and speeded up the pace of work. The young female operatives organized to protest these wage cuts in 1834 and 1836. Harriet Hanson Robinson was one of those factory operatives; she began work in Lowell at the age of ten, later becoming an author and advocate of women's suffrage. In 1898 she published *Loom and Spindle*, a memoir of

her Lowell experiences, where she recounted the strike of 1836.

One of the first strikes of cotton-factory operatives that ever took place in this country was that in Lowell, in October, 1836. When it was announced that the wages were to be cut down, great indignation was felt, and it was decided to strike, *en masse*. This was done. The mills were shut down, and the girls went in procession from their several corporations to the “grove” on Chapel Hill, and listened to “incendiary” speeches from early labor reformers.

One of the girls stood on a pump, and gave vent to the feelings of her companions in a neat speech, declaring that it was their duty to resist all attempts at cutting down the wages. This was the first time a woman had spoken in public in Lowell, and the event caused surprise and consternation among her audience.

Cutting down the wages was not their only grievance, nor the only cause of this strike. Hitherto the corporations had paid twenty—five cents a week towards the board of each operative, and now it was their purpose to have the girls pay the sum; and this, in addition to the cut in the wages, would make a difference of at least one dollar a week. It was estimated that as many as twelve or fifteen hundred girls turned out, and walked in procession through the streets. They had neither flags nor music, but sang songs, a favorite (but rather

inappropriate) one being a parody on “I won’t be a nun.”

*“Oh! isn’t it a pity, such a pretty girl as I-
Should be sent to the factory to pine away
and die?”*

*Oh ! I cannot be a slave,
I will not be a slave,
For I’m so fond of liberty
That I cannot be a slave.”*

My own recollection of this first strike (or “turn out” as it was called) is very vivid. I worked in a lower room, where I had heard the proposed strike fully, if not vehemently, discussed; I had been an ardent listener to what was said against this attempt at “oppression” on the part of the corporation, and naturally I took sides with the strikers. When the day came on which the girls were to turn out, those in the upper rooms started first, and so many of them left that our mill was at once shut down. Then, when the girls in my room stood irresolute, uncertain what to do, asking each other, “Would you?” or “Shall we turn out?” and not one of them having the courage to lead off, I, who began to think they would not go out, after all their talk, became impatient, and started on ahead, saying, with childish bravado, “I don’t care what you do, I am going to turn out, whether any one else does or not;” and I marched out, and was followed by the others.

As I looked back at the long line that followed me, I was more proud than I have ever been since at any success I may have achieved, and more proud than I shall ever

be again until my own beloved State gives to its women citizens the right of suffrage.

The agent of the corporation where I then worked took some small revenges on the supposed ringleaders; on the principle of sending the weaker to the wall, my mother was turned away from her boarding-house, that functionary saying, "Mrs. Hanson, you could not prevent the older girls from turning out, but your daughter is a child, and her you could control."

It is hardly necessary to say that so far as results were concerned this strike did no good. The dissatisfaction of the operatives subsided, or burned itself out, and though the authorities did not accede to their demands, the majority returned to their work, and the corporation went on cutting down the wages.

And after a time, as the wages became more and more reduced, the best portion of the girls left and went to their homes, or to the other employments that were fast opening to women, until there were very few of the old guard left; and thus the status of the factory population of New England gradually became what we know it to be to-day.

Note: Harriet Robinson worked in the Lowell Mills intermittently from 1835 to 1848. She was 10 when she started at the mills and 23 when she left them to marry. Presumably, she wrote this account in the 1890s, for it was published in her *Loom and Spindle; or, Life among the Early Mill Girls* in 1898.

(C) Factory Girls Described by Harriet Hanson Robinson

Source: <https://www.historyisaweapon.com/defcon1/robinsonfactgirls.html>

"When I look back into the factory life of fifty or sixty years ago, I do not see what is called "a class" of young men and women going to and from their daily work, like so many ants that cannot be distinguished one from another; I see them as individuals, with personalities of their own. This one has about her the atmosphere of her early home. That one is impelled by a strong and noble purpose. The other,—what she is, has been an influence for good to me and to all womankind.

Yet they were a class of factory operatives, and were spoken of (as the same class is spoken of now) as a set of persons who earned their daily bread, whose condition was fixed, and who must continue to spin and to weave to the end of their natural existence. Nothing but this was expected of them, and they were not supposed to be capable of social or mental improvement. That they could be educated and developed into something more than work-people, was an idea that had not yet

entered the public mind. So little does one class of persons really know about the thoughts and aspirations of another! It was the good fortune of these early mill-girls to teach the people of that time that this sort of labor is not degrading; that the operative is not only “capable of virtue,” but also capable of self-cultivation.

At the time the Lowell cotton-mills were started, the factory girl was the lowest among women. In England, and in France particularly, great injustice had been done to her real character; she was represented as subjected to influences that could not fail to destroy her purity and self-respect. In the eyes of her overseer she was but a brute, slave, to be beaten, pinched, and pushed about.

It was to overcome this prejudice that such high wages had been offered to women that they might be induced to become mill-girls, in spite of the opprobrium that still clung to this “degrading occupation.” At first only a few came; for, though tempted by the high wages to be regularly paid in “cash,” there were many who still preferred to go on working at some more genteel employment at seventy-five cents a week and their board.

But in a short time the prejudice against the factory labor wore away, and the Lowell mills became filled with blooming and energetic New England women. They were naturally intelligent, had mother-wit, and fell easily into the ways of their new

life. They soon began to associate with those who formed the community in which they had come to live, and were invited to their houses. They went to the same church, and sometimes married into some of the best families. Or if they returned to their secluded homes again, instead of being looked down upon as “factory girls” by the squire's or lawyer's family, they were more often welcomed as coming from the metropolis, bringing new fashions, new books, and new ideas with them.

In 1831 Lowell was little more than a factory village. Several corporations were started, and the cotton-mills belonging to them were building. Help was in great demand; and the stories were told all over the country of the new factory town, and the high wages that were offered to all classes of work-people,—stories that reached the ears of mechanics' and farmers' sons, and gave new life to lonely and dependent women in distant towns and farmhouses. Into this Yankee El Dorado, these needy people began to pour by the various modes of travel known to those slow old days. The stage-coach and the canal-boat came every day, always filled with the new recruits for this army of useful people. The mechanic and machinist came, each with his home-made chest of *tools*, and oftentimes his wife and little ones. The widow came with her little flock of scanty housekeeping goods to open a boarding-house or variety store, and so provided a home for her fatherless children. Many farmers' daughters came to earn money to complete their wedding outfit, or

buy the bride's share of housekeeping articles.

Women with past histories came, to hide their griefs and their identity, and to earn an honest living in the "sweat of their brow." Single young men came, full of hope and life, to get money for an education, or to lift the mortgage from the home-farm. Troops of young girls came by stages and baggage-wagons, men often being employed to go to other States and to Canada, to collect them at so much a head, and deliver them to the factories....

These country girls had queer names, which added to the singularity of their

appearance. Samantha, Triphena, Plumy, Kezia, Aseneth, Elgardy, Leafy, Ruhamah, Lovey, Almaretta, Sarepta, and Flotilla were among them.

Their dialect was also very peculiar. On the broken English and Scotch of their ancestors was ingrafted the nasal Yankee twang; so that many of them, when they had just come down, spoke a language almost unintelligible. But the severe discipline and ridicule which met them was as good as a school education, and they were soon taught the "city way of speaking"...

(D) Letter from Mary Paul to her Family (1845)

<https://www.albany.edu/history/history316/MaryPaulLetters.html>

"I received your letter on Thursday the 14th with much pleasure. I am well which is one comfort. My life and health are spared while others are cut off. Last Thursday one girl fell down and broke her neck which caused instant death. She was going in or coming out of the mill and slipped down it being very icy. The same day a man was killed by the [railroad] cars. Another had nearly all of his ribs broken. Another was nearly killed by falling down and having a bale of cotton fall on him. Last Tuesday we were paid. In all I had six dollars and sixty cents paid \$4.68 for board. With the rest I got me a pair of rubbers and a pair of 50.cts shoes. Next payment I am to have a dollar a week beside

my board. We have not had much snow the deepest being not more than 4 inches. It has been very warm for winter. Perhaps you would like something about our regulations about going in and coming out of the mill. At 5 o'clock in the morning the bell rings for the folks to get up and get breakfast. At half past six it rings for the girls to get up and at seven they are called into the mill. At half past 12 we have dinner are called back again at one and stay till half past seven. I get along very well with my work. I can doff as fast as any girl in our room. I think I shall have frames before long. The usual time allowed for learning is six months but I think I shall have frames before I have been

in three as I get along so fast. I think that the factory is the best place for me and if any girl wants employment I advise them to come to Lowell. Tell Harriet that though she does not hear from me she is not forgotten. I have little time to devote to writing that I

cannot write all I want to. There are half a dozen letters which I ought to write to day but I have not time. Tell Harriet I send my love to her and all of the girls. Give my love to Mrs. Clement. Tell Henry this will answer for him and you too for this time."



Black Lives that Mattered

Alan Singer

Teachers are grappling with ways to develop a more culturally-responsive social studies curriculum. An excellent starting point for revising the United States history curriculum overall is *Voices of a People's History*, a document collection by Howard Zinn and Anthony Arnove that is a companion to Zinn's *A People's History of the United States*. *Voices* includes African American spokespeople from a number of eras. Featured Black abolitions include David Walker (1830), Henry Bibb (1844), Frederick Douglass (1852), Sojourner Truth (1851), and Harriet Jacobs (1861). Civil Rights activists include Ida B. Wells-Barnett (1893), Langston Hughes (1951), Paul Robeson (1956), John Lewis (1963), Malcolm X (1963), Fannie Lou Hamer (1964), Martin Luther King (1967), and Anne Moody (1968). More recent speakers and writers include George Jackson (1970), Angela Davis (1970), Assata Shakur (1978), Marian Wright Edelman (1983), Public Enemy (1990), June Jordan (1991), Mumia Abu-Jamal (2001), and Danny Glover (2003). Important websites for adding Black achievements to in the United States to the curriculum are:

- Black Past (<https://www.blackpast.org/african-american-history/101-african-american-firsts-old/>)

- Zinn Education Project (<https://www.zinnedproject.org/themes/african-american/>)
- National Museum of African American History and Culture (<https://nmaahc.si.edu/explore/exhibitions>)
- Spartacus Educational (<https://spartacus-educational.com/BlackHistoryIndex.htm>)

When teachers are resistant to change, “awoke” students have a role to play. Social Studies lessons are usually organized so students can answer essential or compelling historical or contemporary questions. Many teachers start the lesson with an AIM question that defines the lesson and often also serves as a summary question at the end of lesson. If teachers aren't asking these questions, students can politely ask them during the course of a lesson. “I don't understand”:

- What role did the trans-Atlantic slave trade play in the settlement of the Americas?
- How could the signers of the Declaration of Independence proclaim “all men are created equal” and then keep almost 20% of the population enslaved?

- Is the wealth of the United States and its position in the world today based on the enslavement of Africans?
- How did Frederick Douglass feel about the American celebration of July 4th?
- Why did Abraham Lincoln promise the South they could keep Africans enslaved?
- To whom did Abraham Lincoln offer “malice toward none” and “charity for all”?
- How could the Supreme Court in the 1850s, the 1880s, and the 1890s blindly ignore what the Constitution says about equal rights?
- Why did the federal government abandon Blacks after the Civil War and Reconstruction?
- Why were American troops racially segregated in World War I and World War II?
- Why did Martin Luther King ask “What is to be done?” after passage of the 1960s Civil Rights acts?
- Why do housing and job discrimination and school segregation continue in the 21st century?
- Why do so many Black men and women continue to be injured or killed by police?

These activity sheets introduce students to thirteen African Americans who made major contributions to American democracy, but who are normally not included in the United States history curriculum. Elizabeth “Mum Bett” Freeman, Julia Williams Garnet, Henry Highland Garnet, Frances Ellen Watkins Harper, Elizabeth Jennings Graham, Sarah Tompkins Garnet, Susan McKinney Steward, Ida B. Wells-Barnett, W.E.B. DuBois, A. Philip Randolph, Paul Robeson, Ralph Bunche, and Fanny Lou

Hamer are in chronological order based on the year of their birth. An examination of these lives introduces students to major themes in African American and United States history, as well as to “Black Lives that Mattered.”

Elizabeth “Mum Bett” Freeman (c. 1744-1829): A Black Life that Mattered



Statue of Elizabeth Freeman, National Museum of African American History and Culture. An important source is the Ashley House historic site website.

<https://thetrustees.org/content/elizabeth-freeman-fighting-for-freedom/>

Elizabeth “Mum Bett” Freeman was born enslaved in Claverack, New York in present day Columbia County. As a teenager she was sold to Colonel John Ashley and moved to his property in western Massachusetts near Great Barrington where she was kept enslaved for thirty years. In the 1770s, Mum Bett overheard conversations about revolutionary unrest in Massachusetts, challenges to British colonial rule, the Declaration of Independence, and a new Massachusetts constitution. Her decision to sue in court for freedom was probably in response to abuse by Mrs. Ashley. Mum Bett intervened when Hannah Ashley tried to hit another enslaved woman, who might have been Mum Bett’s sister or daughter, with a

kitchen shovel. Mum Bett was hit instead in the face and was scarred. After the attack, Mum Bett sought help to escape slavery from Theodore Sedgwick, a lawyer in Stockbridge.

In 1780, Massachusetts adopted a state constitution that was largely drafted by future President John Adams. It drew on the promise of equality and liberty made in the Declaration of Independence and included a Bill of Rights that declared “All men are born free and equal, and have certain natural, essential, and unalienable rights.

With Sedgwick’s help, Mum Bett sued for freedom in a Massachusetts Court of Common Pleas. In *Brom and Bett v. Ashley*, a local jury found that Mum Bett and another enslaved African, Brom, were legally free people and awarded them 30 shillings in damages. In 1781, the jury’s decision was affirmed by the Massachusetts Supreme Court and in 1783, citing its decision in *Brom and Bett v. Ashley*, the state’s Supreme Court declared slavery a violation of the Massachusetts state constitution. After securing her freedom, Mum Bett chose the name Elizabeth Freeman. John Ashley offered to hire her as a paid employee, but she refused to work for the family again.

Documents

Sheffield Resolves (Sheffield, Massachusetts, 1773): “RESOLVED: That mankind in a state of nature are equal, free and independent of each other and have a right to the undisturbed enjoyment of their lives, their liberty and property.”

Declaration of the Rights of the Inhabitants of the Commonwealth of Massachusetts, Article I: “All men are born free and equal, and have certain natural, essential, and unalienable

rights; among which may be reckoned the right of enjoying and defending their lives and liberties; that of acquiring, possessing, and protecting property; in fine, that of seeking and obtaining their safety and happiness.”

<https://malegislature.gov/laws/constitution>

Chief Justice William Cushing charge to the jury in case of Quok Walker (1781): “As to the doctrine of slavery and the right of Christians to hold Africans in perpetual servitude, and sell and treat them as we do our horses and cattle, that (it is true) has been heretofore countenanced by the Province Laws formerly, but nowhere is it expressly enacted or established . . . But whatever sentiments have formerly prevailed in this particular or slid in upon us by the example of others, a different idea has taken place with the people of America, more favorable to the natural rights of mankind, and to that natural, innate desire of Liberty, with which Heaven (without regard to color, complexion, or shape of noses -- features) has inspired all the human race. And upon this ground our Constitution of Government, by which the people of this Commonwealth have solemnly bound themselves, sets out with declaring that all men are born free and equal – and that every subject is entitled to liberty, and to have it guarded by the laws, as well as life and property – and in short is totally repugnant to the idea of being born slaves. This being the case, I think the idea of slavery is inconsistent with our own conduct and Constitution; and there can be no such thing as perpetual servitude of a rational creature, unless his liberty is forfeited by some criminal conduct or given up by personal consent or contract.”

<https://www.pbs.org/wgbh/aia/part2/2h38t.html>

Massachusetts Supreme Court Ruling (1783):

“These sentiments led the framers of our constitution of government - by which the people of this commonwealth have solemnly bound themselves to each other - to declare - that all men are born free and equal; and that every subject is entitled to liberty, and to have it guarded by the laws as well as his life and property. In short, without resorting to implication in constructing the constitution, slavery is in my judgment as effectively abolished as it can be by the granting of rights and privileges wholly incompatible and repugnant to its existence.”

Elizabeth Freeman’s Statement on Freedom:

"Any time, any time while I was a slave, if one minute's freedom had been offered to me & I had been told I must die at the end of that minute I would have taken it — just to stand one minute on God's earth a free woman — — I would."

<https://www.wbur.org/news/2020/01/27/elizabeth-freeman-sheffield-slave-ashley-sedgwick>

Epitaph on Elizabeth Freeman's grave stone (Stockbridge, MA): ELIZABETH FREEMAN known by the name of MUMBET Died Dec 28, 1829 Her supposed age was 85 Years. She was born a slave and remained a slave for nearly thirty years. She could neither read nor write, yet in her own sphere she had no superior nor equal. She neither wasted time nor property. She never violated a trust, nor failed to perform a duty. In every situation of domestic trial, she was the most efficient helper, and the tenderest friend. Good Mother, farewell.

<https://www.wbur.org/news/2020/01/27/elizabeth-freeman-sheffield-slave-ashley-sedgwick>

Julia Williams Garnet (1811-1870): A Black Life that Mattered

Julia Williams was an African-American abolitionist who was active in Massachusetts, New York, Jamaica, and Washington DC. Williams was born free in Charleston, South Carolina and as a child moved with her family to Boston. While she did not leave her own written record, she often collaborated with her husband, Reverend Henry Highland Garnet, on his speeches and writings. Her life touched on a number of major abolitionist organizations and events. Williams was a student at both the Canterbury Female Boarding School in Connecticut and the Noyes Academy in Canaan, New Hampshire. Canterbury was a school for “young Ladies and little Misses of color.” Noyes had an interracial student body. Both schools were attacked by white mobs while she was attending and forced to close. Williams finally completed her education at the abolitionist run Oneida Institute in New York. Williams later was a member of the Boston Female Anti-Slavery Society, attended the 1837 Anti-Slavery Convention of American Women in New York, was a missionary in Jamaica where she headed an industrial school for girls, and after the Civil War worked with freedmen in Washington, DC.

Documents

The Liberator Report on the Destruction of Noyes Academy (1835)

Source:

<https://www.newspapers.com/clip/19369301/noyes-academy-removal-criticism/>

“The Superintending Committee appointed by said town to remove the ‘Noyes Academy’ proceeded at 7 o’clock, A.M of the 10th inst. [August 10] to discharge their duty; the performance of which they believe the *interest* of the town, the *honor* of the State, and the *good* of the whole community (both black and *white*) required without delay. At an early hour, the people of this town and of the neighboring towns assembled, full of the spirit of ‘75 [*sic*], to the number of about three hundred, with between ninety and one hundred yoke of oxen, and with all necessary materials for the completion of the undertaking. Many of the most respectable and wealthy farmers of this and the adjacent towns rendered their assistance on this occasion . . . The work was commenced and carried on with very little noise, considering the number engaged, until the building was safely landed on the common near the Baptist meeting-house, where it stands, . . . the monument of the *folly* of those living spirits, who are *struggling* to destroy what our fathers have gained.

Address of the Boston Female Anti-Slavery Society (1836)

Source:

[Www.Docsteach.Org/Documents/Document/Address-Boston-Antislavery-Society?Tpl=Component&Print=1](http://www.docsteach.org/Documents/Document/Address-Boston-Antislavery-Society?Tpl=Component&Print=1)

“As women, it is incumbent upon us, instantly and always, to labor to increase the knowledge and the love of God that such concentrated hatred of his character and laws may no longer be so entrenched in men's business and bosoms that they dare not condemn and renounce it. As wives and mothers, as sisters and daughters, we are deeply responsible for the influence we have on the human race. We are bound to exert it; we are bound to urge men to cease to do evil, and learn to do well. We are bound to urge them to regain, defend, and preserve inviolate the rights of all, especially those whom they have most deeply wronged. We are bound to the constant exercise of the only right we ourselves enjoy — the right which our physical weakness renders peculiarly appropriate — the right of petition. We are bound to try how much it can accomplish in the District of Columbia, or we are as verily guilty touching slavery as our brethren and sisters in the slaveholding States: for Congress possesses power 'to exercise exclusive legislation over the District of Columbia in all cases whatsoever,' by a provision of the Constitution; and by an act of the First Congress, the right of petition was secured to us.”

An Appeal to the Women of the Nominally Free States, Issued by an Anti-Slavery Convention of American Women (1837)

Source:

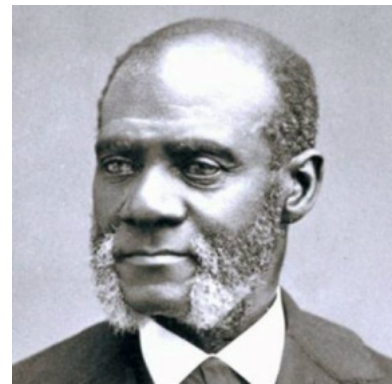
https://archive.org/stream/appealtowomenofn00anti/appealtowomenofn00anti_djvu.txt

The women of the North have high and holy duties to perform in the work of emancipation — duties to themselves, to the suffering slave, to the slaveholder, to the church, to their country, and to the world at large; and, above all, to their God. Duties which, if not performed now, may never be performed at all . . . Many regard the excitement produced by the agitation of this subject as an evidence of the impolicy of free discussion, and a sufficient excuse for their own inactivity. Others so undervalue the rights and responsibilities of woman, as to scoff and gainsay whenever she goes forth to duties beyond the parlor and the nursery . . . Every citizen should feel an intense interest in the political concerns of the country, because the honor, happiness, and well-being of every class, are bound up in its politics, government and laws. Are we aliens because we are women? Are we bereft of citizenship because we are the mothers, wives, and daughters of a mighty people? Have women no country — no interest staked in public weal — no liabilities in common peril — no partnership in a nation's guilt and shame? . . . Moral beings have essentially the same rights and the same duties, whether they be male or female. This is a truth the world has yet to

learn, though she has had the experience of fifty-eight centuries by which to acquire the knowledge of this fundamental axiom. Ignorance of this has involved her in great inconsistencies, great errors, and great crimes, and hurled confusion over that beautiful and harmonious structure of human society which infinite wisdom had established.

Henry Highland Garnet (1815-1882): A Black Life that Mattered

This biography of Henry Highland Garnet is drawn from a number of online sources and *New York*



and Slavery: Time to Teach the Truth (SUNY, 2008). It concludes with excerpts from Garnet's 1843 speech at a National Negro Convention in Buffalo, New York. In the speech, Garnet called for active resistance to slavery.

Henry Highland Garnet was born to enslaved parents in Kent County, Maryland in 1815. In 1824, his parents received permission to attend a funeral and used it as an opportunity to escape to New Jersey. The Garnets arrived in New York City in 1825, where Henry entered the African Free School on Mott Street. After a sea voyage to

Cuba as a cabin boy in 1829, Henry returned to New York where he learned that his family had separated in a desperate effort to evade slave catchers. Enraged and worried, Garnet wandered up and down Broadway with a knife. Eventually friends were able to arrange refuge for him with abolitionists on Long Island.

In 1835, while he was attending the interracial Noyes Academy in Canaan, New Hampshire, a mob destroyed the school and attacked the house where Garnet and the other Black students were living. They fought back but were eventually forced to flee the town. Garnet later graduated from Oneida Institute near Utica, New York and in 1842, he became a pastor of the Liberty Street Presbyterian Church in Troy, New York. While there, Garnet edited abolitionist newspapers which called for enslaved Blacks to rise up in rebellion. He joined the Liberty Party and was known as an effective orator, but more mainstream abolitionists like Frederick Douglass thought he was too radical. In a speech to the National Negro Convention, Garnet urged enslaved Africans to rebel against their chains because they were better off dying free than living as slaves. In the 1850s, he became a missionary in Jamaica and encouraged Blacks to move there. During the Civil War, Garnet was a minister at the Shiloh Presbyterian Church in Manhattan and chaplain for Black troops stationed at Riker's Island. In July 1863, draft rioters stalked Garnet, forcing his family to hide with neighbors. Later in his career, Garnet founded the African Civilization Society and advocated

migration to a West African colony in Yoruba. In 1881, he was appointed a United States representative to Liberia

In an 1843 speech at a National Negro Convention in Buffalo, New York, Henry Highland Garnet beseeched his enslaved brethren to "Awake, awake; millions of voices are calling you! Your dead fathers speak to you from their graves. Heaven, as with a voice of thunder, calls on you to arise from the dust. Let your motto be resistance! resistance! resistance! No oppressed people have ever secured their liberty without resistance."

Document: Henry Highland Garnet Calls for Resistance! (1843)

“Brethren, it is as wrong for your lordly oppressors to keep you in slavery, as it was for the man thief to steal our ancestors from the coast of Africa. You should therefore now use the same manner of resistance, as would have been just in our ancestors, when the bloody foot-prints of the first remorseless soul-thief was placed upon the shores of our fatherland. The humblest peasant is as free in the sight of God as the proudest monarch. Liberty is a spirit sent out from God and is no respecter of persons. Brethren, arise, arise! Strike for your lives and liberties. Now is the day and the hour. Let every slave throughout the land do this, and the days of slavery are numbered. You cannot be more oppressed than you have been, you cannot suffer greater cruelties than you have already. Rather die freemen than live to be slaves. Remember that you are four millions!”

“In the name of God, we ask, are you men? Where is the blood of your fathers? Has it all run out of your veins? Awake, awake; millions of voices are calling you! Your dead fathers speak to you from their graves. Heaven, as with a voice of thunder, calls on you to arise from the dust. Let your motto be resistance! resistance! resistance! No oppressed people have ever secured their liberty without resistance. Trust in the living God. Labor for the peace of the human race, and remember that you are four millions.”

Frances Ellen Watkins Harper (1825-1911): A Black Life that Mattered



Source:

<https://www.womenshistory.org/education-resources/biographies/frances-ellen-watkins-harper>

Frances Ellen Watkins Harper was an abolitionist, poet, novelist, suffragist, lecturer, teacher and reformer who co-founded the National Association of Colored Women. She was born to free Black parents in Baltimore, Maryland during the era of slavery. When she was 26, she became the first female instructor at Union Seminary, a school for free African Americans in Wilberforce, Ohio. She published her first book of poetry when she was twenty years old and her anti-slavery poetry was printed in the abolitionist press. While living in Philadelphia in the 1850s, she assisted freedom seekers escaping on the Underground Railroad. In May 1866, Frances Ellen Watkins Harper addressed the Eleventh National Women's Rights Convention in New York City. Other speakers included white suffragettes Elizabeth Cady Stanton, Susan B. Anthony, and Lucretia Mott.

Documents:

Eliza Harris (Excerpt)

<https://www.poetryfoundation.org/poems/52447/eliza-harris>

Like a fawn from the arrow, startled and wild,
A woman swept by us, bearing a child;
In her eye was the night of a settled despair,
And her brow was o'ershaded with anguish and care.

She was nearing the river—in reaching the brink,
She heeded no danger, she paused not to think!
For she is a mother—her child is a slave—
And she'll give him his freedom, or find him a grave!

“We Are All Bound Up Together” (11th National Women's Rights Convention in New York City, 1866)

Source:

<https://awpc.cattcenter.iastate.edu/2017/03/21/we-are-all-bound-up-together-may-1866/>

“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 . . . This grand and glorious revolution which has commenced, will fail to reach its climax of success, until throughout the length and breadth of the American Republic, the nation shall be so color-blind, as to know no man by the color of his skin or the curl of his hair. It will then have no privileged class, trampling upon outraging the unprivileged classes, but will be then one great privileged nation, whose privilege will be to produce the loftiest manhood and womanhood that humanity can attain.

I do not believe that giving the woman the ballot is immediately going to cure all the ills of life. I do not believe that white women are dew-drops just exhaled from the skies. I think that like men they may be divided into three classes, the good, the bad, and the indifferent. The good would vote according to their convictions and principles; the bad, as dictated by prejudice or malice; and the indifferent will vote on the strongest side of the question, with the winning party . . . 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. Let me go to-morrow morning and take my seat in one of your street cars — I do not know that they will do it in New York, but they will in Philadelphia — and the conductor will put up his hand and stop the car rather than let me ride.

In advocating the cause of the colored man, since the Dred Scott decision, I have sometimes said I thought the nation had touched bottom. But let me tell you there is a depth of infamy lower than that. It is when the nation, standing upon the threshold of a great peril, reached out its hands to a feebler race, and asked that race to help it, and when the peril was over, said, "You are good enough for soldiers, but not good enough for citizens . . . 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."

Elizabeth Jennings Graham (1827-1901): A Black Life that Mattered

Source: *New York and Slavery: Complicity and Resistance*

On July 14, 1854, Elizabeth Jennings and her friend, Sarah Adams, walked to the corner of Pearl and Chatham streets in lower Manhattan. They planned to take a horse-drawn street car along Third Avenue to church. When Jennings tried to enter a street car reserved for whites she was ordered to leave. When she refused, she was physically thrown off the street car.

An account of what happened to Elizabeth was presented on July 17 at a protest meeting at the First Colored Congregational Church in New York City. Elizabeth wrote the statement but did not speak because she was recovering from injuries. Peter Ewell, the meeting's secretary, read Elizabeth's testimony to the audience. At the meeting at the First Colored Congregational Church, a Black Legal Rights Association was formed to investigate possible legal action. Elizabeth Jennings decided to sue the street car company. She was represented in court by a young white attorney named Chester A. Arthur, who later became a military officer during the Civil War and a politician. In 1880, Chester A. Arthur was elected Vice-President of the United States and he became president when James Garfield was murdered in 1881.

The court case was successful. The judge instructed the jury that transit companies had to respect the rights all respectable people and the jury awarded Elizabeth Jennings money for damages. While she had asked for \$500 in her complaint, some members of the jury resisted granting such a large amount because she was "colored." In the end, Elizabeth Jennings received \$225 plus an additional ten percent for legal expenses.

At the time of this incident, Jennings was a teacher at the African Free School and a church organist. She later started New York City's first kindergarten for African-

American children and operated it from her Manhattan home until her death in 1901.

Documents:

“Outrage upon Colored Persons,” *New York Tribune*, July 19, 1854, 7:2.

“I (Elizabeth Jennings) held up my hand to the driver and he stopped the cars. We got on the platform, when the conductor told us to wait for the next car. I told him I could not wait, as I was in a hurry to go to church. He then told me that the other car had my people in it, that it was appropriated (intended) for that purpose. I then told him I wished to go to church, as I had been going for the last six months, and I did not wish to be detained.

He insisted upon my getting off the car, but I did not get off. He waited some few minutes, when the driver, becoming impatient, said to me, “Well, you may go in, but remember, if the passengers raise any objections you shall go out, whether or no, or I’ll put you out.” I told him I was a respectable person, born and raised in New York, that I had never been insulted before while going to church, and that he was a good for nothing impudent (rude) fellow for insulting decent persons while on their way to church. He then said he would put me out.

I told him not to lay his hands on me. I took hold of the window sash and held on. He pulled me until he broke my grasp and I took hold of his coat and held onto that. He ordered the driver to fasten his horses,

which he did, and come and help him put me out of the car. They then both seized hold of me by the arms and pulled and dragged me flat down on the bottom of the platform, so that my feet hung one way and my head the other, nearly on the ground. I screamed murder with all my voice, and my companion screamed out “you’ll kill her. Don’t kill her.”

The driver then let go of me and went to his horses. I went again in the car, and the conductor said you shall sweat for this; then told the driver to drive as fast as he could and not to take another passenger in the car; to drive until he saw an officer or a Station House.

They got an officer on the corner of Walker and Bowery, whom the conductor told that his orders from the agent were to admit colored persons if the passengers did not object, but if they did, not to let them ride. When the officer took me there were some eight or ten persons in the car. Then the officer, without listening to anything I had to say, thrust me out, and then pushed me, and tauntingly told me to get redress if I could. I would have come up myself, but am quite sore and stiff from the treatment I received from those monsters in human form yesterday afternoon.”

“A Wholesome Verdict,” *New York Tribune*, February 23, 1855, 7:4.

“The case of Elizabeth Jennings vs. the Third Ave. Railroad Company, was tried

yesterday in the Brooklyn circuit, before Judge Rockwell. The plaintiff is a colored lady, a teacher in one of the public schools, and the organist in one of the churches in this City. She got upon one of the Company's cars last summer, on the Sabbath, to ride to church. The conductor finally undertook to get her off, first alleging the car was full, and when that was shown to be false, he pretended the other passengers were displeased at her presence. She saw nothing of that, and insisted on her rights. He took hold of her by force to expel her. She resisted, they got her down on the platform, jammed her bonnet, soiled her dress, and injured her person. Quite a crowd gathered around, but she effectually (effectively) resisted, and they were not able to get her off. Finally, after the car had gone on further, they got the aid of a policeman, and succeeded in getting her from the car.

Judge Rockwell gave a very clear and able charge, instructing the Jury that the Company were liable for the acts of their agents, whether committed carelessly and negligently, or willfully and maliciously. That they were common carriers, and as such bound to carry all respectable persons; that colored person, if sober, well-behaved, and free from disease, had the same rights as others; and could neither be excluded by any rules of the Company, nor by force or violence; and in case of such expulsion or exclusion, the Company was liable. The plaintiff claimed \$500 in her complaint, and a majority of the jury were for giving her

the full amount; but others maintained some peculiar notions as to colored people's rights, and they finally agreed on \$225, on which the Court added ten per cent, besides the costs.

Railroads, steamboats, omnibuses, and ferry boats will be admonished from this, as to the rights of respectable colored people. It is high time the rights of this class of citizens were ascertained (respected), and that it should be known whether they are to be thrust from our public conveyances (vehicles), while German or Irish women, with a quarter of mutton or a load of codfish, can be admitted."

"Legal Rights Vindicated," Frederick Douglass' Paper, March 2, 1855, 2:5

"Our readers will rejoice with us in the righteous verdict. Miss Elizabeth Jennings, whose courageous conduct in the premises is beyond all praise, comes of a good old New York stock. Her grandfather, Jacob Cartwright, a native African, was a soldier in the Revolutionary War, and took active part in city politics until the time of his death in 1824; her father, Mr. Thomas L. Jennings, was mentioned in our paper as having delivered an oration on the Emancipation of the slaves in this State in 1827, and he was a founder of the New York African Society for Mutual Relief and of other institutions for the benefit and elevation of the colored people. In this suit he has broken new ground, which

he proposes to follow up by the formation of a 'Legal Rights League.' We hold our New York City gentleman responsible for the carrying out this decision into practice, by putting an end to their exclusion from cars and omnibuses; they must be craven indeed if they fail to follow the lead of a woman."

Sarah Tompkins Garnet and Susan McKinney Steward: Black Lives that Mattered

Sources:

https://en.wikipedia.org/wiki/Sarah_J._Garnet;

https://en.wikipedia.org/wiki/Susan_McKinney_Steward

Sarah and Susan Smith were highly accomplished sisters. Their father, Sylvanus Smith, was one of the founders of the African-American community of Weeksville in Kings County, now Brooklyn, and one of the very few Black Americans eligible to vote in New York when the state still had slavery. Their mother Anne (Springsteel) Smith, was born in Shinnecock in Suffolk County and may have had Native American ancestry.

Sarah Tompkins Garnet (1831-1911)

Sarah Tompkins Garnet was an educator and suffragist and the first female African-American



school principal in the New York City public school system. She began teaching at the African Free School of Williamsburg in 1854 and became principal of Grammar School No. 4 in 1863. When she retired in 1900, Garnet had been a teacher and principal for 37 years. Garnet was the founder of the Brooklyn Equal Suffrage League and a leader of the National Association of Colored Women. She married noted abolitionist and minister Henry Highland Garnet in 1879 and they traveled together to Africa. She and her sister Susan McKinney Steward participated in the 1911 Universal Races Congress in London. Public School 9 in Prospect Heights, Brooklyn is named after her.

Susan McKinney Steward (1847-1918)

Susan McKinney Steward was an American physician and author. She was the first African-American woman to earn a medical degree in New York State. Her medical career focused on prenatal care and childhood disease.

Between 1870 and 1895, Steward had her own practice in Brooklyn and co-



founded the Brooklyn Women's Homeopathic Hospital and Dispensary. She was also on the board and practiced medicine at the Brooklyn Home for Aged Colored People. Later she was a college physician at Wilberforce University. In 1911, she delivered a paper, "Colored American Women"" at the Universal Race Congress in London.

Documents

"Mrs. Garnet's Reception," *Brooklyn Daily Eagle*. 25 June 1907.

"Mrs. Sarah J. S. Garnet, who for many years was the principal of Public School No. 80 and who was an active worker for the retention of Afro-American teachers in the public schools of this state and is now on the retired teachers' list, gave a reception to New York teachers at her residence, 74 Hancock Street, last evening. There was an

excellent program of impromptu speeches varied with music by Professor [Walter] Craig, a pupil of Mrs. Garnet."

"School to change name in honor of 1st African-American female principal in NYC"

<http://brooklyn.news12.com/story/40287636/school-to-change-name-in-honor-of-1st-africanamerican-female-principal-in-nyc>

An elementary school in Prospect Heights is changing its name to honor Sarah Smith Garnet, the first African-American female school principal in New York City. P.S. 9 Teunis G Bergen is currently named after a Brooklyn politician in the 1800s who was a slave owner. Parents say the current name sends a bad message. For the past year, parents have discussed changing the name and students got involved. Ninety-three fifth-graders signed a petition for the name change. The new name was decided by a vote. The Department of Education is backing the decision calling Garnet, "a trail-blazing leader who changed our schools and city." The school's principal says it is an empowering move for the school, where 40% of the students are black. "It's important for our children to understand that everyone has a voice and no matter your race, your religion, no matter who you are, you do have a voice and your voice counts," says principal Sandra D'Avilar.

MARASMUS INFANTUM, By S. S. McKinney, M. D., BROOKLYN, N. Y.

https://archive.org/stream/transactions14yorkgoog/transactions14yorkgoog_djvu.txt

Of the many diseases to which children are victims, marasmus is to me one of the most interesting, from the fact that my success in entering upon and building up a comparatively fair practice is, in a measure, due to the good results I have had in the treatment of this disease. One of my very first cases after graduation was that of a little patient afflicted with this disease, whose parents had become discouraged with the old school treatment, and, as they stated, were willing to give me a trial. The case was a typical one. I put forth my best efforts, supplemented by careful nursing on the part of a loving and intelligent mother, and in time my little patient rounded out into a fine healthy looking child, rewarding my labors in its behalf by being the means of other children being brought to me, similarly afflicted. Thus all along the line up to the present time I find myself being called upon as one able to alleviate the sufferings, if not always able to cure the condition.

The word *marasmus* is derived from the Greek, meaning ‘I grow lean,’ and is used synonymously with the word atrophy. The name has been fitly chosen for the condition, and indicates a general waste of all the tissues from malnutrition. This disease may develop at any stage of infantile life, and is chiefly the result of the following causes: Unsuitable food, chronic vomiting, chronic diarrhea, worm in the alimentary canal, and more especially inherited syphilis.

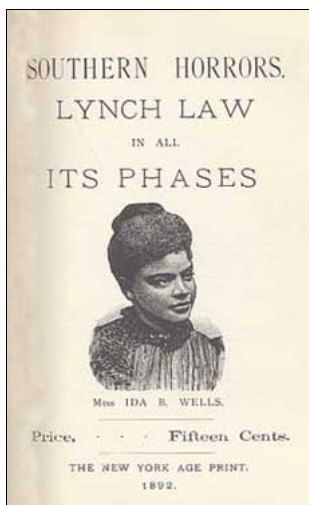
The most prominent symptoms are: Emaciation exhaustion, hectic fever, vomiting, diarrhea or constipation, dark and shriveled skin, anorexia or great voracity, thirst, sweats, bloated and hard abdomen, enlargement of the glands, great restlessness and nervous irritability, and a host of other symptoms.

In taking charge of a case of this disease, I make it a rule never to promise a cure, but say I will do all I can to restore the little patient to health. I shape my course of treatment to suit each individual case as presented, directing careful attention to the dietary and hygienic needs of the little patients and apply homoeopathic remedies according to their symptomatology.

**Ida B. Wells-Barnett (1862-1931): A
Black Life that Mattered**

Source: <https://spartacus-educational.com/FWWwells.htm>

Ida B. Wells was born in Holly Springs, Mississippi in 1862. Her parents were enslaved so she was born a slave. Ida's parents died of Yellow Fever when she was sixteen. was



sixteen both her parents and a younger brother, died of yellow fever. Ida went to work as a teacher at a local Black school to keep her brothers and sisters together. In 1880, Ida B. Wells moved to Memphis, Tennessee where she attended Fisk University, a historically Black college. While in college she became an outspoken advocate for Black and women's rights. In 1884, she began to teach in Memphis and led a campaign against segregation on the local railway, but she was fired from her job because of her activism. Ida B. Wells became part owner and a writer for a Memphis newspaper where she documented injustices against the Black community because of white racism and she began to investigate lynchings. In March 1892, after she reported on the lynching of three African American businessmen in Memphis, a white mob destroyed her printing press and threatened to lynch her. Ida B. Wells escaped because she was out of state at the time.

In 1901, Ida B. Well published *Lynching and the Excuse for It*. She argued that the main reasons for lynchings was to intimidate Blacks from demanding their rights and to maintain white power in the South. She was a founding member of the National Association for the Advancement of Colored People in 1909 and headed the organization's push to make lynching a federal crime. A strong supporter of the right of women to vote, she challenged segregation in the suffrage movement, refusing to march in the back of a march in Washington with a separate black delegation of women. In 1894, Ida B. Wells married Fernand Barnett and they had four children.

Documents:

On Women's Rights (1886): "I will not begin at this late day by doing what my soul abhors; sugaring men, weak deceitful creatures, with flattery to retain them as escorts or to gratify a revenge."

Preface to *Southern Horrors: Lynch Law in All Its Phases* (1892): "The greater part of what is contained in these pages was published in the *New York Age* June 25, 1892, in explanation of the editorial which the Memphis whites considered sufficiently infamous to justify the destruction of my paper, *The Free Speech*. Since the appearance of that statement, requests have come from all parts of the country that 'Exiled,' (the name under which it then appeared) be issued in pamphlet form . . . It is with no pleasure I have dipped my hands in the corruption here exposed. Somebody

must show that the Afro-American race is more sinned against than sinning, and it seems to have fallen upon me to do so. The awful death-roll that Judge Lynch is calling every week is appalling, not only because of the lives it takes, the rank cruelty and outrage to the victims, but because of the prejudice it fosters and the stain it places against the good name of a weak race. The Afro-American is not a bestial race. If this work can contribute in any way toward proving this, and at the same time arouse the conscience of the American people to a demand for justice to every citizen, and punishment by law for the lawless, I shall feel I have done my race a service. Other considerations are of minor importance.”

Letter to President McKinley (1898): “For nearly twenty years lynching crimes have been committed and permitted by this Christian nation. Nowhere in the civilized world save the United States of America do men, possessing all civil and political power, go out in bands of 50 to 5,000 to hunt down, shoot, hang or burn to death a single individual, unarmed and absolutely powerless. Statistics show that nearly 10,000 American citizens have been lynched in the past 20 years. To our appeals for justice the stereotyped reply has been the government could not interfere in a state matter.”

Protest Against the Execution of 12 Black Soldiers (1917): “The result of the court-martial of those who had fired on the police and the citizens of Houston was that twelve of them were condemned to be hanged and the remaining members of that immediate

regiment were sentenced to Leavenworth for different terms of imprisonment. The twelve were afterward hanged by the neck until they were dead, and, according to the newspapers, their bodies were thrown into nameless graves. This was done to placate southern hatred. It seemed to me a terrible thing that our government would take the lives of men who had bared their breasts fighting for the defence of our country.”

Ida B. Wells-Barnett, Crusade for Justice (1828): “All my life I had known that such conditions were accepted as a matter of course. I found that this rape of helpless Negro girls and women, which began in slavery days, still continued without let or hindrance, check or reproof from the church, state, or press until there had been created this race within a race - and all designated by the inclusive term of ‘colored.’ I also found that what the white man of the South practiced as all right for himself, he assumed to be unthinkable in white women. They could and did fall in love with the pretty mulatto and quadroon girls as well as black ones, but they professed an inability to imagine white women doing the same thing with Negro and mulatto men. Whenever they did so and were found out, the cry of rape was raised, and the lowest element of the white South was turned loose to wreak its fiendish cruelty on those too weak to help themselves. No torture of helpless victims by heathen savages or cruel red Indians ever exceeded the cold-blooded savagery of white devils under lynch law. This was done by white men who controlled all the forces

of law and order in their communities and who could have legally punished rapists and murderers, especially black men who had neither political power nor financial strength with which to evade any justly deserved fate. The more I studied the situation, the more I was convinced that the Southerner had never gotten over his resentment that the Negro was no longer his plaything, his servant, and his source of income . . . I'd rather go down in history as one lone Negro who dared to tell the government that it had done a dastardly thing than to save my skin by taking back what I have said. I would consider it an honour to spend whatever years are necessary in prison as the one member of the race who protested, rather than to be with all the 11,999,999 Negroes who didn't have to go to prison because they kept their mouths shut."

W.E.B. DuBois (1868-1963): A Black Life that Mattered

Source: <https://spartacus-educational.com/USAdubois.htm>

W.E.B. DuBois was a leading American scholar and civil rights activist at the end of the 19th and the first half of the 20th century. He was the first African American to earn a doctorate at Harvard University, a founder of the NAACP in 1909, and editor of its journal, *The Crisis*.

William Edward Burghardt DuBois was born in Great Barrington, Massachusetts in 1868. After graduating from high school, he earned a scholarship to Fisk University in Nashville, Tennessee where he worked as a

teacher while attending school. DuBois studied for two years at the University of Berlin and then returned to the United States to complete his education. His Harvard doctoral dissertation on the trans-Atlantic slave trade was later published as a book. His other influential books included *The Souls of Black Folk*, a biography of John Brown, and *Black Reconstruction in America*.

As editor of *The Crisis*, DuBois campaigned against lynchings and Jim Crow laws and for women's suffrage and equal rights.



He also became a socialist, supporting Eugene Debs for President in 1912. His positions brought him into sharp conflict with other African American leaders, particularly Booker T. Washington and Marcus Garvey.

Starting in the 1930s, DuBois' views were increasingly aligned with Marxism and its interpretation of race relations in the United States. He supported Henry Wallace's Progressive Party candidacy for President in 1948, was the party's candidate for the United States Senate from New York in 1950, and in 1951, during the McCarthy anti-communist witch hunts he was accused

of being a Soviet agent and denied a U.S. passport.

In 1961, DuBois joined the Communist Party – USA declaring “Capitalism cannot reform itself. Communism - the effort to give all men what they need and to ask of each the best they can contribute - this is the only way of human life.” DuBois moved to Ghana at the age of 91 where he became a citizen and lived until his death.

Documents:

The Philadelphia Negro (1899): “Such discrimination is morally wrong, politically dangerous, industrially wasteful, and socially silly. It is the duty of the whites to stop it, and to do so primarily for their own sakes. Industrial freedom of opportunity has by long experience been proven to be generally best for all. Moreover the cost of crime and pauperism, the growth of slums, and the pernicious influence of idleness and lewdness, cost the public far more than would the hurt to the feelings of a carpenter to work beside a black man, or a shop girl to start beside a darker mate.”

The Forethought, The Souls of Black Folks (1903): “Herein lie buried many things which if read with patience may show the strange meaning of being black here at the dawning of the Twentieth Century. This meaning is not without interest to you, Gentle Reader; for the problem of the Twentieth Century is the problem of the color line.”

Speech at the Niagara Movement (1906):

“We will not be satisfied to take one jot or tittle less than our full manhood rights. We claim for ourselves every single right that belongs to a free-born American, political, civil and social; and until we get these rights we will never cease to protest and assail the ears of America. The battle we wage is not for ourselves alone but for all true Americans.”

The Crisis (1911): “Every argument for Negro suffrage is an argument for women's suffrage; every argument for women's suffrage is an argument for Negro suffrage; both are great moments in democracy. There should be on the part of Negroes absolutely no hesitation whenever and wherever responsible human beings are without voice in their government. The man of Negro blood who hesitates to do them justice is false to his race, his ideals and his country.”

Black Reconstruction in America (1935):

“The unending tragedy of Reconstruction is the utter inability of the American mind to grasp its real significance, its national and world wide implications . . . This problem involved the very foundations of American democracy, both political and economic.”

The Autobiography of W.E.B. DuBois

(1968): “Perhaps the most extraordinary characteristic of current America is the attempt to reduce life to buying and selling. Life is not love unless love is sex and bought and sold. Life is not knowledge save knowledge of technique, of science for destruction. Life is not beauty except beauty

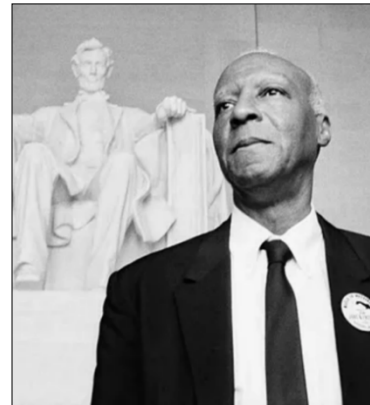
for sale. Life is not art unless its price is high and it is sold for profit. All life is production for profit, and for what is profit but for buying and selling again?"

A. Philip Randolph (1889-1979): A Black Life that Mattered

Source: <https://spartacus-educational.com/USArandolph.htm>

Asa Philip Randolph was born in Florida in 1889. His father was a tailor and an African Methodist Episcopal Church minister. His mother was a seamstress. After high school, Randolph moved north to attend the City College of New York where he studied economics and philosophy, became a socialist, and founded *The Messenger*, a radical monthly magazine that opposed lynching and U.S. participation in World War I. Randolph was arrested and charged with treason for urging African American men to avoid the military draft but was never prosecuted. As a member of the Socialist Party, Randolph ran a number of unsuccessful campaigns for local office in New York City. During the 1920s, A. Philip Randolph organized Black workers in laundries, clothes factories, and sleeping car porters and in 1929 became president of the Brotherhood of Sleeping Car Porters.

Although he had opposed American involvement in World War I, Randolph was active in the Union for



Democratic Action, an organization that called for the United States to enter the war to defeat fascism. During World War II, Randolph organized protests against racial discrimination in defense industries and segregation in the military. His actions were instrumental in President Roosevelt issuing an executive order banning discrimination in defense industries and in the post-war desegregation of the military. In 1955 Randolph became a Vice-President in the American Federation of Labor – Congress of Industrial Organizations and in 1963 he was a principal organizer of the March on Washington for Jobs and Freedom.

Documents:

The Messenger, July 1918: “We are fighting ‘to make the world safe for democracy,’ to carry democracy to Germany . . . We are conscripting the Negro into the military and industrial establishments to achieve this end for white democracy four thousand miles away, while the Negro at home, through bearing the burden in every way, is denied economic, political, educational and civil democracy.”

The Messenger, July 1919: “The IWW is the only labor organization in the United States which draws no race or color line. There is another reason why Negroes should join the IWW. The Negro must engage in direct action. He is forced to do this by the Government. When the whites speak of direct action, they are told to use their political power. But with the Negro it is different. He has no political power. Therefore the only recourse the Negro has is industrial action, and since he must combine with those forces which draw no line against him, it is simply logical for him to draw his lot with the Industrial Workers of the World.”

Statement on Proposed March on Washington (January 1941): “Negro America must bring its power and pressure to bear upon the agencies and representatives of the Federal Government to exact their rights in National Defense employment and the armed forces of the country. I suggest that ten thousand Negroes march on Washington, D. C. with the slogan: “We loyal Negro American citizens demand the right to work and fight for our country.” No propaganda could be whipped up and spread to the effect that Negroes seek to hamper defense. No charge could be made that Negroes are attempting to mar national unity. They want to do none of these things. On the contrary, we seek the right to play our part in advancing the cause of national defense and national unity. But certainly there can be no national unity where one tenth of the population are denied their basic rights as American citizens.”

Speech at the March on Washington for Jobs and Freedom (August 1963): “We are not an organization or a group of organizations. We are not a mob. We are the advance guard of a massive moral revolution for jobs and freedom. The revolution reverberates throughout the land, touching every city, every town, every village where blacks are segregated, oppressed and exploited. But this civil rights demonstration is not confined to the Negro; nor is it confined to civil rights; for our white allies knew that they cannot be free while we are not. And we know that we have no future in which six million black and white people are unemployed, and millions more live in poverty. Those who deplore our militancy, who exhort patience in the name of a false peace, are in fact supporting segregation and exploitation. They would have social peace at the expense of social and racial justice. They are more concerned with easing racial tensions than enforcing racial democracy.”

Paul Robeson (1898-1976): A Black Life that Mattered

Paul Robeson was an American social activist, actor, singer, lawyer, and All-American athlete. As an activist, he received global recognition, but in the United States he was persecuted for his radical ideas and suspected communist ties. In August 1949, rioters supported by local law enforcement and the KKK prevented him from performing at a concert in Peekskill, New York. In 1950, his passport was revoked by the United States State Department and in 1956 he was forced to appear at a sub-committee hearing of the House Un-American Activities Committee

where he was threatened with indictment for contempt of Congress.

In 1945, Robeson received the NAACP Spingarn medal for outstanding achievement by an African American. In 1978, after his death, he was recognized by the United Nations General Assembly for his efforts challenging apartheid in South Africa. He is a member of the College Football, American Theater, and New Jersey Hall of Fames.



Robeson was born on April 9, 1898, in Princeton, New Jersey. He was the youngest child of Maria Louisa Robeson and Reverend William Robeson, a Presbyterian minister. Reverend Robeson was born enslaved in North Carolina in 1844. In 1901, Reverend Robeson was forced to resign as pastor of the Witherspoon Street Presbyterian Church in Princeton because of his outspoken opposition to racial injustice. Paul Robeson credited his commitment to social justice to the way his father was treated.

During World War II, Robeson help rally Americans to support the war effort. In 1940 he

broadcast and then recorded Ballad for Americans, a song that defined the United States as an inclusive nation committed to rights for all. Although many considered Robeson the country's leading entertainer and he continually performed in benefit concerts, he was sometimes prevented from performing or staying in hotels because of racial segregation. In New York City, Robeson performed at the Polo Grounds, the former stadium of the Giants baseball team and at Lewisohn Stadium on the City College campus, both located in Harlem. Among his other interests, Robeson lobbied to desegregate Major League Baseball.

Robeson's political troubles began at the conclusion of the war. After four African Americans were lynched in July 1946, Robeson met with President Harry Truman. The meeting ended abruptly when Truman declared it was not the right time for a federal anti-lynching law. Robeson responded by founding the American Crusade Against Lynching.

In his testimony before the House Un-American Activities sub-committee, excerpted below from the History Matters website, Paul Robeson accused committee members of being the real Un-Americans and defended fundamental American constitutional rights. James Earl Jones has a narrated version of the testimony available on YouTube.

- https://en.wikipedia.org/wiki/Paul_Robeson
- <http://historymatters.gmu.edu/d/6440>
- <https://www.youtube.com/watch?v=VhnCrHZkgNk>

**Document: Testimony of Paul Robeson
before the House Committee on Un-American
Activities, June 12, 1956**

Source: Congress, House, Committee on Un-American Activities, *Investigation of the Unauthorized Use of U.S. Passports*, 84th Congress, Part 3, June 12, 1956; in *Thirty Years of Treason: Excerpts from Hearings Before the House Committee on Un-American Activities, 1938–1968*, Eric Bentley, ed. (New York: Viking Press, 1971), 770.

**Part 1: “Are you now a member of the
Communist Party?”**

RICHARD ARENS (counsel for HUAC and a former aide to Senator McCarthy): Are you now a member of the Communist Party?

PAUL ROBESON: Oh please, please, please.

CONG. GORDON SCHERER (R-OH): Please answer, will you, Mr. Robeson?

PAUL ROBESON: What is the Communist Party? What do you mean by that?

CONG. SCHERER: I ask that you direct the witness to answer the question.

PAUL ROBESON: What do you mean by the Communist Party? As far as I know it is a legal party like the Republican Party and the Democratic Party. Do you mean a party of people who have sacrificed for my people, and for all Americans and workers, that they can live in dignity? Do you mean that party?

ARENS: Are you now a member of the Communist Party?

PAUL ROBESON: Would you like to come to the ballot box when I vote and take out the ballot and see?

ARENS: Mr. Chairman, I respectfully suggest that the witness be ordered and directed to answer that question.

CONG. FRANCIS WALTER, CHAIRMAN (D-PA): You are directed to answer the question.

PAUL ROBESON: I stand upon the Fifth Amendment of the American Constitution.

ARENS: Do you mean you invoke the Fifth Amendment?

PAUL ROBESON: I invoke the Fifth Amendment.

ARENS: Do you honestly apprehend that if you told this Committee truthfully —

PAUL ROBESON: I have no desire to consider anything. I invoke the Fifth Amendment, and it is none of your business what I would like to do, and I invoke the Fifth Amendment . . . [W]herever I have been in the world, Scandinavia, England, and many places, the first to die in the struggle against Fascism were the Communists and I laid many wreaths upon graves of Communists. It is not criminal, and the Fifth Amendment has nothing to do with criminality. The Chief Justice of the Supreme Court, Warren, has been very clear on that in many speeches, that the Fifth Amendment does not have anything to do with the inference of criminality. I invoke the Fifth Amendment.

Part 2: “To whom am I talking?”

PAUL ROBESON: To whom am I talking?

CONG. WALTER: You are speaking to the Chairman of this Committee.

PAUL ROBESON: Mr. Walter?

CONG. WALTER: Yes.

PAUL ROBESON: The Pennsylvania Walter?

CONG. WALTER: That is right.

PAUL ROBESON: Representative of the steelworkers?

CONG. WALTER: That is right.

PAUL ROBESON: Of the coal-mining workers and not United States Steel, by any chance? A great patriot.

CONG. WALTER: That is right.

PAUL ROBESON: You are the author of all of the bills that are going to keep all kinds of decent people out of the country.

CONG. WALTER: No, only your kind.

PAUL ROBESON: Colored people like myself, from the West Indies and all kinds. And just the Teutonic Anglo-Saxon stock that you would let come in.

CONG. WALTER: We are trying to make it easier to get rid of your kind, too.

PAUL ROBESON: You do not want any colored people to come in?

Part 3: "The reason I am here today"

PAUL ROBESON: Could I say that the reason that I am here today, you know, from the mouth of the State Department itself, is: I should not be allowed to travel because I have struggled for

years for the independence of the colonial peoples of Africa. For many years I have so labored and I can say modestly that my name is very much honored all over Africa, in my struggles for their independence . . . The other reason that I am here today, again from the State Department and from the court record of the court of appeals, is that when I am abroad I speak out against the injustices against the Negro people of this land. I sent a message to the Bandung Conference and so forth. That is why I am here. This is the basis, and I am not being tried for whether I am a Communist, I am being tried for fighting for the rights of my people, who are still second-class citizens in this United States of America. My mother was born in your state, Mr. Walter, and my mother was a Quaker, and my ancestors in the time of Washington baked bread for George Washington's troops when they crossed the Delaware, and my own father was a slave. I stand here struggling for the rights of my people to be full citizens in this country. And they are not. They are not in Mississippi. And they are not in Montgomery, Alabama. And they are not in Washington. They are nowhere, and that is why I am here today. You want to shut up every Negro who has the courage to stand up and fight for the rights of his people, for the rights of workers, and I have been on many a picket line for the steelworkers too. And that is why I am here today."

Part 4: "I belong to the American resistance movement."

PAUL ROBESON: Would you please let me read my statement at some point?

CONG. WALTER: We will consider your statement.

ARENS: I do not hesitate one second to state clearly and unmistakably: I belong to the American resistance movement which fights against American imperialism, just as the resistance movement fought against Hitler.

PAUL ROBESON: Just like Frederick Douglass and Harriet Tubman were underground railroaders, and fighting for our freedom, you bet your life . . . Four hundred million in India, and millions everywhere, have told you, precisely, that the colored people are not going to die for anybody: they are going to die for their independence. We are dealing not with fifteen million colored people, we are dealing with hundreds of millions.

Part 5: “My people died to build this country.”

PAUL ROBESON: In Russia I felt for the first time like a full human being. No color prejudice like in Mississippi, no color prejudice like in Washington. It was the first time I felt like a human being. Where I did not feel the pressure of color as I feel [it] in this Committee today.

CONG. SCHERER: Why do you not stay in Russia?

PAUL ROBESON: Because my father was a slave, and my people died to build this country, and I am going to stay here, and have a part of it just like you. And no Fascist-minded people will drive me from it. Is that clear? I am for peace with the Soviet Union, and I am for peace with China, and I am not for peace or friendship with the Fascist Franco, and I am not for peace with Fascist Nazi Germans. I am for peace with decent people.

CONG. SCHERER: You are here because you are promoting the Communist cause.

PAUL ROBESON: I am here because I am opposing the neo-Fascist cause which I see arising in these committees. You are like the Alien [and] Sedition Act, and Jefferson could be sitting here, and Frederick Douglass could be sitting here, and Eugene Debs could be here . . . [Y]ou gentlemen belong with the Alien and Sedition Acts, and you are the non-patriots, and you are the un-Americans, and you ought to be ashamed of yourselves.

Ralph Bunche (1904-1971): A Black Life that Mattered

In 1950, Ralph Bunche was awarded the Nobel Peace Prize for his work at the United Nations helping former European colonies establish self-government.

Bunche was born in Detroit, Michigan where his father operated a segregated barbershop for white patrons and his mother was a musician. After his parent's death, he was raised by his maternal grandmother, who had been born enslaved. Bunche attended the University of California at Los Angeles and earned Masters and doctoral degrees at Harvard University. Bunche later chaired the Department of Political Science at Howard University; taught at Harvard University; and was a member of the New York City Board of Education. Besides working at the United Nations, he was active in the African-American Civil Rights movement.



Documents

Segregation in Los Angeles (1926)

“I hope that the future generations of our race rise as one to combat this vicious habit at every opportunity until it is completely broken down. I want to tell you that when I think of such outrageous atrocities as this latest swimming pool incident, which has been perpetrated upon Los Angeles Negroes, my blood boils. And when I see my people so foolhardy as to patronize such a place, and thus give it their sanction, my disgust is trebled. Any Los Angeles Negro who would go bathing in that dirty hole with that sign—‘For Colored Only,’ gawking down at him in insolent mockery of his Race, is either a fool or a traitor to his kind.”

Some Reflections on Peace in Our Time (1950)

“In this most anxious period of human history, the subject of peace, above every other, commands the solemn attention of all men of reason and goodwill. Moreover, on this particular occasion, marking the fiftieth anniversary of the Nobel Foundation, it is eminently fitting to speak of peace. No subject could be closer to my own heart, since I have the honour to speak as a member of the international Secretariat of the United Nations. In these critical times – times which test to the utmost the good sense, the forbearance, and the morality of every peace-loving people – it is not easy to speak of peace with either conviction or reassurance. True it is that statesmen the

world over, exalting lofty concepts and noble ideals, pay homage to peace and freedom in a perpetual torrent of eloquent phrases. But the statesmen also speak darkly of the lurking threat of war; and the preparations for war ever intensify, while strife flares or threatens in many localities.

The words used by statesmen in our day no longer have a common meaning. Perhaps they never had. Freedom, democracy, human rights, international morality, peace itself, mean different things to different men. Words, in a constant flow of propaganda – itself an instrument of war – are employed to confuse, mislead, and debase the common man. Democracy is prostituted to dignify enslavement; freedom and equality are held good for some men but withheld from others by and in allegedly “democratic” societies; in “free” societies, so-called, individual human rights are severely denied; aggressive adventures are launched under the guise of “liberation”. Truth and morality are subverted by propaganda, on the cynical assumption that truth is whatever propaganda can induce people to believe. Truth and morality, therefore, become gravely weakened as defences against injustice and war. With what great insight did Voltaire, hating war enormously, declare: ‘War is the greatest of all crimes; and yet there is no aggressor who does not colour his crime with the pretext of justice’.”

Racial Prejudice in America (1954)

“The existence of racial prejudice, the practice of racial or religious bigotry in our

midst today, should be the active concern of every American who believes in our democratic way of life. Such attitudes and practices subvert the foundation principles of our society. They are more costly and more dangerous today than ever before in our history. Indeed, it is impossible to calculate the tremendous costs to the nation of such attitudes and their shameful manifestations. They are a seriously divisive influence amongst our people. They create resentment, unrest and disturbances in our communities. They deprive us of our maximum national unity at a time when our way of life and all that we stand for is gravely threatened from without. They prevent us from using a substantial part of our manpower effectively, even though we are seriously short of manpower, to meet the challenge confronting us from an external world.”

Letter to 4th graders (1964)

“The habit of always looking on the bright side of things may make one appear naive now and then, but in my experience it is the best antidote for worry and ulcers. I am often called an optimist. No doubt I am; but if so, it is by training rather than by nature - my mother’s training. I am convinced that nothing is ever finally lost until faith and hope and dreams are abandoned, and then everything is lost. This, I feel, is what my mother meant.”

Fannie Lou Hamer (1917-1977): A Black Life that Mattered

Fannie Lou Townsend’s parents were sharecroppers on the Marlow Plantation in the Mississippi River delta region of Sunflower County, Mississippi. Fannie Lou was the youngest of her parent’s twenty children. As a child, Hamer helped her family pick cotton and grow corn. She was only able to attend school until sixth grade. In 1945, Fannie Lou married Perry Hamer, a tractor driver and sharecropper on the Marlow plantation. The couple never had children.

In 1961, Hamer had a hysterectomy and was sterilized without her consent. It is suspected this was part of a plan by the State of Mississippi to reduce the number of poor blacks in the state.

In 1962, after participating in a bus trip organized by the Student Nonviolent Coordinating Committee (SNCC) to register African-Americans voters, Fanny Lou Hamer was recruited to work for that organization. Her demand to vote led to threats on her life and the lives of family members and she was forced to move away to protect them.

In June 1963, Fanny Lou Hamer was arrested on a false charge and severely beaten by police in Winona, Mississippi. In 1964, she helped found and was elected vice-chair of the Mississippi Freedom Democratic Party. On August 22, 1964, Hamer addressed the Democratic National

Convention in Atlantic City, New Jersey where she challenged Mississippi's all-white and anti-civil rights delegation. Hamer ran for Congress in 1964 and 1965, and in 1968 was a member of Mississippi's official delegation to the Democratic National Convention. She died of heart failure in 1977.

This biography of Fannie Lou Hamer is drawn from a number of online sources including Timeline, Wikipedia, and American Public Media. It concludes with excerpts from her testimony at the 1964 Democratic Party presidential nominating convention and a speech she delivered in Harlem, New York in December 1964.

https://en.wikipedia.org/wiki/Fannie_Lou_Hamer

<https://timeline.com/hamer-speech-voting-rights-d5f6ddc7470a>

Documents:

Fannie Lou Hamer testifies before the Credentials Committee of the Democratic National Convention in Atlantic City, New Jersey (August 22, 1964)

<http://americanradioworks.publicradio.org/features/sayitplain/flhamer.html>

“My name is Mrs. Fannie Lou Hamer, and I live at 626 East Lafayette Street, Ruleville, Mississippi, Sunflower County, the home of Senator James O. Eastland, and Senator Stennis. It was the 31st of August in 1962 that eighteen of us traveled twenty-six miles

to the county courthouse in Indianola to try to register to become first-class citizens. We were met in Indianola by policemen, Highway Patrolmen, and they only allowed two of us in to take the literacy test at the time. After we had taken this test and started back to Ruleville, we were held up by the City Police and the State Highway Patrolmen and carried back to Indianola where the bus driver was charged that day with driving a bus the wrong color.

After we paid the fine among us, we continued on to Ruleville, and Reverend Jeff Sunny carried me four miles in the rural area where I had worked as a timekeeper and sharecropper for eighteen years. I was met there by my children, who told me that the plantation owner was angry because I had gone down to try to register. After they told me, my husband came, and said the plantation owner was raising Cain because I had tried to register. Before he quit talking the plantation owner came and said, "Fannie Lou, do you know - did Pap tell you what I said?" And I said, "Yes, sir." He said, "Well I mean that." He said, "If you don't go down and withdraw your registration, you will have to leave" . . . And I addressed him and told him and said, "I didn't try to register for you. I tried to register for myself." I had to leave that same night.

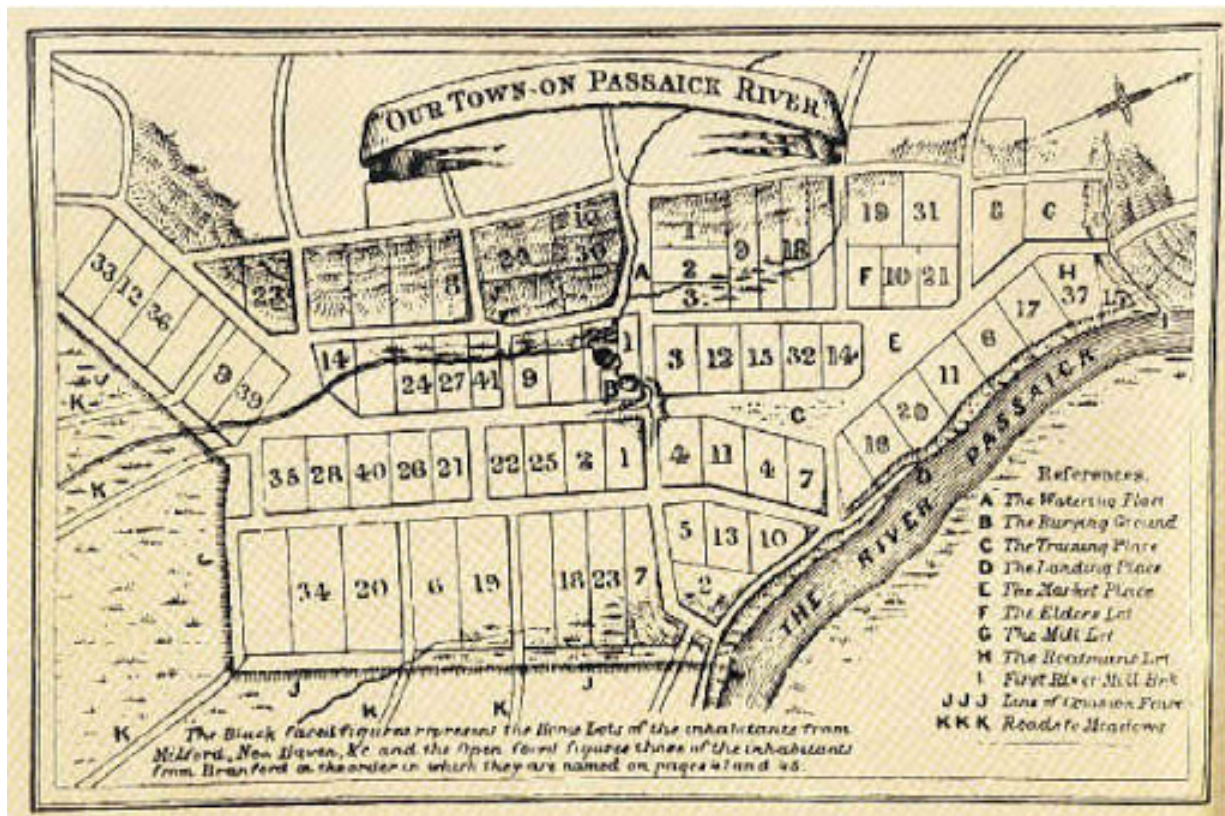
June the 9th, 1963, I had attended a voter registration workshop; was returning back to Mississippi. Ten of us was traveling by the Continental Trailway bus. When we got to Winona, Mississippi . . . I stepped off of the bus to see what was happening and

somebody screamed from the car that the five workers were in and said, "Get that one there." When I went to get in the car, when the man told me I was under arrest, he kicked me. I was carried to the county jail . . . And it wasn't too long before three white men came to my cell . . . I was carried out of that cell into another cell where they had two Negro prisoners. The State Highway Patrolmen ordered the first Negro to take the blackjack. The first Negro prisoner ordered me, by orders from the State Highway Patrolman, for me to lay down on a bunk bed on my face. I laid on my face and the first Negro began to beat. I was beat by the first Negro until he was exhausted. I was holding my hands behind me at that time on my left side, because I suffered from polio when I was six years old. After the first Negro had beat until he was exhausted, the State Highway Patrolman ordered the second Negro to take the blackjack . . . Is this America, the land of the free and the home of the brave, where we have to sleep with our telephones off the hooks because our lives be threatened daily, because we want to live as decent human beings, in America?"

"I'm Sick and Tired of Being Sick and Tired," Harlem, New York (Dec. 20, 1964)

<https://awpc.cattcenter.iastate.edu/2019/08/09/im-sick-and-tired-of-being-sick-and-tired-dec-20-1964/>

"For three hundred years, we've given them time. And I've been tired so long, now I am sick and tired of being sick and tired, and we want a change. We want a change in this society in America because, you see, we can no longer ignore the facts and getting our children to sing, "Oh say can you see, by the dawn's early light, what so proudly we hailed." What do we have to hail here? The truth is the only thing going to free us. And you know this whole society is sick . . . But this is something we going to have to learn to do and quit saying that we are free in America when I know we are not free. You are not free in Harlem. The people are not free in Chicago, because I've been there, too. They are not free in Philadelphia, because I've been there, too. And when you get it over with all the way around, some of the places is a Mississippi in disguise. And we want a change. And we hope you support us in this challenge."



Poverty and Child Labor in Gilded Age and Progressive Era New York City

John Louis Recchiuti

Why are people poor? What can be done to protect children who are growing up in impoverished households? These were central questions in Progressive Era New York City and across the country as they remain today. In this workshop your group will be assigned a particular perspective on poverty and child labor and develop

arguments championing that perspective. You may find the perspective you are asked to argue to be precisely the opposite of your own view on the subject. The goal is to build-out elements in the debate so that we can gain insight into the public policy challenges surrounding poverty in turn-of-the-twentieth century New York City. Your

final product will be testimony before “The New York City Commission on Poverty and Youth.” Your group’s testimony should be based on material provided in this package and any additional sources you wish to consult.

Group Perspectives:

- **Group 1:** “The Undeserving Poor and the Deserving Poor”
- **Group 2:** Family, Faith, Education, and Work — “No government assistance!”
- **Group 3:** Our Responsibility as Consumers
- **Group 4:** The Need for Mothers’ Pensions
- **Group 5:** State Governments are the proper venue for laws against child labor and for child education.
- **Group 6:** Federal Child Labor Laws must be Passed



Working at Home. National Child Labor Committee

Background: New York City History

Source: J. Recchiuti (2007). *Civic Engagement: Social Science and Progressive-Era Reform in New York City*. University of Pennsylvania Press.

At the turn of the twentieth century New York City had evolved from its early seventeenth century beginnings as a Dutch harbor-colony into an international center of finance, commerce, manufacture, and culture – competing on the world stage with London, Paris, and Berlin. The Brooklyn

Bridge was completed in 1883. The Statue of Liberty, arrived from Paris, was installed in 1886. The Washington Arch at Washington Square Park went up in 1889. Carnegie Hall opened in 1893. The first subway line opened in 1904. And, the city rose vertically: the 1902 21-story steel-framed Flatiron Building was eclipsed in 1913 by the 60-story Woolworth Building. Henry Frick, Henry Phipps, the Vanderbilts, and Andrew Carnegie built mansions along Fifth Avenue. While, at the same time, many New Yorkers lived in squalor. Tens of thousands of New Yorkers lived in ill-

lighted, overcrowded tenements, many without running water, flush toilets, or electricity.

New York City was, in these years, the world's largest port, and served as the point of entry for many of the nation's eighteen million immigrants in the quarter century before the First World War. By 1910, 87 percent of the 4,767,000 people in Greater New York were immigrants or the children of immigrants.

In today's Gotham there are few factories, but in the early 1900s there were 30,000 manufacturers in the City, employing more than 600,000 workers, and New York City ranked first in the nation's industrial output. The Lower East Side, around Rivington Street, was an immigrant hub, its immigrant population in the late 1880s and early 1890s mainly Germans, Poles, Russian Jews, and Rumanians. A young woman, Helen Moore, a volunteer among the poor, wrote in 1893 of "fermenting garbage in the gutter and the smell of stale beer" and "a long panorama of heart-rending sights":

"Every window opens into a room crowded with scantily-clothed, dull-faced men and women sewing upon heavy woollen coats and trousers. They pant for air, the perspiration that drops from their foreheads is like life-blood, but they toil on steadily, wearily.... From a political, sanitary, and educational point of view it [the Tenth Ward] is the worst ward in the city, and social statistics offer no parallel in any city."

The Lower East Side was, the urban historian Kenneth T. Jackson notes, "The most crowded neighborhood in the world." It had only private charity — often from churches and synagogues — and some municipal sponsored free coal for heat. (Federal veterans' pensions did supply aid for that fraction of the population who had served the Union army in the Civil War, but most of the city did not qualify.) In the long tradition of private or county-sponsored relief, places of confinement, such as prisons, orphanages, asylums, and almshouses sheltered those in need and in distress.

A. Poverty in the City

In 1910 in New York City, tens of thousands of children labored for pennies an hour in many the c. 12,000 tenement sweatshops licensed by the state. "Our little kindergarten children at Greenwich House (located near Greenwich Village in lower Manhattan)," Mary Simkhovitch, the settlement's founder and head resident, wrote, "go home from school to help make artificial flowers and as late as eleven o'clock at night we have found their baby fingers still fashioning the gay petals."

Around the country, "Boys of 10 years were common in the blinding dust of coal breakers, picking slate with torn and bleeding fingers, or sweltering all night in the glare of the white-hot furnace of the glasshouse; the incarceration of little 10-year-old girls in the dust-laden cotton mills of the South or the silk mills of Pennsylvania for 12 hours a day was looked

upon with approval or indifference; tobacco and cigarette factories, canneries, sweatshops, the street trades, and the night messenger service all took unchallenged toll from schoolhouse, playground, or cradle.”

In 1904 Columbia University professor Henry Seager wrote, “It might be thought that considerations of common humanity would lead employers of children to fix hours and other conditions of employment that would not be injurious to them.” “Unfortunately,” “this is not the case,” he wrote. It was a “cruelty,” he said, “not only of employers, but even of [the children's] own parents.”

B. Corruption

New York City’s government was corrupt. Tammany Hall battled with reformers in the late nineteenth and early twentieth centuries (Tammany Hall was not vanquished until 1966). In a memorable example of corruption in city government a student in the Manhattan-based “Training School for Public Service” (founded in 1911) recounted his first assignment at the School:

“That assignment was to go to the City Hall and attend the meeting of the City Council; I was told to walk in and take my seat at the press table. I was a complete stranger in New York and had some difficulty in finding the City Hall and where the council met. The only thing the council did that morning was to discuss some routine matters and pass one resolution appropriating \$25,000 for the paving of a

certain street. I returned to the office of the [Training School] and handed in my report, thinking that the task was ended. The next morning my assignment was to locate that street and to see if it needed paving. The street was more difficult to find than the City Hall but I finally located it over on the east side. I found that it had never been paved. I made this report in writing, feeling that my task was ended. The next morning my assignment was to go to the city clerk's office and search the records to see if the street had ever been paved before. I discovered that the street every year for 25 years had been paved.”

C. Children in the City

As in today’s New York City, children in the late 1800s and early 1900s had a broad range of experiences, experiences that often depended on their socio-economic class. Edwin Seligman, future Columbia professor of economics, was born and raised in Manhattan—the child of a wealthy German-Jewish family. Seligman was tutored as a child by the children’s author Horatio Alger, famous for his rags-to-riches stories—in which a poor but honest, industrious, and frugal lad finds himself, by dint of pluck and not a little luck, happy, married, and wealthy by story's end. Seligman’s own family history, and his childhood experiences in New York City, in many ways mirrored Horatio Alger’s stories of childhood flourishing.

But in that same city, and in these same years, on streets near Greenwich Village, the social settlement activist Mary

Kingsbury Simkhovitch wrote (in November 1903): "A neighbor's child was burned to death alone in a tenement house. A man was stabbed on election night by a drunken comrade. On Cornelia Street...the [Irish and Italian] Jones Street boys are fighting the colored boys nightly with one or two really serious results." And, a "Jewish girl, sixteen years old," was told by an employment agent that "she was going to a restaurant to work for two dollars a week and tips," discovered that she was to be sent to a brothel instead. The girl was saved when an unidentified "assistant" paid ten dollars to the agency for her release.

"CHILD LABOR IN NEW YORK," *New York Times*, January 12, 1903, pg. 8.

A petition with numerous signers, many of them persons of experience and authority in such matters, has been submitted to the Legislature for amendments to the laws regulating child labor and providing for compulsory education.

The chief complaint brought forward by the petitioners is that the two laws do not agree, and the discrepancies interfere with the enforcement of each. The compulsory education law, for instance, requires as to children of twelve years of age merely that they shall attend school eighty days. The child labor law requires that children shall not work until they are fourteen years of age. If the former law required compulsory schooling until fourteen, the enforcement of the latter, it is believed, would be much more

practicable. On the other hand, an amendment to the school law requiring school attendance at an age earlier than eight, as at preset, would also help. Amendments are also proposed prohibiting vacation work for children of twelve, making the ten-hour limit strict without reference to shorter hours on Saturdays, including street work in the occupations forbidden under fourteen, requiring a child's name when employed to appear on a pay roll, and requiring a certificate of ability to read and write as a condition of lawful employment.

These, as we understand them, are the points made in the petition, but that document is loosely drawn and not easily interpreted. Probably amendments are needed to the laws. These should be carefully studied and collated by a competent lawyer, and such recommendations should be made perfectly clear to the Legislature.

Group 1:"The Undeserving Poor and the Deserving Poor"



Josephine Shaw Lowell

You are assigned to give testimony to “The New York City Commission on Poverty and Youth.” Your group will explain its view that government does harm if it gets involved in aiding poor men and women whose poverty arises because they are “indolent” (lazy). Your group will refer to these men and women as “the undeserving poor.” You will report to the “Commission” as Mrs. Lowell and members of her Charity Organization Society of the late 1800s. You believe the “Undeserving Poor” must be offered jobs and not given “alms” (money). The poor need to learn the discipline of work, and private organizations such as the Charity Organization Society can help them get in the habit of work. Children who watch their parents work hard and take moral responsibility for their lives are likely

themselves also to become responsible, hardworking citizens. Society needs to teach the underserving poor to take responsibility for their own lives. They must overcome their indolence, alcoholism, or drug dependency. The undeserving poor need to get a job!

Josephine Lowell founded the Charity Organization Society (COS) in the late nineteenth century. The COS sent “friendly visitors” into New York City’s poor neighborhoods. “Friendly visitors” used questionnaires to determine whether a poor man or woman deserved Charity Organization Society support. “Friendly visitors” went into apartments of the poor and asked questions. If the poor person was judged “undeserving” (that is, undeserving of being given money by the COS—for example, the “friendly visitor” might see evidence of alcohol or abuse) then the poor person would be refused alms.

Josephine Lowell said “recipients of alms become dependent, lose their energy, are rendered incapable of self-support, and what they receive in return for their lost character is quite inadequate to supply their needs; thus they are kept on the verge almost of death by the very persons who think they are relieving them.”

Josephine Lowell continued “It is the greatest wrong that can be done to him to undermine the *character* of a poor man--for it is his all”; “almsgiving and dolegiving are hurtful--therefore they are not charitable”; “the proof that dolegiving and almsgiving do

break down independence, do destroy energy, do undermine character, may be found in the growing ranks of pauperism in every city, *in the fact that the larger the funds given in relief in any community, the more pressing is the demand for them*, and in the experience and testimony of all practical workers among the poor.” (NOTE the importance of this last sentence: Lowell is arguing that when we as a society give out money to those who won’t work—as ‘welfare’ or alms—we find that more and more (and ever more) money is demanded by them.

Lowell did fault “the pressure of the unjust social laws and legislative enactments which produce hardship and cause more people to become idlers than would otherwise be the case,” but, “the usual cause of poverty,” she wrote, “is to be found in some deficiency--moral, mental, or physical--in the person who suffers.”

The Charity Organization Society’s “Friendly Visitors” assessed the worthiness of each individual poor person who applied to it for aid, and also lectured the poor--and tried to find them jobs. The COS even hired many of the poor. Women deemed employable were sent to wash and iron at a Charity Organization Society laundry that opened in 1889 at 589 Park Avenue and moved to the Society’s Industrial Building at 516 West 28th Street in 1900. By the early 1900s the laundry was training eighty or ninety women a month. The system began first “over steaming wash-tubs, advances them to starching and ironing, and graduates

them with a recommendation after thorough instruction in the ironing of filmy lace curtains and finest linen.”

The Charity Organization Society also opened a wood yard in 1884 on East 24th Street, where young men were sent to test their willingness to work. The Society sold tickets to the charitable for them to offer to street beggars in lieu of cash--each ticket entitled its bearer to a day’s work in the wood yard. Beggars who showed themselves willing to work were placed--as jobs became available--as domestic servants, factory workers, janitors and furnace men, messengers and delivery boys, porters, watchmen, drivers, dishwashers, bootblacks, and the like. The Charity Organization Society functioned, in this way, as an employment agency.

The Charity Organization Society did not content itself with its private activities but took public action against what it perceived as New York City’s indiscriminate charity. When the city persisted in distributing free coal to the poor (a practice it had begun in 1875), the COS lobbied legislators and the practice stopped. It even urged the municipal government to follow the European practice of giving lengthy prison sentences to vagrants and street beggars. And, when, in 1904, “a flurry of excitement over children who go breakfastless to school” created a movement to provide “free meals” at public expense, the Charity Organization Society opposed it in hearings before the city’s special committee of the Board of Education.

Two years later, another proposal was offered to “give eye-glasses to all for whom they were prescribed” among the city's school children, and the Society took a stand against it as “certainly unnecessary” “in view of the admitted ability of parents in the very great majority of all cases to take care of their own children.” Although, the COS was stern but not heartless: it would “supply the needs of any child” whose family was truly unable to feed them or buy eyeglasses. (And, to be fair to Lowell, by the end of the century she was, increasingly asserting the need for some government assistance to the poor.)

Group 2: Family, Faith, Education, and Work — “No government assistance!”



John W. Burgess

You are assigned to give testimony to “The New York City Commission on Poverty and Youth” from the following perspective. You will explain the view held by Columbia University political scientist John W. Burgess that poverty will best be

addressed and curtailed through faith, family, education, and individual moral responsibility. John W. Burgess was a political conservative who believed, as he wrote in 1912: “We dare not call anything progress . . . which contemplates . . . the expansion of governmental power.” He argued that “improvement and development of -- the system of popular education, -- revival of the influence of religion, --the restoration of a better family life, producing a more enlightened individual conscience and a more general conscientiousness would . . . be the truer way, the American way, the real progressive way of overcoming the claimed failure of our system.” In his writings, Burgess advocated government by the elite. “It is difficult to see why the most advantageous political system, for the present, would not be a democratic state with an aristocratic government, provided only the aristocracy be that of real merit, and not of artificial qualities. If this be not the real principle of the republican form of government then I must confess that I do not know what its principle is.”

Burgess also held racist ideas. He believed “Teutonic nations are particularly endowed with the capacity for establishing national states . . . they are intrusted [*sic*], in the general economy of history, with the mission of conducting the political civilization of the modern world.” In a book on Reconstruction after the Civil War he wrote “black skin means membership in a race of men which has never of itself succeeded in subjecting passion to reason,

has never, therefore, created any civilization of any kind.”

Group 3: Our Responsibility as Consumers



Florence Kelley

Your Group is assigned to give testimony to “The New York City Commission on Poverty and Youth,” from the perspective that each of us as consumers can end poverty by buying goods and services made by workers being paid a living wage. This means buying from stores, farms, and manufacturers that pay a living (good/high) wage to employees — and from employers who do not hire children. If we will each buy goods and services made by workers (especially unionized workers) we can, by our individual shopping habits, reduce poverty among the working class--and end child labor (because working adults will be earning a living wage and will be able to afford to send their kids to school instead of into the factories to earn money to supplement parents’ low wages). Your group will argue from the perspective of Florence Kelley’s National Consumers’ League headquartered in New York City.

Under Kelley’s leadership the Consumers’ League worked against industrial sweatshops and against sweated labor in tenements, it sought an end to child labor, and to excessive hours and night work for women. In 1904 the League published a “Standard Child Labor Law” intended as a model for uniform laws across the country. A “Consumers’ League label” was affixed to articles “made under conditions approved by the League” and the League published a “White List” (the reverse of a blacklist) of recommended retail stores, where working conditions were, by League standards, fair. Kelley also championed state and federal minimum wage laws, and laws to regulate hours of labor, but she urged that we, individually, as consumers must also do our part by buying goods made by workers paid a living wage.

In 1907, Florence Kelly argued “An association of persons who in making their purchases strives to further the welfare of those who make or distribute the things bought. The act of shopping seems to many trivial and entirely personal, while in reality it exerts a far reaching, oft-repeated influence for good or evil.” Kelley also wrote “the interest of the community demands that all workers should receive, not the lowest wages, but fair living wages . . . Responsibility for debilitating workplace conditions “rests with the consumers who persist in buying in the cheapest markets regardless of how cheapness is brought about.”

Frances Perkins, secretary of the New York branch of the Consumers' League and later United States Secretary of Labor in Franklin Delano Roosevelt's administration), wrote "The Consumers' League is an organization of persons who wish to improve the industrial conditions by utilizing the shopping power, the buying power of the consumers, who are banded together, that is, by pledging themselves in their shopping to do their buying in such a way as to improve conditions, rather than make them worse."

According to Florence Kelley pensions would "lift the burden from the widowed mother by giving her, as her right and not as the dole of a private charity...an allowance out of public funds on condition that she stay in her home and keep her children at home and in school." Jean M. Gordon, a National Child Labor Committee member, wrote in *The Child Labor Bulletin*: "I contend it is just as much the duty of the State to pension dependent mothers as dependent veterans. Certainly the mother does as much for the country in rearing her children as the veterans did in killing her sons!"

Group 4: The Need for Mothers' Pensions

"Public aid would have to be administered with intelligence and care," Mary Simkhovitch wrote in an essay, "Women's Invasion of the Industrial Field." "But the difficulty of developing the technique of such a plan is not to be compared with the difficulty the state will

meet through the inadequate care of families."

Your group will give testimony to "The New York City Commission on Poverty and Youth" explaining that mothers in single-headed households (households in which a father is not present) must be provided with money from New York City and New York State so that these mothers can feed, clothe, and shelter their children. In the early twentieth century the term "pension" was used in the context of giving people state tax dollars — there were, for example, Civil War Pensions in which former Union soldiers from the Civil War were given old age pensions. Your group will urge the Commission to create a system of Mothers' Pensions (money the state will give single moms to help them raise their children). Your position is that private charity organizations alone simply cannot feed and clothe all needy children.

Group 5: State Governments are the proper venue for laws against child labor and for child education.



Edgar Gardner Murphy

In your testimony to “The New York City Commission on Poverty and Youth,” you will argue that individual states, not the federal government, must pass laws to regulate child labor. You are in agreement with Edgar Murphy and his allies that child labor laws are the responsibility of individual state governments only. Edgar Murphy’s argument was grounded in federalism. Federalism is the view that powers not granted by the Constitution to the Federal government are powers that are retained by individual state governments. Since the regulation of child labor was not listed in the U.S. Constitution as a power of the Federal government, Child Labor must fall under the regulatory power of individual State governments.

Edgar Murphy was an Episcopal minister from the South and the first secretary of the National Child Labor Committee. In 1903, Murphy wrote “The conditions of industry vary so greatly and so decisively from state to state and from locality to locality that the enactment of a federal child labor law, applicable to all conditions and under all circumstances, would be inadequate if not unfortunate.”

Murphy claimed he was “interested in the question of child labor, not merely because I have photographed children of six and seven years whom I have seen at labor in our factories for twelve and thirteen hours a day, not merely because I have seen them with their little fingers mangled by machinery and their little bodies numb and listless with exhaustion, but because I am not willing that our economic progress

should be involved in such conditions; and because . . . I am resolved to take my part, however humbly, in the settling of the industrial character of our greatest industry . . . I believe that an intelligent moral interest in the conditions of the factory, and the jealous guarding of its ethical assumptions, will minister not merely to the humanity of its standards and the happiness of its operatives, but to the dignity, currency and value of its properties.”

Group 6: Federal Child Labor Laws must be Passed



Samuel McCune Lindsay

Your group will testify to “The New York City Commission on Poverty and Youth” that a Federal Child Labor law is needed. You will advise the Commission to support passage of the Keating-Owen Child Labor Bill, a 1916 bill that would regulate

child labor from the federal level by forbidding the interstate shipment of products of child labor.

Samuel McCune Lindsay, Professor of Social Legislation at Columbia University argued at the 1911 National Child Labor Committee conference: "Is it not our duty to seek for greater uniformity in the protection of working children, so that the children of all states may enjoy the same rights to a normal childhood, to life, education and leisure, to a time for play, a chance to grow and an opportunity to develop their best abilities whether they are raised in Alabama or Pennsylvania, in Georgia or Massachusetts, in Texas or Ohio? It is precisely to promote and secure this equality of opportunity for all American children that we are organized as a National Child Labor Committee [and therefore a FEDERAL LAW making child labor illegal is needed]."



Book Reviews

Bryan Stevenson: *I Know This to be True:
On Equality and Social Justice*



**(Review by Hank Bitten, NJCSS
Executive Director)**

I am a history teacher who wanted to learn about the perspectives of racial inequality and social justice as a result of the events during the summer of 2020. Although I have a strong content background in the history of African Americans, slavery, reconstruction, prejudice and discrimination, constitutional law, the economics of poverty, and human rights, I never taught a course on social inequality, criminal justice, or how to address problems in this area.

A former student, Dr. Christopher Borgen, who is a law professor at St. John's University, introduced me to the Equal Justice Initiative and its founder, Bryan Stevenson. After visiting the [EJI website](#) and learning from others that Bryan Stevenson was a past speaker at an NCSS convention, I read his book, all 66 pages in about 30 minutes!

The book was different from what I was expecting. When I read the description on

the Amazon website, I was expecting stories of convicted felons on death row who were falsely accused and then represented by Dr. Stevenson and the Equal Justice Initiative. Instead, I discovered that I shared the same hopes, values, and mission as Bryan Stevenson, even though our life experiences were very different. The things we shared were loving grandmothers, disappointing high school educational experiences, religious faith, and a calling to help people by making a difference in their lives. My world view that we are placed into situations by circumstance (or divine intervention) was reinforced in the 66 pages of what I read.

Bryan Stevenson lived in a rural town in southern Delaware from 1959 until he graduated from Eastern University (PA) in 1977. He attended the Kennedy School of Government at Harvard where he earned a Master of Arts degree in Public Policy and a Juris Doctor degree from Harvard Law School. After moving to Atlanta, he was an attorney with the Southern Center for Human Rights in 1989 he founded the non-profit law center, Equal Justice Initiative in Montgomery. His life's work is committed to eliminating life-without-parole sentences and capital punishment for juveniles. The Equal Justice Initiative have won reversals or release for 135 wrongly convicted death row prisoners.

The EJI opened the [Legacy Museum](#) in 2018 in Montgomery, Alabama to focus on racial inequality and the challenges of race discrimination in the criminal justice system in the United States. The current digital

exhibits on racial justice, Reconstruction, and criminal justice reform are informative.

As a white, middle class, educated person living in a suburban community, my wife and I taught our children and now we are teaching our grandchildren that the police are your friend. We instill in them that if you are ever in trouble to seek the advice of the police who are easily recognized by their uniforms. This is teachable because all of us deserve to be treated equally! The book provides examples of how “our society applies a presumption of dangerousness and guilt to young black men, and that’s what leads to wrongful arrests and wrongful convictions and wrongful death sentences, not just wrongful shootings.” The example of injustice is the story of Walter McMillian who was sentenced to death in 1986 for the murder of Ronda Morrison, an eighteen-year old white woman. He was treated unfairly because he was targeted, the victim of false testimonies, convicted of a life sentence by an all-white jury, and then this sentence was changed to the death sentence by judicial override. This short book emphasizes the power of mercy and redemption and how simple interventions based on perseverance can lead to justice and goodness and change lives.

The K-12 educational experience of Bryan Stevenson gave me a different perspective of my own experiences. I was educated in the Paterson Public Schools from 1952-1964. I went to overcrowded schools, we were attacked by black teenagers from the other side of the real estate dividing line, lacked a

college preparatory experience even though I was in the Academic program, and skipped two years graduating at age 16. Bryan Stevenson’s experience was similar and yet opposite. Although he went to school a decade later, his mother and grandmother were anxious every day about his experiences in an integrated school. Both of our mothers and grandparents were influential in teaching us to read (newspapers and encyclopedias) and we were both the first in our families to attend and graduate from college.

The second perspective I gained from this book was first introduced to me in *Race Matters* by Cornell West. I read this book in the 1990s and the narrative demonstrated by African Americans through all the years of segregation, insecurity, and prejudice is one of love, hope, and a desire for acceptance. During the current national dialogue of racial inequality and social injustice, I think back to my first years as a teacher at Martin Luther High School in Maspeth, Queens. This was the year of the strike by teachers in the New York Public Schools and the year that neighborhood schools ended and busing to integrated schools began. As a new teacher, I was instructed to start an African American History course, even though college courses in this field were rare and not part of my education. As a result, I learned with my students, enrollment increased to multiple sections, and my students taught me about their experiences in East New York, (and other communities), threats against them on public transportation, and the difficulty in finding

work. I also learned about the experiences of their parents in the workforce at a time when the Bakke decision by the Supreme Court challenged the validity of minority quotas.

The third perspective, the one that motivated me to write this book review, was the role and influence of the church and the driving values that motivated the life work and decisions of Bryan Stevenson. I discovered in this narrative the importance of social and emotional learning, that solutions are always a process rather than an answer, and the importance of teachers in educating students.

It is important for teachers to understand the narrative of fear. This is evident in the restrictions of the plantation, denial of literacy, and Jim Crow segregation. It is also evident in the classification of drug addicts and users as criminals instead of individuals with a sickness or mental health condition. Fear is a powerful force in the human condition. We are taught to fear the consequences of breaking laws and rules as well as fearing failure.

It is equally important for teachers to teach and be a voice of hope and help. The social studies teachers I am privileged to know want to make a positive difference in the lives of their students. This is why civic education and historical context is important to them because the context supports equality, freedom, respect, justice, respect, and human rights. These are the threads that weave every day in the lessons of ancient societies, the Enlightenment, totalitarian rulers, colonial America, abolition, suffrage,

Reconstruction, the New Deal, Fair Deal, Great Society, and the American Dream.

The impressive personal story of Bryan Stevenson is one of notable accomplishments but the difference he has been able to make in the lives of people through the Equal Justice Initiative is very similar to the impactful stories of teachers. Although our calling is to teach social studies, we are also teachers of life skills, the extraordinary lessons of handling crises, and how to persevere through the frustrations of declining test scores and disappointments. Teachers are always modeling resilience, perseverance, and help.

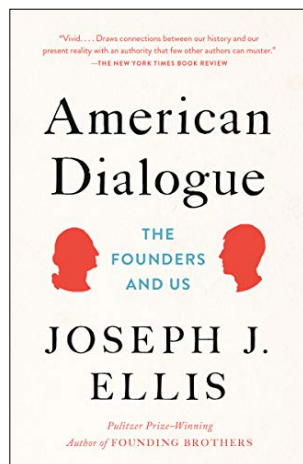
Another lesson that was reinforced for me through this book was the concept of leadership. Leadership in the classroom is demonstrated by getting our students to support common goals of listening to others, searching for the truth, asking questions, doing our best, and supporting each other. Bryan Stevenson also includes speaking out for what is right! This includes making our classrooms and schools free from fear and anger, free from complacency and ignorance, and places where students feel comfortable to ask questions, learn different perspectives, and respect the competing ideas that are inherent in a democracy.

There are many lessons throughout this book and they will speak to each person in a different way. Regarding civic engagement, it is important to follow the calling in one's heart in addition to their cognitive knowledge of what needs to be changed. It also means to think small when there are big

problems. Bryan Stevenson lives in a state with a very high poverty rate and a record of harsh punishments against people. The lesson I came away with is to make a difference where I can, even if it is in the lives of just a few. For your students, let them know that they are witnesses to everything they see - bullying, sexism, injustice, inequality, favoritism, patronizing, cheating, lying, exaggerating, complacency, etc.

The book takes only a few hours to read but the messages in the book will last a long time!

American Dialogue: The Founders and Us
by Joseph J. Ellis.



(Review by James J. Carpenter)

While ordering lunch at a deli in South Carolina, the young cashier noticed I had a book with me. “Whatcha readin’?” he asked. “A book on American history” I responded. He then went on to lament how history is being deemphasized in school and to question how were we to avoid repeating

the errors of the past if we don’t know what they were. The book I had that day was *American Dialogue* by Joseph J. Ellis. Ironically, Ellis’ book deals in part with the very issue the young man raised; namely, what we can learn from the “ongoing conversation between past and present” (p. 4). I must confess I am a fan of Ellis’ writing and have read several of his books on early American history. The sub-title to his latest work, *The Founders and Us*, especially piqued my interest. Was this another attempt at deciphering the intent of the founders as it pertains to current issues or was it something else? As I read each chapter, I discovered this work was significantly more and I saw important connections for classroom teachers.

Following a preface, Ellis divides four chapters into two parts each: Then and Now. Each chapter focuses on what he identifies as four enduring issues that are more salient and challenging in the first quarter of the twenty-first century. Ellis establishes the historical foundation for each subject and then examines the complexity of each in the context of a divisive political climate complicated by domestic and international obstacles. Acknowledging that a true conversation with the founders is obviously impossible, he attempts to connect their concerns regarding these controversial topics with those of modern America. Hence, his use of the term dialogue in his title. The four areas he identifies are race, equality, law, and foreign policy. In each case, Ellis chooses one member of the founding generation as the central figure

with whom to engage in his “dialogue”: For race, it is Thomas Jefferson; for equality he chooses John Adams; James Madison is his focus for law; and for our diplomatic relations abroad he uses George Washington. In the Now portions of each chapter, Ellis situates each current issue “as recent entries in long-standing patterns” (p. 8). His choice of both issues and founders reflect, he argues, “what is still an ongoing argument about our destiny as a people and a nation” (p. 7). Ellis’ final chapter is an epilogue he uses to discuss the successes and failures of early American leadership because he believes “the founders managed to maximize the creative possibilities of their time more fully than any subsequent generation of political leaders in American history” (p. 228).

His discussion of each issue is both insightful and challenging. For example, choosing Jefferson for his chapter on race is perfect given Jefferson’s conflicted and apparent hypocritical relationship with slavery and African Americans. Ellis argues that Jefferson’s criticism of slavery “operated at an elevated region of his mind, which never descended to the ground that he walked and that his slaves at Monticello worked” (p. 22). He was incapable, according to Ellis, of imagining a biracial society, let alone a multiracial one. In the modern context, this darker element of Jefferson’s legacy is reflected in a more subtle version of racism fueled “by white assumptions of black inferiority” (p. 58). The resurgence of more strident voices on this issue only complicate the fulfillment of

the democratic ideal of racial equality as implied, if not expressed, by Jefferson’s words in the Declaration of Independence. In examining equality, Ellis compares the views of John Adams with those same famous words: “all men are created equal.” He portrays Adams as more of a realist or even a cynic who “insisted that inequality was the natural condition of mankind.” Not only did Adams mean differences in physical and mental attributes, he also believed distinctions based on money and social class “always were and always would be a permanent fixture in all societies on earth, including the aspiring republic called the United States...” (p.81). In twenty-first century America, Ellis argues “we currently inhabit a second Gilded Age” characterized by “unacceptable levels of economic inequality” (p. 114); A result Adams “tried to tell us ... was virtually inevitable over two centuries ago” (p. 115).

Considered the “Father of the Constitution” by many if not most, Madison was the “obvious person to focus on” in his chapter on law. Ellis argues that during the period of 1787 to 1789, Madison’s actions “just might constitute the most brilliant political performance in American history” (pp. 121-122). Considering him to be a pragmatist, Ellis describes Madison’s changing constitutional interpretations from opposing Hamilton’s plans for strengthening the national government to later rejecting John C. Calhoun’s secessionist arguments not as inconsistency but rather a reflection of Madison’s willingness “to accommodate what the evolving political context required”

and “as political adaptations of principle to changing conditions” (p. 149). Ellis contrasts this Constitutional adaptability to the originalist interpretations perhaps best exemplified by the late Supreme Court Justice Antonin Scalia. For Ellis, if arguably the chief architect of the Constitution interpreted its words differently according to the historical context, how can modern jurists rigidly apply eighteenth-century understandings to twenty-first century issues by “channeling the wisdom of the founders” (p. 170)?

Just as Madison was the logical choice for the previous chapter, George Washington, as “the primary architect of American foreign policy in the founding era,” was the clear option to review the origins of American foreign policy (p. 173). Ellis concentrates on the contradiction inherent in a democratic republic being an imperial nation at the same time. His first example of this is Washington’s failure to protect the sovereignty and rights of Native American tribes in the western territories acquired in the Treaty of Paris (1783). He continues with problems of neutrality during the war between Great Britain and France in the 1790’s culminating with the highly partisan debate and vote over Jay’s Treaty (ratified in 1796). In analyzing Washington’s Farewell Address, Ellis believes that focusing on the prescription for an isolationist foreign policy overshadows a more important, “deeper message” to be found in the address; namely that “foreign policy must be based on a realistic appraisal of American interests, not on popular

referendums or nostalgic memories” (p. 193). It is this advice, he argues, that has been ignored since the end of the Cold War, a period distinguished by “nearly perpetual war” without “successful outcomes,” despite “the overwhelming military superiority of the United States” (p. 211). This has resulted in a policy that “became an inherently improvisational process” (p. 209). American exceptionalism today means the opposite of its original understanding: “In effect, precisely because the conditions shaping the American founding were unique, it was highly problematic to presume that the American model was transportable beyond the borders of the United States” (pp. 215-216). The future of our foreign policy, according to Ellis, is destined to continue to be an erratic one.

Ellis emphasizes that the founders, and especially the men he uses in each chapter, were not godlike or superhuman. Rather, they were men of talent who were able to make the most of that particular moment in time. Ellis also stresses that the founders did not speak with one voice. They “harbored different beliefs about what the American Revolution meant” (p. 232). These differences were at the heart of the arguments that occurred when major issues arose. For Ellis, this “made dialogue unavoidable” (p. 232). It is this diversity of opinion that prevents any political party or special interest group from claiming to know or represent the framers’ intent. Ellis alleges that “it is the argument itself, not the answer either liberals or conservatives provide, that is the abiding legacy” (p. 232). And it is this

assertion that makes this book important reading for social studies teachers. It can serve as a springboard for ideas to get students to see history as relevant and not as a dead discipline. Teachers can pose interesting questions for students to consider and have them consult historical references for evidence to support their answers. For example, students can probe the meaning of the democratic ideal of equality. How has this concept expanded over the century? What does equality mean in a society still grappling with issues of race or of enormous economic differences? What is the relationship between equality and equitable treatment? Teachers can also have students investigate the complexity of current issues in historical context. For instance, what did the Second Amendment mean in 1791? Given the extent of gun violence in the United States today, is there a need to revisit or revise the existing amendment? Is there a role for the federal government in addressing economic disparity? What should the role of the United States be in world affairs?

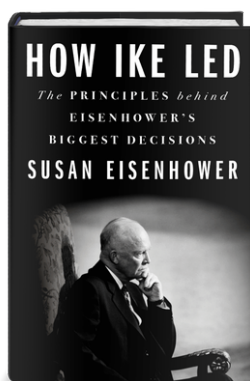
The value of this book for teachers is the emphasis Ellis gives to the importance of history. Not just to memorize dates and events but to illustrate the differing opinions held by our revered historical figures. Making students aware of this reality will enable them to better evaluate sources and to critique current arguments surrounding controversial issues. Indeed, Ellis is openly critical of “the most flagrant forms of ideological prejudice” employed by leaders or analysts who are guilty of “cherry-picking

the evidence” to support a current political or social issue (p. 7). An informed citizenry in a democracy requires more than a knowledge of facts; it requires the necessary critical skills to detect political bias and to make better informed decisions.

We are living in one of the most polarized eras in American history. Citizens are regularly bombarded with claims as to what the framers’ intent was in grappling with twenty-first century problems. In part, Ellis rebuts this practice by reminding us that appealing to the past to shed light on current solutions is problematic. “By definition, all efforts to harvest the accumulated wisdom of the past must begin from a location in the present, so the questions posed of the past are inevitably shaped either consciously or unconsciously by the historical context in which they are asked” (pp. 6-7). Ellis’ goal is not to resolve any dispute as to the founder’s intent or “to find answers” but rather “to argue about [these questions]” (p. 9). And this, to me, is the value this book has for educators entrusted with teaching future democratic citizens. Democracy is built on deliberation, debate, and even arguing. However, as Ellis demonstrates, the founders understood the value of compromise as a means to keep moving forward. Not all compromises were successful but they at least enabled the nation to avoid remaining stagnant. In an era when both parties employ a “my way or the highway” approach to solving critical issues, our students need to understand that reason can facilitate problem solving. Dialogue, even intense disagreement, about issues is at

the heart of democratic government. Ellis' book offers examples of how teachers can use the founders to confront controversial questions in the twenty-first century.

How Ike Led: The Principles Behind Eisenhower's Biggest Decisions, by Susan Eisenhower



(Reviewed by Hank Bitten)

Having taught 20th century United States' history for over 30 years, I regret to say that the Eisenhower administration is overshadowed by thematic events relating to the Cold War and civil rights over several decades. In this book published by President Eisenhower's granddaughter, Susan, who is the daughter of John Eisenhower, there are lessons to be learned and analyzed from the 1950s that are connected to our most recent current events and dialogue.

For example:

- Negotiating with a divided Congress
- Appointments that would influence the future direction of the Supreme Court
- Presence of extremist groups
- Racial and social injustices
- Health of the President

- Competitive views over a balanced federal budget v. large deficits
- Fake news or disinformation
- Vice-President who could become president or run in a future election

How Ike Led is a book that should be of interest to high school and college students and every social studies teacher. The book offers fresh perspectives from the memories of Ike's teenage granddaughter and comprehensive interviews with living members of his administration and historians. I admired President Eisenhower as my 'first' president during my elementary school years in part because of his popularity with my parents, especially my father who served in World War II. I also followed President Eisenhower's policies closely as we debated and discussed them in the context of President Kennedy's New Frontier. As a teacher, I taught my students the significance of Eisenhower's decisions on the interstate highway system, building natural gas pipelines across America, the St. Lawrence Seaway, admission of Alaska and Hawaii as states, his leadership in the Suez Canal crisis, bringing America into the competitive space race, and the historic 'kitchen summit meeting' and visit of Nikita Khrushchev to Eisenhower's Gettysburg home.

An interesting comparison with President Trump is for students to develop a thesis (or a Claim) regarding how historians have judged the success of presidents who never held an elected office before becoming president. These are General Zachary Taylor, General Ulysses S. Grant, Herbert Hoover, General Dwight Eisenhower, and Donald Trump. President Trump is the sole exception in this group with no prior military or appointed government service. Ask your students to test the claim if

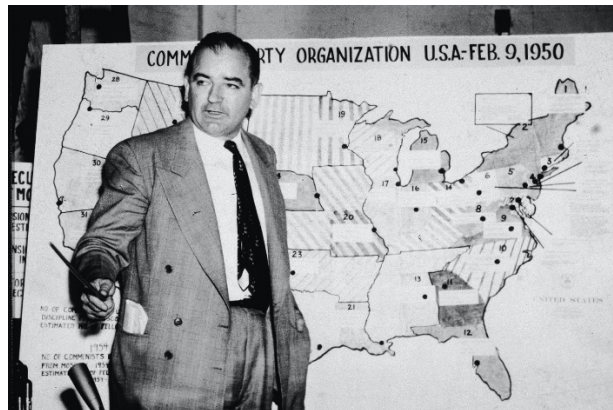
political experience in an elected office is necessary for presidential leadership?

The book is organized into sixteen chapters with eleven chapters dedicated to analyzing the principles and decisions of President Eisenhower. I encourage you and your students to read the whole book as this review will focus on [McCarthy](#), [civil rights](#), and the [space race](#).

With the election of President Eisenhower, the first Republican elected president since Herbert Hoover 25 years before, the Republicans were concerned about one political party dominating the legislative and executive branches for more than two decades. The unexpected defeat of Governor Thomas Dewey (NY) in 1948 amplified these concerns. The ratification of term limits in the 22nd Amendment was one attempt to prevent a repeat of the unprecedented four terms of FDR by protecting the legacy of our competitive democracy.

In the first weeks following Eisenhower's inauguration, Joseph Stalin died on March 5, 1953 creating uncertainty in the stability of the world's second nuclear power. In his first year, Eisenhower negotiated a ceasefire with the Communists of North Korea, implemented a system of cost-benefit analysis to control military spending, and advocated for the expansion of social security to ten million new workers with substantial increases in their benefits. These decisions were criticized by the right wing of the Republican Party who feared Eisenhower's inexperience as a politician and the consequences of transferring the savings from defense to domestic priorities.

The McCarthy Hearings



[The New Republic](#) (10/2/2020)

Teaching the Cold War from 1946-1989 is challenging for teachers because every major event (Eastern Europe, Berlin, Fall of China, Korea, displaced persons, Marshall Plan, missile gap, Cuba, Southeast Asia, Middle East, space race, summit meetings, and Afghanistan) require more than the approximate three weeks or 15 days permitted in a traditional U.S. History course. The insights by Susan Eisenhower provide a perspective for a unit or series of lessons with students determining the effectiveness of President Eisenhower's decisions regarding the televised McCarthy Hearings of April – June 1954. For example...

1. How should President Eisenhower respond to Senator McCarthy's criticism of Charles (Chip) Bohlen as ambassador to the Soviet Union?
2. How should President Eisenhower respond to the undocumented attack of disloyalty against Ralph Bunche, a distinguished African-American diplomat at the United Nations and recipient of the Nobel Peace Prize in 1950?
3. How can President Eisenhower advance his agenda in a divided Senate with 48

Republicans, 47 Democrats, and 1 Independent? (President Eisenhower needed every Republican vote, including the support of Senator McCarthy but in July 1953, Senators Tobey (NH) and Taft (OH) died. Senator Taft was replaced by a Democrat.)

4. How should President Eisenhower respond to the passage of the Bricker Amendment (Senator Bricker is a Republican from Ohio) regarding the limitations of the president to make agreements with foreign governments?
5. How should President Eisenhower respond to the report that the Soviet Union allocated millions of dollars to the American Communist Party to interfere in our government? ([Venona Project](#))
6. How should President Eisenhower respond to Senator McCarthy's directive to federal workers to "disregard presidential orders and laws and report directly to him on graft, corruption, Communism and treason?"

In cooperative groups, representing different perspectives (i.e. State Department, National Security Council, Mamie and Eisenhower's brothers, Think Tank, Members of the House, Members of the Senate, CIA, journalists, etc.) discuss the options below and make recommendations to President Eisenhower on the six questions above.

Options to Consider:

1. Work behind the scenes with moderate members of Congress
2. Make public announcements criticizing Senator McCarthy's public hearings
3. Be patient and quiet
4. Direct the Attorney General or FBI to investigate Senator McCarthy

5. Support the hearings and investigations to win support of the conservative Republicans

President Eisenhower chose the option to remain patient and quiet. He understood Senator McCarthy as one who desired to be the center of public attention and that in the course of the hearings, he would likely make mistakes. Throughout the book, Susan Eisenhower, an accomplished author, policy strategist, and historian, offers her own interpretations, which students can use as the basis of their "claim" or argument and research evidence to support or reject it. For example, ***"He had the power over the thing McCarthy had most deeply desired - to engage Eisenhower in this circus, thus legitimatizing his own status as an important leader while raising himself and his shameful shenanigans to the level of a coequal branch of government."*** (p. 201) Consider having your students discuss or debate the validity of her "claim."

Civil Rights



[The United States Civil Rights Trail](#)

Historians are divided on President Eisenhower's record on civil rights. Many teachers only focus on school integration with ***Brown v. Board of Education of Topeka KS*** and Little Rock, AK. President

Eisenhower's record on civil rights provides students with an opportunity for inquiry, research, and evidence based arguments. Consider the important personal information on President Eisenhower's character and support for African Americans from his youth through his presidency as provided by Susan Eisenhower.

Abilene High School was integrated when Ike attended it (1905-1909). He was the only football player on his team to shake hands with an African American player from an opposing team. As a military leader in World War II, Ike insisted that the blood supply be integrated and when Australia refused to allow the black division Eisenhower deployed after Pearl Harbor, he rescinded the order. He also supported the desegregation of schools in Washington D.C. and appointed E. Frederic Morrow (from Hackensack, NJ and Rutgers Law School) to his personal staff and J. Ernest Wilkins Sr. as Assistant Secretary of Labor.

In considering evidence about President Eisenhower's record on civil rights, students should research evidence regarding the record of American presidents from Teddy Roosevelt to Dwight D. Eisenhower. Students might also research the records of Eleanor Roosevelt and both black and white leaders during the civil rights period of 1900-1960.

On September 24, 1957, President Eisenhower made one of the most controversial decisions of the 20th century which could have devastating consequences for him and the United States. In the context

of the questions the United States is facing today about race, equality, policing, criminal justice, education, and opportunity, the leadership role of President Eisenhower is worth analysis by students. On this date, President Eisenhower announced the first imposition of federal troops in the South since Reconstruction (90 years before). He deployed 500 troops from the famed 101st Airborne paratroopers who landed on Normandy in 1944. (p. 244) This was in response to the deployment of the Arkansas National Guard a few days earlier by Gov. Oval Faubus to "preserve peace and good order by preventing the integration of nine African American students into Little Rock High School. (Listen to Eisenhower's 12 minute [Address to the American people](#) and visit the sequence of online documents on this decision at the [Eisenhower Library](#))

Senators and governors threatened to cut funds for public schools, Senator Olin Johnston (D-SC) called for a state of insurrection, President Eisenhower was accused of being a military dictator, the *Southern Manifesto* was signed by 12 senators and 39 congressmen, and violence and lynching of innocent black Americans increased.

The leadership of President Eisenhower was further challenged in the federal courts when the Little Rock Board of Education petitioned the Eastern District Court of Arkansas on February 20, 1958 to "postpone the desegregation efforts because of chaos, bedlam and turmoil in the community." (p. 260) The Court agreed to a 2^{1/2} year

postponement of preventing black students from attending Little Rock High School. On September 12, 1958, the U.S. Supreme Court ruled in [Cooper v. Aaron](#) in favor of desegregation. The decision was unanimous and personally signed by each of the nine justices! The decision was transformational in the education of students in the United States of America! [The Doll Experiment](#) by psychologist Dr. Kenneth B. Clark provides a powerful vision of the effects of racial discrimination.

Susan Eisenhower also included the letter from the parents of the nine black students who entered Little Rock H.S. in her book. The letter speaks volumes about human and civil rights as does the [interview by Oprah Winfrey with the Little Rock Nine](#) in 1996.

(September 30, 1957) *"We the parents of nine Negro children enrolled at Little Rock Central High School want you to know that your action in safeguarding their rights have strengthened our faith in democracy. Now as never before we have an abiding feeling of belonging and purposefulness. We believe that freedom and equality with which all men are endowed at birth can be maintained only through freedom and equality of opportunity for self-development, growth and purposeful citizenship. We believe that the degree to which people everywhere realize and accept this concept will determine in a large measure American true growth and true greatness. You have demonstrated admirably to us, the nation and the world how profoundly you believe in this concept. For this we are deeply grateful*

and respectfully extend to you our heartfelt and lasting thanks. May the Almighty and all wise Father of us all bless guide and keep you always...." (p. 259) President Eisenhower replied to this letter on 10/4/57.

In the context of President Eisenhower's decisions on civil rights and Little Rock, how will your students analyze his record? While Eisenhower is pledging his support for the rule of law in the desegregation of schools, why was he reserved in the civil rights and voting rights legislation he proposed in his 1956 State of the Union address? Will your students evaluate President Eisenhower as a proactive leader to end the violence and discrimination against black Americans or will they decide that his reserved approach continued to deny 75% of African American citizens the right to vote?

Space Race

The story of NASA and the transition to the private enterprise of space is slowly evolving into our curriculum as it competes with complex domestic and foreign policy issues in the first two decades of the 21st century. The development of technology, space exploration, military technology, cybersecurity, and the impacts on climate are embedded within the performance expectations of social studies curriculum and the C3 Framework. The United States put its first satellite (Explorer 1) into space on January 31, 1958 and six weeks later on March 17, it launched its first solar powered satellite into orbit.



Explorer 1 (January 31, 1958) [NASA](#)



Vanguard, First solar-powered Satellite
(March 17, 1958)

Composite illustration assembled from static display of satellite, Earth from orbit and telescope photo of stars.

[Science Hi Blog](#)

President Eisenhower's administration laid the foundation for the freedom of space, the peaceful pursuit of scientific research on the continent of Antarctica, the Alliance for Progress, the innovative technology of the

U-2 reconnaissance program, Nautilus missiles, and civil defense. These initiatives proved to be game-changers for America's leadership at a time when balanced budgets were considered essential to the security of the United States.

In the middle of these significant initiatives in a divided Congress, Senator John F. Kennedy made a speech in the U.S. Senate on August 14, 1958 calling attention to the 'missile gap.'

"In 1958, Sen. John F. Kennedy, without access to classified information, and relying only on public sources, was persuaded by Joe Alsop, a Georgetown neighbor and social friend, to make a speech on the floor of the Senate. It was there that Kennedy used the term "missile gap" for the first time, an expression that was a ringing indictment of Eisenhower's budget conscious ways, accusing him of failing to provide adequate security for the United States. In his speech Kennedy asserted that the Soviet Union could destroy '85 percent of our industry, 43 of our 53 largest cities, and most of the Nation's population." (p. 287) [Kennedy Speech on Missile Gap](#)

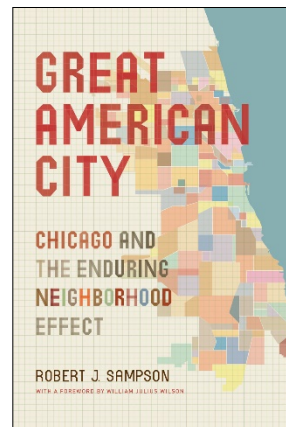
History would reveal during the Kennedy administration that there was no missile gap. Actually, the United States had 160 operational Atlas ICBMs to six in the Soviet arsenal! (p. 301) The information in this book provides an opportunity for teaching students the skills of searching for credible evidence. Students need to research maps, photographs and census data in addition to primary and secondary source documents.

This takes time, patience, perseverance, and guidance in searching for factual information in multiple locations, organizing information, engaging in rigorous analysis and providing complete documentation.

In conclusion, teachers might ask their students what lessons we can learn from the leadership style of Dwight David Eisenhower during what our textbooks call the decade of the military industrial complex. Susan Eisenhower writes, ***"The measure of a leader is more than the sum of his or her successful decisions: qualities of character, including empathy and fairness, are also central to any person worthy of that status."*** (p. 307)

In answering this question, students might ask if President Kennedy, Johnson, and Nixon were leaders of this paradigm, if the presidents in their lifetime meet this standard (Presidents Obama and Trump), and to what extent local leaders in school, government, and business are leaders who meet it.

Great American City: Chicago and the Enduring Neighborhood Effect, by Robert Sampson.



(Review by Thomas Hansen)

This book explains in very technical ways why, and how, neighborhoods matter. Using questions over time, this compilation of studies looks at a wide variety of what makes neighborhoods safe, effective, and secure. Sampson presents here some interesting questions to pose citizens throughout the City and then provides technical explanations and presentations of the results.

The book comprises several studies that look at a variety of questions. For example, Sampson wants to know whether a given neighborhood is safe and what that means. Is there a great deal of crime? Suicide? Poverty? Loss of jobs? What is the family structure like in that neighborhood? Do students succeed in school? Is there purpose within the family? Hopelessness? Support from parents or other adults? From members of the church?

Another emphasis of the book is how neighborhoods differ. If X exists in a given neighborhood, does that mean Y also exists? What about a neighborhood bounded by another one with rampant Z? If someone

finds a letter on the ground, will they place it in a mailbox? If someone sees a crime, will they report it? What influences school completion? A lack of violence in the neighborhood? Parents with gainful employment? Being in a neighborhood near another one with elevated school completion rates?

This is an in-depth study of neighborhoods. Readers with a good deal of background in statistics and quantitative research will have no problem dealing with the variety of data and presentation of the data here. Readers without such background can still get a lot of information from this book—just not on the level at which the book is constructed.

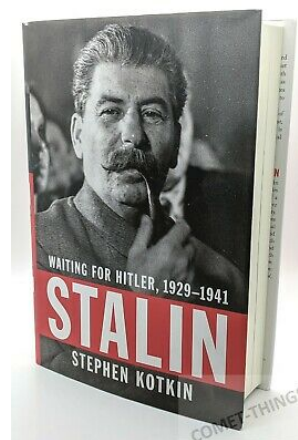
I recommend the book, especially for teachers, researchers, and policymakers who need very clear and very detailed information on the topics presented in the book. The book will fit into advanced sociology courses about Chicago, into courses on how to show the results of a grouping of related studies, and into discussions on policies and governance.

Although the text fits into graduate and advanced undergraduate levels more easily because of the level of background knowledge, information on statistics, and familiarity with social sciences required, it can also be important for teachers of advanced high school students.

Related to the Common Core Standards, the book dovetails into units on grades 11-12 technical readings and units including perspectives to explore and argue. It is also a fine reference work for grades

11-12 honors students and AP students writing research papers on topics and conclusions supported by the advanced data and presentations provided here.

Stalin: Waiting for Hitler, 1929-1941, by Stephen Kotkin



(Review by Hank Bitten)

The opening sentence, the thesis statement, by Dr. Kotkin is capitalized: “JOSIF STALIN WAS A HUMAN BEING.” This is supported by the evidence that he carried documents wrapped in newspapers, was an avid reader with a personal library of more than 20,000 books, and a man who enjoyed his tobacco from Herzegovina. Throughout the book there are the details of the floor plans of his apartments and hunting lodge, passion for his 1933 Packard Twelve luxury car and relationships with his mother, two wives, and children.



1933 American-made Packard Twelve

This is a fascinating read about Stalin, the man and ruler, his handling of the numerous failures in agriculture and manufacturing, propaganda and party purges, solidification of power, perspectives on capitalism, fascism, socialism, and communism, and the threats the U.S.S.R. faced from Germany, Japan, and the long civil war in China. As a teacher of U.S., European, and World History, I likely spent too much time on the impact of the Great Depression and the rise of dictatorships than on the global perspective of the Soviet Union and Japan's vision in the Far East. The advantage of *Stalin: Waiting for Hitler, 1929-1941* is that it provides teachers with decision-making lessons in every year from the first Five Year Plan until the evening of Operation Barbarossa.

The eloquently phrased statement below by Dr. Kotkin is an argument for high school students to analyze and debate. History is about thinking and students need to investigate sources, determine their reliability, and develop their own thesis statement.

"A human being, a Communist and revolutionary a dictator encircled by enemies in a dictatorship circled by enemies, a fearsome contriver of class warfare, an embodiment of the global Communist cause and the Eurasia multinational state, a ferocious champion of Russia's revival, Stalin did what acclaimed leaders do: he articulated and drove toward a consistent goal, in his case a powerful state backed by a unified society that eradicated capitalism and built industrial socialism. "Murderous" and "mendacious" do not begin to describe the person readers will encounter in this volume. At the same time, Stalin galvanized millions. His colossal authority was rooted in a dedicated faction, which he forged, a formidable apparatus which he built, and Marxist-Leninist ideology, which he helped synthesize. But his power was magnified many times over by ordinary people, who projected onto him their soaring ambitions for justice, peace, and abundance, as well as national greatness. Dictators who amass great power often retreat into pet pursuits, expounding intermittingly about their obsessions, paralyzing the state. But Stalin's fixation was a socialist great power. In the years 1929-36, covered in part III, he would build that socialist great power with a first-class military. Stalin was a myth, but he proved equal to the myth." (p. 8)

It is difficult to find humor in a book on a leader responsible for killing (and starving) millions of people but Dr. Kotkin finds the right time to report the goodwill tour of Harpo Marx. In the middle of a

counterrevolutionary terrorist plot against Stalin, a possible war with Japan, and FDR trying to save American capitalism from default, Harpo Marx while interacting with a Soviet family in the audience, had 300 table knives cascade from his sleeves! (p.145)

The lessons for teachers and students are enriched by the details in this book. For example, Dr. Kotkin's analysis of the failures of the collective farms in the first four years of the First Five Year Plan provide factual data for teachers and resources for developing engaging decision-making activities for students.

In 1929, the USSR had only 6 million out of 60 million workers employed, an unemployment rate of about 90%! Livestock and grain prices crashed as did the U.S. stock market with a 25% decline in four days of October. But in the USSR, there was a surprise harvest of 13.5 million tons. This led to a decision of forced collectivization of 80% of the private farms and the deportation of kulaks. By contrast, a Soviet worker needed to labor for sixty-two hours to purchase a loaf of bread, versus seventeen minutes for an American. (p.544)

"But the dictator himself would turn out to be the grand saboteur, leading the country and his own regime into catastrophe in 1931-33, despite the intense zeal for building a new world. Rumbblings within the party would surface, demanding Stalin's removal." (pp. 70-71)

Decision Making Activity:

Should the USSR focus on agricultural reforms before starting a program of industrial reforms?

The decisions facing Stalin had to be overwhelming:

- His government faced bankruptcy
- There was no organized educational system to assimilate the diverse population
- He needed to increase productivity
- The Communist Party was divided between followers of Trotsky and Stalin
- The military did not have an airplane or pilots
- Peasants were quitting the collectives by the hundreds of thousands in search of food with millions facing starvation.
- There were violent protests against local officials as one-third of the livestock perished and inflation soared.
- Cholera epidemics killed about one-half million and the catastrophe in the Ukraine resulted in 3.5 million deaths, 10% of the population.

"Collectivization involved the arrest, execution, internal deportation, or incarceration of 4 to 5 million peasants, the effective enslavement of another 100 million; and the loss of tens of millions of head of livestock." (p.131)

Decision Making Activity:

With military expansion in Japan and Germany, civil war in China, and the invasion of Manchuria, should Stalin and the USSR focus on investment in military technology and building an army?

The research of Dr. Kotkin offers teachers a treasure of statistical data and insights into these critical years of Stalin's survival. In 1931, *"Japan had 250,000 troops (quarter of a million) in the Soviet Far East and Stalin had 100,000 with no fleet, storage facility or air force. At best they could transport troops on five trains a day."* (p.84). Without exports and with severe budget cuts, the USSR manufactured 2,600 tanks by the end of 1932. This was possible because Stalin secretly increased the budget for military spending from 845 rubles to 2.2 million.

The construction of the White Sea-Baltic Canal (1933) was a significant investment for exporting minerals and increasing state revenue. Unfortunately, it was less than fifteen feet deep in most places, limiting use to rivercraft. Stalin was said to have been disappointed finding it 'shallow and narrow.'" In 1937, Stalin celebrated the opening of the Moscow – Volga River canal with a flotilla of forty-four ships and boasting that Moscow was linked to five seas. (White, Black, Baltic, Caspian, and Azov). Sadly, it was built with Gulag prisoners and according to Professor Kotkin, 20,000 perished. (p.404) The Great Fergana Canal (1939) of 200 miles in 45 days with 160,000 'volunteers' from Uzbek

and Tajik was another infrastructure project built to irrigate land for the production of cotton. Unfortunately, it resulted in the environmental disaster of the Aral Sea in just three decades. Stalin also planned the Moscow subway system.



The White Sea-Baltic canal system

In the middle of this domestic crisis, Stalin's wife Nadya was diagnosed with angina and a defective heart valve. Although Dr. Kotkin notes that Stalin was not a playboy, as was Mussolini, Stalin's flirtation with a 34-year-old actress after the November 7 Revolution Day parade pushed Nadya over the edge. Her body was found in a pool of blood in her room on the morning of November 9 by Karolina Til, the governess of young Svetlana, Vasily, and Artyom. The cause of death was reported as appendicitis, although it was a suicide. In the middle of this personal tragedy, 9-year-old Svetlana wrote:

"Hello, my Dear Daddy. I received your letter and I am happy that you allowed me to stay here and wait for you....When you come, you will not recognize me. I got really tanned. Every night I hear the howling of the

coyotes. I wait for you in Sochi. I kiss you.” Your Setanka.” (p.135)

The personal accounts from diaries and interviews is a reason for teachers to read this book. For example, at an evening birthday celebration for Maria Svanidze, governess, Svetlana said she wanted to ride on the new Moscow metro and Stalin and the family walked on the newly opened subway. It was dark.



Moscow's subway system

“Stalin ended up surrounded by well-wishers. Bodyguards and police had to bring order. The crowd smashed an enormous metal lamp. Vasily was scared for his life. Svetlana was so frightened, she stayed in the train car. We ‘were intimidated by the uninhibited ecstasy of the crowd,’ Svanidze wrote. “Josif was merry.” (p.234)

As early as 1933, Stalin's fortunes changed for the better. This is why history is often unpredictable. The fall harvests were good and the unbalanced investments of the first Five-Year Plan finally produced results. Socialism (anti-capitalism) was victorious in the countryside as well as in the city, the USSR joined the League of Nations, Harpo Marx toured the USSR (p.145), and the

United States sent Ambassador William C. Bullitt to Moscow.

Decision Making Activity:

Did the United States and other countries extend diplomatic recognition to Stalin and the USSR prematurely?

Although Stalin refused to pay (or negotiate) the debt of 8 billion rubles owed to the United States since the end of World War I, he announced debt forgiveness of 10 million gold rubles to Mongolia on January 1, 1934, about 45 days after President Roosevelt agreed to formal recognition. (p.196) In 1983, the USSR repaid its debt to the United States.

The anti-terror law to protect the security of the Soviet Union led to the arrests of 6,500 people following the death of Kirov, a member of the politburo. Gulag camps and colonies together held around 1.2 million forced laborers, while exiled “kulaks” in “special settlements” numbered around 900,000. But the state media was able to boast that there were less murders in all of Soviet Union than in Chicago (p.286) For the two years 1937 and 1938, the NKVD would report 1,575,259 arrests, 87 percent of them for political offenses, and 681,692 executions.” (The number is closer to 830,000 since many more died during interrogation or transit.) (p.305)

Decision Making Activity:

Did Stalin have a reason to fear for his power or did he desire the personal power of a despot?

First, the economy between 1934-36 was relatively good as the Soviet Union escaped the tremendous debts of other countries during the Great Depression because of its limited exposure to global trade, a planned economy, and the Russian famine ended. Stalin was suspicious of the imperialists in Britain and France, feared they would establish an anti-Soviet coalition, and attack through Eastern Europe. He needed to isolate or eliminate potential threats in the military and friends of Trotsky whose publications presented Stalin as a counter-revolutionist and one who betrayed the teachings of Marx. Russia is a large country and assassinations are difficult to prevent.

The influence of Trotsky continued for more than a decade after his exile. Trotsky headed the Red Army until 1925 and everyone worked with him. In 1936, the NKVD arrested 212 Trotskyites in the military, including 32 officers. (p.350) *"After a decree had rescinded Trotsky's Soviet citizenship, he had written a spirited open letter to the central executive committee of the Soviet...asserting that 'Stalin has led us to a cul-de-sac....It is necessary, at last, to carry out Lenin's last insistent advice: remove Stalin.'" (p.372)* Who could Stalin trust?

In the Middle

Dr. Kotkin offers a detailed analysis of how these civil wars impacted the geopolitical balance of the new class of world leaders in Britain, France, and Germany along with the poor military record of Mussolini in Ethiopia. The Spanish and Chinese civil wars in the east and west presented challenges and opportunities for Stalin. Stalin sent 450 pilots and 297 planes, 300 cannons, 82 tanks, 400 vehicles and arms and ammunition. Stalin is the leader of the politburo but none of his top leaders had a university education.

Although these two conflicts are different, they are caused by extreme poverty and the failure of government to solve the social and economic problems. They also involved foreign interference, although in the Chinese civil war, Japan occupied significant areas of the country. Although communism was a political presence in both civil wars, it did not follow the revolutionary reforms of Lenin or Stalin. The situation in Spain likely clarified Stalin's world view regarding his fear of conspiracies from within, the consequences of a long conflict, and the complexities of revolutionary movements.

An example of scholarship I found useful is the removal of Spain's gold reserves, estimated at \$783 million, dating back to the Aztecs and Incas. (p.343) A significant portion of this money flowed to Moscow financing the costs of new armaments. A second example is the tragic record of genocide resulting in the execution of more than 2,000 prisoners in Madrid's jails. The

human rights abuses involved the evacuation of several thousand innocent people. I was not aware of this organized attempt by Spanish communists and their Soviet advisors. (p.350) but important to classroom instruction.

The madness continued “*On April 26, 1937, the German Condor Legion, assisted by Italian aircraft, attacked Guernica, the ancient capital of the Basques, at the behest of the Nationalists, aiming to sow terror in the Republic’s rear. The attack came on a Monday, market day. Not only was the civilian population of some 5,000 to 7,000 (including refugees) carpet-bombed, but as they tried to escape, they were strafed with machine guns mounted on Heinkel He-51s. Some one hundred and fifty were killed.*”

The Basques surrendered. Every effort was taken to keep Soviet involvement from the people, although Trotsky was able to influence. “He sent a telegram from Mexico to the central executive committee of the Soviet, formally the highest organ of the state, declaring that ‘Stalin’s policies are leading to a crushing defeat, both internally and externally. The only salvation is a turn in the direction of Soviet democracy, beginning with a public review of the last trials. I offer my full support in this endeavor.’” (p.434)

Kristallnacht (November 9-10, 1938) is only 18 months into the future.



Guernica by Pablo Picasso, 1937

Some 10,000 miles away in China, the USSR is confronted with the Nanking Massacre, invasion of Mongolia, and continuing fighting between Chiang Kai-shek and Mao Zedong. But in 1936, there was an attempted coup in Tokyo. There was much confusion regarding who in the military was behind this failed attempt because it was clearly anti-capitalist but according to Richard Sorge, the Soviet intelligence officer in the German embassy in Tokyo, it was not connected to any communist or socialist organizations. Stephen Kotkin provides substantial research on the work and missteps of Richard Sorge providing insights into how Soviet intelligence worked during the Stalin years, especially in Berlin and Tokyo. For example, Sorge photographed the full text of a secret document and sent it to a Soviet courier in Shanghai who eventually got it to Moscow stating that “*should either Germany or Japan become the object of an unprovoked attack by the USSR,*” each “*obliges itself to take no measures that would tend to ease the situation in the USSR.*” (p.356)

The Capture of Chiang Kai-shek

Stalin in the middle of his “House of Horrors” and the purges of 1937-38 discovered that history would test him as a diplomat, military strategist, and intelligence gatherer even though he had no experience in these areas. One of his first tests came to him on a cold December morning with the capture of Chiang Kai-shek, age 49, in central China. This was a turning point.

“At dawn on December 12, (1937) his scheduled day of departure, a 200- man contingent of Zhang’s personal guard stormed the walled compound. A gun battle killed many of Chiang’s bodyguards. He heard the shots, was told the attackers wore fur caps (the headgear of the Manchurian troops), crawled out a window scaled the compound’s high wall, and ran along a dry moat up a barren hill, accompanied by one bodyguard and one aide. He slipped and fell, losing his false teeth and injuring his back, and sought refuge in a cave on the snow-covered mountain. The next morning, the leader of China-shivering, toothless, barefoot, a robe over his nightshirt-was captured.” (p.360)

The detailed and descriptive connections that teachers love to share with their students, especially Zhang Xueliang’s relationship with Edda Ciano, Mussolini’s daughter and the wife of the Italian minister to China, make the story of history very realistic and relevant!

Decision Making Activity:

- **Should Stalin support Chiang Kai-shek or order him killed based on Shanghai Massacre in 1927 with the execution of thousands of communists?**
- **If Chiang Kai-shek is killed, will Japan extend its presence in China?**
- **If Chiang Kai-shek is released, will he defeat Mao Zedong, someone Stalin considered influenced by Trotsky?**

In the middle of this turning point situation and the continuing fighting in Spain, Stalin’s House of Horrors executed 90 percent of his top military officers in the purges of 1937-38, about 144,000. *“Throughout 1937 and 1938, there were on average nearly 2,200 arrests and more than 1,000 executions per day.” (p.347)* *“The terror’s scale would become crushing. More than 1 million prisoners were conveyed by overloaded rail transport in 1938 alone.” (p.438)*

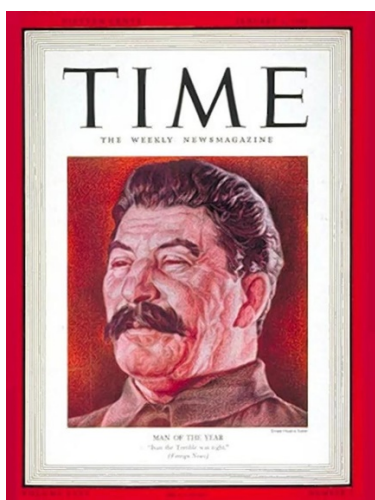
“Violence against the population was a hallmark of the Soviet state nearly from its inception, of course, and had reached its apogee in the collectivization-dekulakization...They would account for 1.1 million of the 1.58 million arrests in 1937-38, and 634,000 or the 682,000 executions.” (p.448). The news of Hitler’s territorial acquisition of Austria (March 12, 1938) and annexation of the Sudetenland (September 30, 1938) will occur within a few weeks and months.

For teachers looking for an inquiry or research-based lesson on Stalin’s purges, consider this statement by Dr. Kotkin:

“World history had never before seen such carnage by a regime against itself, as well as its own people-not in the French Revolution, not under Italian fascism or Nazism.” (p. 488) The madness was similar to the spread of a virus with one arrest infecting others. It only required an executive order (or consider it a ‘prescription’) to cure the infection of suspicion.

On the Eve of Destruction

By 1938, Stalin had 11 years of experience as the absolute leader of the Soviet government. During these 11 years he had changed the domestic policy of the Soviet Union. In 1939, *Time Magazine* honored him as Man of the Year for his accomplishments. The issue characterized Stalin as a man of peace by comparing him to Mussolini, Hitler, and Roosevelt. He was also Man of the Year in 1943. Your students will find this interesting!



Time Magazine's Man of the Year issue for 1939

This is the year Stalin celebrated his 60th birthday (Dec. 18, 1878) and it is also the time when the world changed. Stalin would begin a journey where he lacked experience and because he arrested and executed 90% of his top military leaders resulting in no one to go to for diplomatic or military advice. Stalin was left with Peter the Great and the realpolitik of Bismarck for the play book on how to handle Mussolini, Hitler, and Chamberlain, Churchill, and Roosevelt.

“Germany’s mobilization was so sudden, ordered by the Fuhrer at 7:00 p.m. on March 10, 1938...Events moved very rapidly. On March 12, a different Habsburg successor state vanished when the Wehrmacht, unopposed, seized Austria, a country of 7 million predominantly German speakers. It was the first time since the Great War that a German army had crossed the state frontier for purposes of conquest, and, in and of itself, it constituted an event of perhaps greater import than the assassination of Archduke Franz Ferdinand, which helped spark the Great War mobilizations of 1914.” (pp.558-559)

The Soviet Union had a border on the west of almost 2,000 miles and a 2,600-mile border in the east with China. The Soviet Union had an inefficient transcontinental railroad, a small air force, an army that did not understand the Russian language, 6,000 nautical miles of coastline, seaports that were easily blocked by mines or ice, and a small navy! Stalin understood the fate of the Soviet Union as Japan had 300,000 forces in Manchukuo and 1,000,000 in northern

China and controlled Peking, Tientsin, and Shanghai in less time than it took me to write this review! (p. 457)

The brilliance of this book is in the details and interesting personal stories. In the context of writing about Stalin's introduction to foreign policy, Dr. Kotkin describes the life of Benito Mussolini in vivid detail with comparisons to Stalin and Hitler.

"On a typical day in 1938, spent an hour or two every afternoon in the downstairs private apartment in the Palazzo Venezia of Claretta Petacci, whom he called little Walewska, after Napoleon's mistress. The duce would have sex, nap, listen to music on the radio, eat some fruit, reminisce about his wild youth, complain about all the women vying for his attention (including his wife), and have Walewska dress him. Before and after his daily trysts...the duce would call Claretta a dozen times to report his travails and his ulcer." (p.525)

"Stalin's world was nothing like the virile Italian's. Women in his life remained very few. He still did not keep a harem, despite ample opportunities.....If Stalin had a mistress, she may have been a Georgian aviator, Rusudan Pachkoriya, a beauty some twenty years his junior, whom he observed at an exhibition at Tushino airfield." (p.525)

Decision Making Activity:

Faced with these rapidly changing events as a result of the decisions of Japan and Germany, what should Stalin do?

- A. Seek an alliance with another state?**
- B. Change the budget priorities from rebuilding the infrastructure of the Soviet Union to military spending?**
- C. Begin a campaign of disinformation to the Soviet people about the international threats?**
- D. Double down on finding Trotsky and have him executed to avoid an internal threat of revolution?**
- E. Name a possible successor, should something happen to Stalin.**

Throughout the book there are provocative claims that should challenge AP European History students to think: For example: *"So that was it: Germany foaming at the mouth with anti-Communism and ant-Slav racism, and now armed to the teeth; Britain cautious and aloof in the face of another continental war; and France even more exposed than Britain, yet deferring to London, and wary of its nominal ally, the USSR. Stalin was devastating his own country with mass murders and bald-faced mendacities, but the despot faced a genuine security impasse: German aggression and buck-passing by great powers-himself included." (p.593)*

Investigate or Debate:

Stalin passed the supreme test of state leadership in 1939.

Stalin failed the supreme test of state leadership in 1939.

The first argument should investigate the evidence regarding the risks and rewards of selling resources to Hitler and Germany. Did this enable Hitler to become stronger or did it enable the Soviet Union to gain trade revenue to rebuild its military and infrastructure? The lessons of geography, imperialism, alliances, and military preparation from 1914 are complex and difficult for a state leader to master.

Hitler needed the resources of oil, steel and grain and the Ukraine in the Soviet Union was the treasure. Poland understood Hitler's motives and knew that an attack on the Soviet Union by Japan would likely extend their short-lived independence. Dating back to the end of World War I, Polish forces still occupied the western Ukraine along with German troops. If the Blitzkrieg was to take place in six months, Germany needed these troops. Meanwhile, the Organization of Ukrainian Nationalists (OUN) desired independence and Pavel Sudoplatov, from the Soviet Union, blew up Yevhen Konovalets, the OUN leader, with a concealed time bomb in a box of chocolates in a Rotterdam restaurant. In two years, he will get to Trotsky. (p.596)

Students should also use the analysis and end notes in this book to determine if Stalin made the right decisions regarding who he trusted. Could he trust President Roosevelt? Neville Chamberlain, Adolph Hitler? Richard Sorge? Edouard Daladier? Stalin: Waiting for Hitler. 1929-1941 is a debater's dream with 160 pages of notes and a

Bibliography of almost 50 pages in size 3 font!

The year, 1939 marked the opening of the World's Fair in New York City with thousands of visitors; it is also the year when the Nazi's smashed Jewish owned stores, businesses, and synagogues in November 9-10, killing at least 100 innocent Jewish people. Was Stalin the best person to stop Hitler or did his silence empower him? There is evidence in the book to support both arguments.

These are challenging events for students to grasp and some of the best lessons for historical inquiry and *"What If"* scenarios. To emphasize the complexities of role-playing history in real time, consider that Lithuania relinquishes the deep-water Baltic port of Memel (Klaipėda) to Hitler's ultimatum and Romanian businesses negotiate partnerships with Germany providing access to the unlimited oil supplies in the Ploiesti region. (p.613). During these fast-moving events, Stalin promoted Nikita Khrushchev to the politburo (p.605), Alexi Kosygin as commissioner of textile production, and Leonid Brezhnev to party boss in his region. (p.603).

"Khrushchev had to authorize arrests, and, in connection with the onset of 'mass operations,' he'd had to submit a list of 'criminal and kulak elements,' which in his case carried an expansive 41,305 names; he marked 8,500 of them 'first category' (execution). At least 160,000 victims in Moscow and Ukraine, would be arrested

under Khrushchev during the terror.”
(p.520)

We are now on a countdown of less than six months to Blitzkrieg and two years to Operation Barbarossa.

Historical Claim: “The Fuhrer really be stopped or even deflected?” (p.641)

The arguments below are a sample of the resources in the narrative of Dr. Kotlin’s book.

Hitler’s rearmament starved Germany of resources. This limited Hitler’s ability to fight in a long war and it negatively affected the German people. Hitler could not risk a war with the Soviet Union if his intention was to dominate Western Europe.

Three weeks before the planned attack on Poland, Stalin entered into official talks with Germany on August 11, 1939 and by August 20, an economic agreement was finalized.

Mussolini did not sign the Pact of Steel until August 25, less than one week before the invasion.

France had 110 divisions compared to Germany’s 30, with only 2 considered to be combat ready. (p. 680)

The invasion of Poland was planned for August 25 but Hitler got cold feet after he gave the final order. Would Hitler risk a world war over Poland, which he could also obtain by negotiation or ultimatum?

Italy also desperately needed resources. Mussolini told Hitler he needed 7 million

tons of gasoline, 6 million tons of coal, and 2 million tons of steel.

The history of the world might have taken a different course. For example, one week before the blitzkrieg of Poland, the Soviet air force fired on Hitler’s personal Condor by mistake when it was flying to Moscow with Joachim von Ribbentrop aboard to sign the German-Soviet Non-Aggression Pact. They missed. (See another example on page 10 about Rudolph Hess’ plane crash in Scotland and the failed assassination plot against Adolph Hitler in Munich)

On September 1, 1939 the blitzkrieg began. *“The Germans in Poland, by contrast, had lost between 11,000 and 13,000 killed. At least 70,000 Poles were killed and nearly 700,000 taken prisoner. The atrocities would continue long after the main combat was over. More than a million Poles would be forced to work as slaves in Germany.”*

(p.688) The day before Hitler gave the order to double the production of the new long-range ‘wonder bomber’, the Ju88 for use against Britain.

Frozen in Finland

On the afternoon of November 26, 1939, five shells and two grenades were fired on Soviet positions at the border, killing four and wounding nine. “An investigation by the Finns indicated that the shots had emanated from the Soviet side. They were right. *“The Finns maintained that Soviet troops had not been in range of Finnish batteries, so they could not have been killed by Finnish fire, and suggested a mutual frontier troop*

withdrawal.” (p.722) The Soviets never issued a formal declaration of war. Hitler would now see the strength of the Soviet armor, even though the Finns were still using 20-year-old tanks from World War I. (p.726)

The Winter War of 1940-41 is a significant event in the timeline of World War II. Unfortunately, it is one that most teachers and students overlook because of the fast-moving events between Blitzkrieg and Barbarossa. The Red Army suffered frostbite in the -45-degree weather, guerrilla attacks with flammable liquids stuffed in bottles and ignited by hand-lit wicks (Molotov cocktails), and stuck on the ice of frozen lakes. (p.727) Would the history of the 20th century be different if Stalin defeated Finland in a matter of weeks and Hitler and Mussolini saw the strength of the Soviet military? Would the history of Europe be different if Finland maintained its independence? Students need to investigate what went wrong with the strategy of the Soviet Union to control Finland and the Baltic Sea. Winston Churchill had limited knowledge of Stalin and the Soviet Union when he made the statement below. In fact, he only gained popularity as few months before as a result of Hitler’s Lebensraum. Given this understanding, how accurate is his statement below?

Winston Churchill stated it clearly on January 20, 1940: *“The service rendered by Finland to mankind is magnificent. They have exposed, for all the world to see, the military incapacity of the Red Army and of*

the Red Air Force. Many illusions about Soviet Russia have been dispelled in these few fierce weeks of fighting in the Arctic Circle.” (p.740)

“Finland paid a heavy price for the avoidable war. Nearly 400,000 Finns (mostly small farmers) upward to 12 percent of its population – voluntarily fled the newly annexed Soviet territories for rump Finland, leaving homes and many possessions behind, and denying the NKVD victims to arrest. Finland suffered at least 26,662 killed and missing, 43,357 wounded, and 847 captured by the Soviets.” (p.748) Finland lost its independence to Nazi Germany.

“Still the Soviets lost an astonishing 131,476 dead and missing; at least 264,908 more were wounded or fell to illness, including the frostbitten, who lost fingers, toes, ears. Total Soviet losses neared 400,000 casualties, out of perhaps 1 million men mobilized – almost 4,000 casualties per day.” (p.748) On March 5, 1940, Stalin approved the execution of 21,857 captured or arrested Polish officers.

Another **“What if”** situation, similar to the shooting down of the plane taking Ribbentrop to Moscow in August, occurred only two months after the blitzkrieg and during this winter war in Finland when *“Georg Elser planted a bomb in one of the columns right behind the podium of the Munich Beer Hall where Hitler was scheduled to speak on November 8, 1939. It was a year-long plot planned by Elser. But fog forced Hitler to travel from Berlin to*

Munich by a regularly scheduled train. He began his speech early and left ten minutes before the explosion. Eight were killed and 60 were wounded.” (p.700)

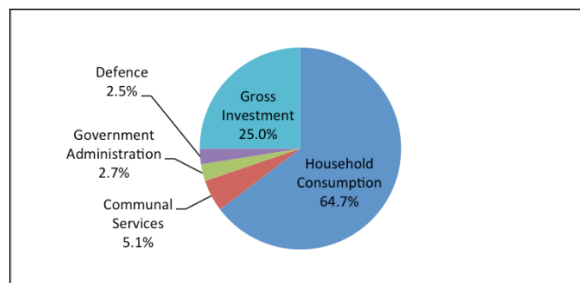
If you enjoy these unexpected stories, Dr. Kotkin offers another bizarre account, involving Rudolph Hess, which took place during the Attack on Britain in 1940.

“On May 13, although details were scarce, he (Stalin) learned of a sensation reported out of Berlin the previous night: Rudolf Hess, deputy to the Fuhrer within the Nazi party, had flown to Britain. “Late on May 10, a date chosen on astrological grounds, in a daring, skillful maneuver, he piloted a Messerschmitt Bf-110 bomber across the North Sea toward Britain, some 900 miles, and, in the dark, parachuted into Scotland. His pockets were filled with abundant pills and potions, including opium alkaloids, aspirin, atropine, methamphetamines, barbiturates, caffeine tablets, laxatives, and an elixir from a Tibetan lamasery. He was also carrying a flight map, photos of himself and his son, and the business cards of two German acquaintances, but no identification. Initially, he gave a false name to the Scottish plowman on whose territory he landed; soon members of the local home Guard appeared (with whisky on their breath). The British were not expecting Hess; no secure corridor had been set up. Hess was among the small circle in the know about the firmness of Hitler’s intentions to invade the USSR.” “Hitler stated that Hess had acted without his

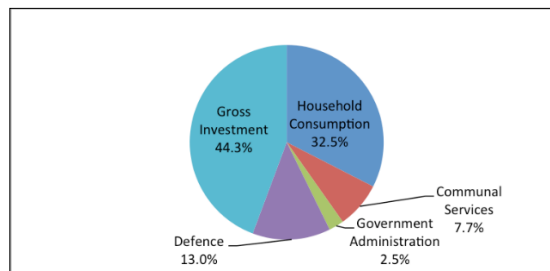
knowledge, and called him a ‘victim of delusions.’” (pp.866,67)

On the eve of the Battle of Britain and Fall of France, Dr. Kotkin offers a view of the Soviet home front. Stalin, a leader with no military experience, worked aggressively since 1936 to build the largest army in the world. Considering the debt of the Soviet Union during the 1930s, what price did the people pay?

(I apologize that I cannot verify the accuracy of the data below but offer it for the purpose of discussion regarding the changes occurring in the Second Five Year Plan with an emphasis on industrial production.)



Soviet Union GNP, 1928



Soviet Union GNP, 1937

R.W. Davies, *Soviet economic development from Lenin to Khrushchev*, 40.

“The Red Army was expanding toward 4 million men (as compared with just 1 million in 1934). Some 11,000 of the 33,000 officers discharged during the terror had been reinstated. Consumer shortages had been worsening since 1938. At the same time, alcohol production reached 250 million gallons, up from 96.5 million gallons in 1932. By 1940, the Soviet Union had more shops selling alcohol than selling meat, vegetables, and fruit combined.” (p.781)

Britain, France and the Fate of the Soviet Union

As the war intensified in 1940 with the attack on France, Stalin was forced to reassess what was developing. He knew, or thought he knew, that the Soviet Union would be safe from German invasion for resources as long as Hitler was fighting in western Europe. But the battle in France began on Mother’s Day and ended shortly after Father’s Day. (May 10 – June 25) The French air force was no match for the Luftwaffe and the French had done little regarding the installation of antitank obstacles and bunkers in the Ardennes. (p.766) *“The French lost 124,000 killed and 200,000 wounded, while 1.5 million western troops were taken prisoner; German casualties were fewer than 50,000 dead and wounded.” (pp.767)*

What did Stalin think? Stalin depended on the French military and Germany fighting in western Europe. Did Stalin connect the missing pieces of the puzzle regarding the importance of Russian oil and supplies to Germany’s power? Between July 10 and the

end of October 1940, Germany bombed Britain. The British lost 915 planes but the Germans lost 1,733 planes, almost double the number. (p.794)

The only silver lining in the storm clouds over western Europe for Stalin was on August 20, 1940. After five years of failed attempts to get Leon Trotsky, including the discharge of 200 bullets into his bedroom on May 27, 1940, Ramon Mercader managed to smash a pick into his head. Nearly 250,000 watched the funeral procession in Mexico City. For Stalin, the revolution was now complete!

Decision-Making Activity:

Meeting of the politburo, January 1941.

Have your students prepare a report to Stalin about the best defensive strategy for the Soviet Union for 1941. The members of the politburo have just received an intelligence report from Richard Sorge in the Germany embassy in Tokyo regarding an expected target date for an attack on the Soviet Union on May 15, 1941.

Here are the facts: (pp.819-830)

1. The Soviet-German Non-Aggression Pact is no longer certain.
2. The Winter War against Finland was a military disappointment.
3. Germany controls a significant part of France, including Paris.
4. It is a risk for Germany to fight a two-front war against Britain and the Soviet Union at the same time.

5. It is estimated that Germany has 76 divisions in the former Poland and 17 in Romania, with an estimate of 90-100 in western Europe.
6. The Soviet Union is spending 32 percent of its budget on the military and has the largest army in the world at 5.3 million. Germany spends about 20% of its budget on the military.
7. Germany and Italy need supplies of oil, steel, and grain.
8. The USSR promised to ship Germany 2.5 million tons of grain, some from strategic reserves, and 1 million tons of oil by August 1941, in return for machine tools and arms-manufacturing equipment.
9. The Soviet border from the White Sea to the Black Sea is 2,500 miles and vulnerable to attack at any point.
10. Franklin Roosevelt will be inaugurated as President of the United States on January 20, 1941 and is committed to supplying Britain with aid as an 'arsenal for democracy'.
11. The war in the Balkans began on October 28, 1940 and Italy's offensive is moving slowly.
12. The United States broke the Japanese intelligence code, should Stalin explore help from the United States?
13. The Soviet Union needs to expand the trans-Siberian Railroad.
14. Stalin does not believe Hitler and the German army are invincible and they can be defeated.
15. The NKVD captured 66 German spy handlers and 1,596 German agents,

including 1,338 in western Ukraine, Belarus, and the Baltics.

Here are the Unknown Factors: "Hitler estimated it would take four months to defeat USSR" (p.882).

1. Would a blitzkrieg attack on German forces along the Soviet frontier deliver a knockout blow?
2. Will a surprise Soviet attack on Germany move Britain and Germany to negotiate a settlement.
3. Should the Soviet Union move back 100 miles to draw the Germany army into Soviet territory and they encircle them?
4. How will Churchill and Britain react to a German attack on the Soviet Union? How will FDR and the United states react?
5. Are the Germans secretly moving their army on trains from western Europe to the Soviet frontier?
6. If Germany intervenes in the Balkans will this enable them to invade the Soviet Union?
7. Is Richard Sorge a double agent that should not be trusted?
8. What are Hitler's plans?
9. Will a Soviet campaign of disinformation be effective?
10. Will an accidental war break out with an unknown incident at the border?

This is a fascinating book to read and I have decided to leave the creative and carefully researched Conclusion that Stephen Kotkin has written as a surprise. It is perhaps the best ending of a book or documentary that I have read. I cannot wait to read the third

volume of the attack on the Soviet Union and the aftermath.

Regarding my opening statement: “The opening sentence, the thesis statement, by Dr. Kotkin is capitalized: “JOSIF STALIN WAS A HUMAN BEING.” Perhaps the argument is correct. Stalin loved his mother, was the father of three children, and witnessed the unfortunate early deaths of his two wives, Kato Svanidze, at age 22 of illness and Nadezhda Alliluyeva, of suicide at age 31. Even though in my reading of this book, I understood Stalin as stoic and emotionally removed from his executive orders leading to the imprisonment and execution of millions, I kept thinking that he lived with feelings, remorse, and personal guilt. I may never know but I can speculate.

Personal Note:

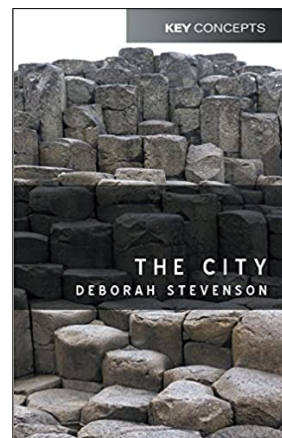
A thousand-page book is not a quick read. My five grandchildren were impressed with the size of the book and why the grandfather would read about a man who did terrible things. I documented my quotations carefully with the intention that teachers might use them as a reference guide should they purchased this book. I am happy to give them to you upon request.

My first course in Russian history was in 1967. It was a wonderful introduction to Russian culture, geography, socialism, communism, and 20th century foreign policy. As a teacher, I read Professor Kotkin’s books and attended several of his lectures, I never had the luxury of taking a second college course. As a first-year

teacher in New York City in 1969, I made arrangements for Alexander Kerensky to speak with my students. Unfortunately, he broke his arm and was hospitalized in April and passed in June 1970. In the 1960s, Stalin’s daughter, Svetlana, moved to Long Island and later to Pennington, NJ and Princeton. Although I never had an opportunity to see her, I was mesmerized by her decision to come to the United States so soon after the Cuban Missile Crisis. In 1999, I had the pleasure of dinner with Sergei Khrushchev, the son of Nikita Khrushchev.

The NJCSS also advertises the [Prakhin International Literary Award on Nazi Holocaust & Stalinist Repression](#). Information is on our website, www.njcss.org

The City, by Deborah Stevenson



(Review by Thomas Hansen)

Deborah Stevenson presents here an in-depth philosophical and sociological portrait of global cities and their changing nature. As many cities change—from Chicago to Mumbai—millions of people are impacted by the altered spaces, increased

costs, morphing purposes, and altered neighborhoods that are part of the transformed blocks and buildings we call cities.

Stevenson presents mesmerizing images of how cities change, the difference between daylight and nighttime commerce, and the role of the city in providing a playground for alternative and anonymous persons. One interesting note is that many people fill up the cities at night, coming to town to drink and carouse and then abandoning the cities once again in the wee hours. The city has many roles and many functions indeed.

Currently, most people live in cities, and therefore they work, eat, shop, travel within a space apart from rural areas where most of the food is produced on this planet. This disconnect is something very important to consider. The author is informed and shares information from others who can help describe the city and explain it.

The author gives us a great deal to think about and draws on experts in other fields who contribute to the study of urban spaces. Part of the “Key Concepts” series from this publisher—there are about three dozen titles currently—this book draws upon a variety of schools, fields, and frameworks (p. 3). Stevenson makes good use of all the fields and how they connect to sociology. Stevenson also gives alternative views of urban sociology a chance (pp. 12-14) and incorporates other perspectives as she profiles the city.

Among other interesting concepts the author presents here is the notion of the “Trojan Horse of gentrification (p. 46).” Certainly in many cities there are many cases of upheaval when neighborhoods change. I think personally of Chicago and how families are in shock as their spaces are destroyed, rearranged, removed, refashioned, and otherwise conquered by others.

I think of a friend who said recently, “Look what they did to my room!” He was referring to a small basement space in a one-bedroom apartment which through gut rehabbing had been turned into a two-bedroom condominium. His room had disappeared—had turned into part of a new living room. It is radical change—and the huge impact of the city upon its people—that needs to be studied and recorded in books such as these.

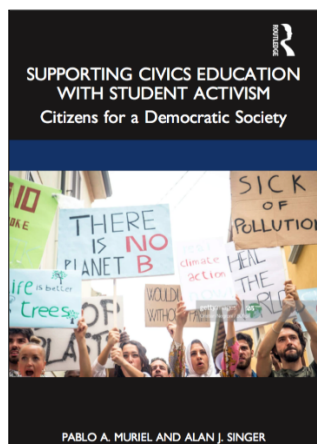
The text has several uses for educators. For example, social studies teachers can use it as background reading for recent historical information about immigration, movements toward cities, and the changing face of the metropolis. In addition, there are implications for its use in a variety of advanced high school courses as a resource for students doing projects on spaces, the environment, financial investments, banking, and global issues, patterns, and problems.

The book could also be used in various college courses as recommended or additional reading for giving students more information on “spaces” and also for talking

about the “progress” of gentrification. The disconnect between dwelling in the city and producing food in the country, the policies generated in the city far from the fields of food production, the loss of intimate spaces within cities, and the anonymous and entertaining aspects of the city at night are all interesting themes to explore in student reports and in further expert research.

All of the above positive things being said, the book is theoretical in tone and sometimes dense reading. The difficulty level should be considered if it is to be used in classes for students in high school or for lower undergraduate courses.

Supporting Civics Education with Student Activism: Citizens for a Democratic Society
by Pablo A. Muriel and Alan J. Singer



This book empowers teachers to support student activists. The authors examine arguments for promoting student activism, explore state and national curriculum standards, suggest activist projects, and report examples of student individual and group activism. By offering suggestions for engaging students as

activists across the K-12 curriculum and by including the stories of student activists who became lifetime activists, the book demonstrates how activism can serve to bolster democracy and be a component of rich, experiential learning. Including interviews with student and teacher activists, this volume highlights issues such as racial and immigrant justice, anti-gun violence, and climate change.

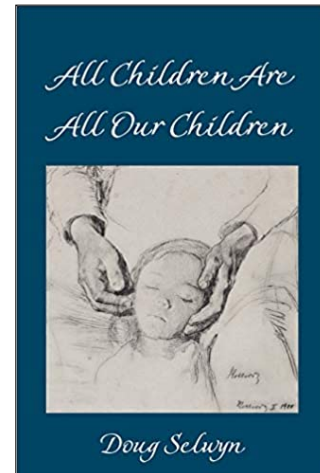
“Support Civic Education with Student Activism: Citizens for a Democratic Society is an exemplary contribution to civics by showing how students can take part in democracy with social activism unafraid of expressing views and showing up personally when confronted by political and social issues, a noted contribution for the usually dull and legalistic way social studies and civics are taught. Filled with excellent examples of participatory democracy in action by students and their teachers.” – Jack Zevin, Professor Emeritus, Macaulay Honors College/CUNY, and Co-Director, The Taft Institute for Government

“Every social studies teacher should read this book. It is about how students became involved in their democracy and made critical changes in their communities. Pablo Muriel and Alan Singer taught students the tools of activism and leadership. Students believed in social justice; their actions come from the heart. Get to know the stories of the students and their teachers. This is an extraordinary book.” – Valerie Pang, Professor, School of Teacher Education, San Diego State University

“In today’s challenging times, social studies teachers are more important than ever in developing student civic literacy. A core component of this effort is in promoting student activism, so they can both exercise and benefit from such practices. Pablo Muriel and Alan Singer, in their book *Supporting Civics Education with Student Activism: Citizens for a Democratic Society*, provide a template for teachers to help students become the type of citizens we profoundly need today.” – Mark Percy, Assistant Professor, Rider University, College of Education and Human Services, Executive Editor, Teaching Social Studies

“This is the book social studies educators K-12 across the nation need today. As an advocate for civic education, I find this book practical, informative, and most importantly, empowering for young people. It takes you on a journey of the authors’ own self-discovery as activists and their experiences as teachers encouraging student voice in and outside the classroom. A true guide for any educator who supports students as change agents.” – April Francis-Taylor, Director of Diversity, Equity and Inclusion, Eastern Suffolk BOCES and member of the NYSED Civic Readiness Task Force

All Children Are All Our Children by Doug Selwyn (Peter Lang, 2018)



What would schools and communities look like if the health and well-being of all our children were our highest priorities? More important than test scores, profits, or real estate values? What actions would we take if we wanted to guarantee that all our children were growing up with what they needed to be healthy, happy, and successful—and not just some of them? The United States was once among the healthiest countries in the world. As of now, it is ranked no better than twenty-ninth. Those who bear the brunt of our worsening health are the poor, people of color, and, most of all, our children. *All Children Are All Our Children* situates our ongoing health crisis within the larger picture of inequality and the complex interplay of systems in the U.S. based on class, privilege, racism, sexism, and the ongoing tension between the ideals of democracy and the realities of corporate capitalism. Public education is caught in the middle of those tensions. *All Children Are All Our Children* begins by defining what

we mean by health, looking at the many factors that support or undermine it and then identifies steps that can be taken locally in our schools and in our communities that can support the health and well-being of our young people and their families, even as we work towards necessary change at the state and national policy level.

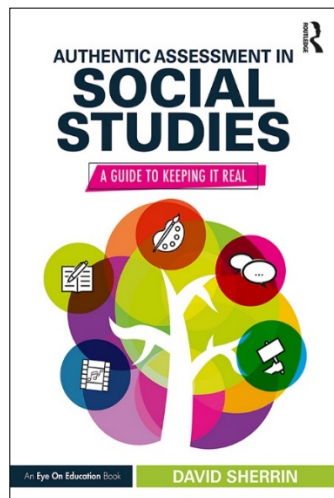
“Accessibly written with sharp-as-nails political analysis, in *All Children Are All Our Children*, long-time teacher and education activist Doug Selwyn indicts the inhumanity of corporate education reform while righteously arguing that healthy schools start with healthy communities and healthy kids. If you are interested in understanding how to really fix our schools, read this book.” – Wayne Au, Professor, School of Educational Studies, University of Washington Bothell, editor & author at *Rethinking Schools*

“In *All Children are All of Our Children*, Doug Selwyn asks us “What would it look like if we decided that the health and well-being of our children was our number one priority?” The answer is our schools and education system, indeed our entire society, would be transformed. In the tradition of John Holt and Herbert Kohl, Selwyn draws on his five decades of teaching experience, conversations with students, parents, health care professionals, social workers, educators and a deep dive into the research literature as he constructs a devastating portrait of the well-being of American children. But this book is not about despair, rather Selwyn fashions hope

for children, schools and society with the message that the only education for social change is action to bring about that change and he offers us a multiple pathways to follow as we, step-by-step, transform ourselves and our society into one that makes the health and well-being of all children our first priority.” – E. Wayne Ross, Professor of Education, University of British Columbia

Dr. Selwyn takes a wide-angle view of the US educational system, allowing the reader to see how many variables in our imperfect society impact our students’ education, health, and happiness. He poses the uncomfortable question of whether we truly care for *all* our children and pushes us to reflect on our own compliance, lack of action, and even ignorance of the big picture. As a former student of Dr. Selwyn and now a classroom teacher, I am familiar with that nudge into the uncomfortable which inevitably pushes me to action. His conclusion is a hopeful one: if our communities have the power to erode our educational system, those same communities have the assets to work together and begin the difficult and necessary work of change. – Diane Dame, Teacher, Saranac (NY) School District

Authentic Assessment in Social Studies: A Guide to Keeping it Real by David Sherrin



Providing opportunities for authentic assessment is not just about putting on an “innovation” badge; instead, it is a teaching and learning strategy grounded in educational theory and research that will lead to deeper learning and a fairer and more democratic educational system. In fact, traditional assessments are some of the primary causes of academic anxiety for students. Many students find some pleasure in the day-to-day of school, but dread the test-taking experience.

This book is partly a call to social studies educators to allow our next generation of artists, singers, poets, activists, web designers, museum curators, historians, and non-profit leaders to make their arguments in social studies classes using a wide and rich array of mediums: the same mediums through which people actually produce history (and political action) in our world. It is also a guide to how to successfully do so in your classroom. For some of our students,

this may take the form of traditional writing, for others it may be painting, and for others it may be dance, video, discussion, podcast, poetry, narrative perspective pieces, or even civic action.

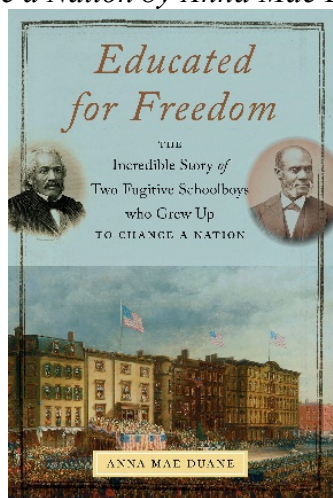
David Sherrin teaches Social Studies at Scarsdale High School in Westchester. He formally taught at Harvest Collegiate in New York City. This book shows teachers how to move beyond tests and essay writing to implement authentic assessments in middle or high school social studies classroom. It explains the value of authentic assessments and offers practical ways to get started and dive deeper in your practice. Real-life stories of classroom successes and failures illustrate points throughout the book. The chapters cover a range of categories, including different types of written, creative, and civic action assessments. The book includes planning charts and rubrics showing how to use, grade, and give feedback on assessments so they truly aid student learning and progress; specific examples, useful tips, and ready-to-go instructions that you can use immediately with your class; and open-ended assessments encourage scaffolding or adaptation for individual or group work to fit your classroom needs.

“Whether you are a first-year social studies teacher curious about how to move beyond multiple choice tests to assess learning, or you have long used authentic assessments and are looking to take your practice to the next level, this book has thoughtful insight on steps you can take to

deepen and enrich teaching and learning in your classroom by incorporating authentic assessments.” — *Randi Weingarten, President, American Federation of Teachers*

“A real page-turner, this engaging book illustrates the wonderfully varied ways students can express themselves in social studies class. David Sherrin presents a wide range of projects to embed in the curriculum, drawing from his own content knowledge of history and other social sciences as well as his deep pedagogical knowledge honed by teaching in a uniquely diverse set of schools. Teachers will find a text that is thought provoking and practical thanks to ample assignment descriptions, rubrics, and discussions of classroom practice.” — *Shira Eve Epstein, Associate Professor of Curriculum and Instruction, The City College of New York (CUNY)*

Educated for Freedom: The Incredible Story of Two Fugitive Schoolboys Who Grew Up to Change a Nation by Anna Mae Duane



Anna Mae Duane, the author of *Educated for Freedom*, is Associate

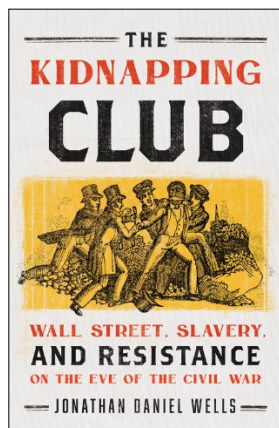
Professor of English and director of the American Studies Program at the University of Connecticut. According to the book blurb, “In the 1820s, few Americans could imagine a viable future for black children. Even abolitionists saw just two options for African American youth: permanent subjection or exile. Educated for Freedom tells the story of James McCune Smith and Henry Highland Garnet, two black children who came of age and into freedom as their country struggled to grow from a slave nation into a free country. Smith and Garnet met as schoolboys at the Mulberry Street New York African Free School, an educational experiment created by founding fathers who believed in freedom’s power to transform the country. Smith and Garnet’s achievements were near-miraculous in a nation that refused to acknowledge black talent or potential. The sons of enslaved mothers, these schoolboy friends would go on to travel the world, meet Revolutionary War heroes, publish in medical journals, address Congress, and speak before cheering crowds of thousands. The lessons they took from their days at the New York African Free School #2 shed light on how antebellum Americans viewed black children as symbols of America’s possible future. The story of their lives, their work, and their friendship testifies to the imagination and activism of the free black community that shaped the national journey toward freedom.”

Duane argues, “The questions that plagued Smith and Garnet remain relevant today. The notion that somehow Black

bodies are doomed – stuck on a historical wheel that keeps returning them to the same place – has powerful resonance in the twenty-first century, as the country continues to reenact bitter divisions over the role of race in remembering our history and imagining our future” (10).

According to Karen Ordahl Kupperman, Professor Emerita, New York University, “Duane unravels the story of two boys enrolled in New York’s African Free School” who “as accomplished adults . . . confronted the reality that America offered African Americans.” Derrick Spires believes the book “will become indispensable for those invested in deep and complex understandings of black life and letter in the long nineteenth century.” James Brewer Stewart, founder of Historians Against Slavery, calls the book a “methodological tour de force.”

The Kidnapping Club: Wall Street, Slavery, and Resistance on the Eve of the Civil War
by Jonathan Daniel Wells



In *The Kidnapping Club*, Jonathan Daniel Wells, a social, cultural, and

intellectual historian and a Professor of History in the Departments of Afroamerican and African Studies at the University of Michigan, tells the story of the powerful network of judges, lawyers, and police officers who circumvented anti-slavery laws by sanctioning the kidnapping of free and fugitive African Americans. Nicknamed "The New York Kidnapping Club," the group had the tacit support of institutions from Wall Street to Tammany Hall whose wealth depended on the Southern slave and cotton trade. But a small cohort of abolitionists, including Black journalist David Ruggles, organized tirelessly for the rights of Black New Yorkers, often risking their lives in the process. Taking readers into the bustling streets and ports of America's great Northern metropolis, *The Kidnapping Club* is a dramatic account of the ties between slavery and capitalism, the deeply corrupt roots of policing, and the strength of Black activism.

"With New York City as its backdrop, *The Kidnapping Club* offers an important and compelling narrative that explores the long struggle for Black freedom and equality. Jonathan Daniel Wells offers a rich and timely account that uncovers a history of racial violence and terror in nineteenth-century Gotham. To no surprise, law enforcement, politicians, and bankers thwarted Black freedom time and time again. But the power and fortitude of Black New Yorkers pressed white citizens to remember and uphold the ideals of a new nation. *The Kidnapping Club* is a must read for those who want to understand current

debates about the intersection of Black lives and structural oppression."— Erica Armstrong Dunbar, author of *Never Caught: The Washingtons' Relentless Pursuit of Their Runaway Slave, Ona Judge*

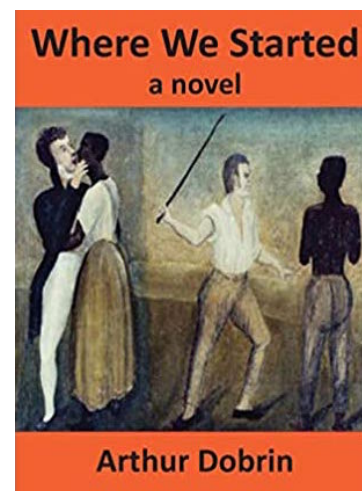
"Jonathan Daniel Wells' *The Kidnapping Club* is a necessary story of black agency and resistance. Bringing to life the competing strains of humanism and oppression that echo our present-day struggles, Wells paints a portrait of New York that reveals the best of American principles in the bodies of black resisters while showing us the economic complexity and complicity of America's greatest city. It is a brilliant history perfectly suited for our times."— Michael Eric Dyson, author of *Tears We Cannot Stop and What Truth Sounds Like*

"*The Kidnapping Club* maps and specifies both the top-side financial connections between the capitalists of the North and the slavers of the South and the underbelly of police corruption, violence, and kidnapping that knit together. And it manages to combine acute historical analysis with literary drama and a persistent, gentle humanity. You should read it."— Walter Johnson, author of *The Broken Heart of America: St. Louis and the Violent History of the United States*

"Nineteenth-century New York City was a battleground for African Americans, who most whites assumed to be undeserving of freedom. Jonathan Wells' *The Kidnapping*

Club brings to life the struggles in the courts and on the streets between those who sought to send blacks to slavery in the south; those who benefited from southern slavery; and the small group of interracial activists who fought against slavery and would eventually prevail in claiming freedom for all regardless of race. From politicians and jurists to newspaper owners, and from bankers to ministers to common laborers, everyone had a stake in the central question of the moment: the legality and morality of slavery and the status of people of African descent in the nation. Wells' gripping narrative brings to life the real-life impact of these questions on every New Yorker, and how the struggle over racial equality affected every sector of life in antebellum New York City." — Leslie M. Harris, author of *In the Shadow of Slavery: African Americans in New York City, 1626-1863*.

Where We Started by Arthur Dobrin



Where We Started is a historical look at the United States from 1740-1864 that

brings the past and its inhabitants alive and makes possible a very different understanding of the history of the United States, enslavement, and the struggle for freedom. Arthur Dobrin is an American author, Professor Emeritus of Management, Entrepreneurship, and General Business at Hofstra University and Leader Emeritus of the Ethical Humanist Society of Long Island. Dr. Arthur Dobrin served two years in the Peace Corps with his wife, Lyn, in Kenya. He has maintained his interest in Kenya since, having returned with his family and having led educational safaris to Kenya for Adelphi University School of Social Work.

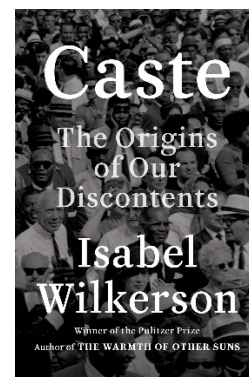
“In *Where we Started*, Dobrin creates a world that leaves the reader enough space to make moral judgments themselves, while at the same time showing how perspective changes the weight of all these considerations. The novel reads like parables, strewn together and buoyed by historical context.” - Christian Hayden, African American activist.

“The novel is a narrative on the development of American society, taking a realistic view of the social interactions between the Old and New World, and between the societal facets that coalesced to produce what we call Americans. This work does not shy away from some very sensitive and difficult narratives, and ones that require discourse today more than ever.” - Clifford J Pereira, Fellow of the Royal Geographical Society.

“I was touched by the individual events and stories. This book is very clearly in line with the telling of racial history in the USA country. No one would read this book and not be more aware of the ways in which it tells the sad story of race in the USA.” - Don Johnson, retired minister.

“Many historical novels are accurate in detail but not in the deeper reality of a period. Dobrin's great accomplishment is that he places the reader in each period, as the people of the period would likely have experienced it.” - Dr. Michael S. Franch, President of Baltimore City Historical Society.

Caste and the Origins of Our Discontent, by
Isabel Wilkerson



(Review by Hank Bitten)

I decided to read *Caste* in my search for new perspectives for information and resources to guide teachers with the teaching of ‘hard history’ about institutional racism in our country. From the events in my lifetime (since the civil rights movement) and more specifically the events of the past few years, I was skeptical of the claim of systemic

racism in America. Isabel Wilkerson's *Caste* convinced me that the problem is real and needs to be addressed by social studies teachers K-12.

My Personal Perspective

First, allow me to comment on my perspective which is reflected in my experiences as a white citizen and teacher. My experience in Paterson as a teenager and student at Eastside High School in 1960 reflected fear of the black community which is based on two unprovoked attacks on public transportation and theft of our family's car. My experience in college was positive and some of my closest friends were black. As a first-year teacher in New York City in 1969, when busing was instituted to integrate schools, my experience was also positive. I introduced an African American history course and was the advisor to the Harambay or diversity club for students. My black students were very successful even though they were victims of harassment on their route to school on public transportation. I even rode the B52 bus to school for several weeks during a time of increased racial tension in Queens to offer protection and security to students in our school. Many, perhaps all, of the black high school students I taught over 46 years, were successful in their dreams of attending the colleges of their choice and in their careers.

I recognize that my perspective is influenced by the zip codes of the districts where I taught, the ability level of the students in my classes, and the faculty in the

schools and departments in the three districts where I taught. Your experience is likely different than mine and the events of the past four years have motivated me to reflect on what I taught, how I taught, what my students may have remembered, and the importance of teaching about the African American experience with empathy and problem-solving strategies in addition to historical documents and videos. My students learned history in teams and I listened to what they were telling me. I want to think that I contributed to their self-esteem and gave them confidence to make smart decisions in their interactions with people.

My Great Awakening

In my research for this book review, I participated in a Zoom with my New York City students from 45-50 years ago. Both black and white students commented that the racial issues of 2020 were greater than what they experienced in the 1970s. I have very little to offer about this observation except to say that the lessons I taught about Emmett Till, the Starpower simulation game I used to teach about privilege, the movie *Roots*, and the discussions motivated by current events in those years gave my students an understanding about the power of individuals to abuse, the inequalities of wealth, respecting authority, and the importance of education.

Caste is a valuable resource for teachers and students based on the voices of victims, citizens, leaders, and historical examples. The information in each chapter

is authentic and provided me with new insights into America's past. In my reading of *Caste*, I found myself repeatedly saying "I wish I had known this" or "why didn't I know this?" The three resources below are reasons to read *Caste* and supplement the way you are likely teaching United States or World History.

The first resource is the metaphor of an old house. I have used this metaphor to illustrate the need for reform or renovation in my teaching of the Protestant Reformation and progressive reforms in the 19th and 20th centuries. I have also used the metaphor of tearing down an old house to teach the concept of revolution. Isabel Wilkerson's use of the metaphor reflects on the generations who occupy the house and the need for each occupant to look at what is behind the paint or wallpaper on the walls.

She uses this metaphor to present the idea of the architecture of caste or our place in society. Through this metaphor I have come to understand that the problem is deeper than race and it is the way all of us dehumanize individuals, use stereotypes, and forget that we are all the same. In *Caste*, we are confronted with the framework of joists, beams, and headers in the way the colonial era used labor, viewed property, and labeled indigenous populations, people from Africa and the Caribbean, and individuals from the Middle East, Far East, and South Asia by the color of their skin.

The new owners of this house in 1776 wanted to end the importation of slaves and offer liberty to those who fought

in the American Revolution. But the framework of caste, race, inequality, and social injustice remained as some of the occupants from the Enlightenment generation owned slaves and supported segregation.

The occupants of the antebellum generation were more radical in their renovations of this house through abolition and voices to end slavery. Unfortunately, others sold slaves breaking up families, captured fugitives, and exploited cheap labor. After the Civil War, part of the house was replaced with constitutional amendments while the other half of the house added structural supports to the foundation of segregation, racial tension and lynching.

The 20th century generation, including the 30 years I was a teacher and administrator, saw significant renovations to the architecture of 'this old house' through the civil rights movement, educational opportunities, and Supreme Court decisions. Unfortunately, the problems present since 1619 continued as black populations had the highest rates of high school dropouts, incarceration in prisons, divorce, health problems, lower life expectancy, targets of racial profiling, and the list continues.

Even with the appointment of black justices to the Supreme Court, the election of President Barack Obama, and notable leaders of color in every sector of the economy, the problems of race, injustice, violence, fear, and discrimination are continuing and escalating. Isabel Wilkerson

explains this as evidence of the caste system in American society.

As a grandparent, I observed the questions our grandchildren asked in their discovery of people of color around the age of three. This is why education in the home and in pre-school is essential. Parents and educators, siblings and peers, have the ability to rebuild *'the house'* in this generation.

My Epiphany Experience

The second resource is how the book presents the claim or argument of caste in America and the evidence used to present this argument. I had the opportunity to listen to Isabel Wilkerson in a presentation about ***Caste***, and was intrigued by her response that she does not present an argument in her book but instead presents a 'prayer' for going forward. This is a powerful and inspiring statement! However, my review found powerful examples documented in history, by historians, and from the news in support of her thesis that systemic racism is inherent in the way we think and behave.

Although there are excellent comparisons to Nazi Germany and India, it is the examples provided in the book that haunted me and convinced me that social injustice exists in schools, neighborhoods, government, business, and within me. Here are just a few examples:

Forest Whitaker, and Academy Award-winning actor walked into a gourmet deli in his Manhattan West Side

neighborhood and was frisked in front of other customers. The incident occurred in 2013. Whitaker said, *"It's a humiliating thing for someone to come and do that. It's attempted disempowerment."* (p. 107)

"In 2015, the members of a black women's book club were traveling by train on a wine tour of Napa Valley. When their laughter caused some white passengers to complain, the police were called and the women were told to leave the train." (p.293 and *The Guardian*, September 13, 2015)

"In 2018, the owner of a Pennsylvania golf club ordered black women, who were members of the club, to leave because they were not moving along fast enough on the course." The police were called. (p. 293 and CNN, April 25, 2018)

The unnamed college professor who picked up his mail in his luxury apartment opened one of his letters and was told by the man next to him in the elevator that *"You're supposed to be delivering the mail, not opening it."* (p. 213.)

At Yale University in New Haven, Connecticut, a woman called campus police on a female graduate student who had fallen asleep while studying in a common area of her dormitory. Officers demanded her identification even after she unlocked the door to her room. She was told, *"You're in a Yale building and*

we need to make sure you belong here.”
(p. 217)

Sgt. Isaac Woodard, Jr. was riding a Greyhound bus after he was honorably discharged in February 1946. The bus driver called the police at the next stop in Aiken, South Carolina where Sgt. Woodard, still in uniform, was arrested for disorderly conduct. The police chief beat him with a billy club which left him blind. The NAACP brought this to the attention of President Truman who ordered an investigation. The local prosecutor did not accept the testimony of Sgt. Whittaker and he was found guilty. His defense attorney spoke racial epithets to his face. (p. 227-228)

“Offenders in Georgia were eleven times more likely to get the death penalty if the victim was white than if the victim was black.” (p. 241)

The examples of social injustice are carefully documented from multiple states and over three centuries. It is painful to read these examples even though as a history teacher I am aware of the violence against Americans of color and women. The evidence is overwhelming when presented in each chapter and on almost every page. Although I did not want to accept the claim that a caste system based on color is in the America where I live and teach, I became convinced and humbled by my guilt and silence that institutional racism is real.

My Call to Do Something

The third discovery that I learned in *Caste* is the institutional attempts to increase social and racial injustice rather than taking steps to address the problem. Although these statistics are known by most teachers, the revelation of them in the context of a few pages in the book is a catalyst for reflection and discussion.

1. “Between 2014 and 2016 states deleted almost 16 million people from voter registration lists.” (Brennan Center for Justice) (p. 318)
2. “According to *New York Times* exit polling of 24,537 respondents, 58 percent of white voters chose the Republican Donald Trump and only 37 percent went for the Democrat Hillary Clinton.” (p.328)
3. “There was perhaps no clearer measure of white solidarity than the actions of white women in 2016. The majority of them – 53 percent – disregarded the common needs of women and went against a fellow white woman to vote with their power trait, the white side of their identities to which Trump appealed, rather than help an experienced woman, and themselves, make history.” (p.328)
4. “White men voted for Trump at 62 percent. White women at 53%. Latino men at 32 percent. Latina women at 25 percent. African-American men at 13 percent, and black women at 4 percent.” (p. 330)
5. “Eight states in the Union have a county named after Robert E. Lee: Alabama, Arkansas, Florida, Kentucky, Mississippi, North Carolina, South Carolina, and Texas. The third Monday in January is Robert E. Lee Day in both Mississippi and Alabama.” (p. 337)

6. "American women are more likely to die during pregnancy and childbirth than women in other wealthy nations. With fourteen deaths per 100,000 live births, the maternal mortality rate in America is nearly three times the rate in Sweden, according to the Commonwealth Fund. Part of this reflects the woeful maternal death rates for black and indigenous women in the United States." (p. 355)
7. "Infant mortality in the United States is highest among the richest nations, 5.8 deaths per 1,000 live births, as against a combined average of 3.6 per 1,000 live births for the richest countries, as against about 2 percent per 1,000 in Japan and Finland." (p. 355)
8. "American students score near the bottom in industrialized nations in mathematics and reading. Fifteen-year olds in the United States scored well below students in peer nations on math literacy, below Latvia and the Slovak Republic, among the dozens of countries that exceed U.S. test scores."
9. "...in 2016, some sixty other countries had already had a woman head of state, including India, Germany, Australia, and the United Kingdom, and smaller countries such as Iceland, Norway, Burundi, and Slovenia." (p. 356)
10. "...in 2015, police were killing unarmed African-Americans at five times the rate of white Americans. It was a trend that would make police killings a leading cause of death for young African-American men and boys, those deaths occurring a rate of 1 in 1,000 young black men and boys." (p. 319)

These factual observations opened my eyes to and 'ugly America' that I was not addressing with my circle of family and friends. The documented reports in Caste are

not only discussion starters for a class in Sociology but a call for action to a five-alarm fire in K-12 social studies classes. As we learned in the [*1968 Kerner Commission Report*](#), we are living in two Americas. Every history and social studies teacher and department needs to address the problem of injustice and unequal treatment in the curriculum. Behaviors are more likely changed by education than by legislation!

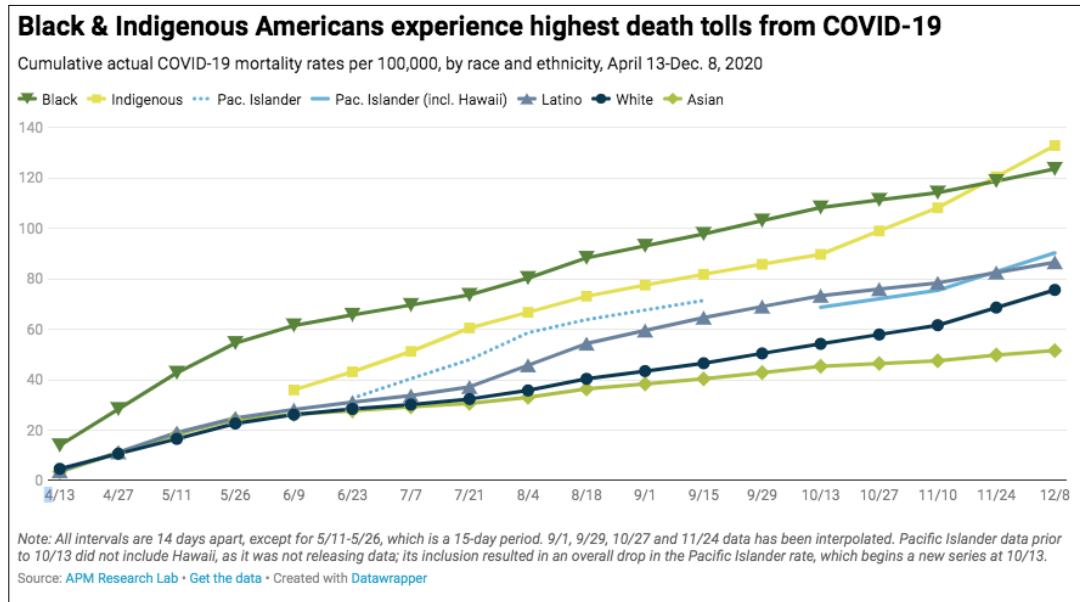
Conclusion

The first action I took while I was reading this book was to develop a comprehensive resource for teachers in middle school and high school on African Americans and Latinx Americans. The second step I took was to identify best practice curriculums on African American history. These are posted on the Links page of the NJCSS website, www.njcass.org The third action I took was to write this book review and publish it. I am aware that I need to do more regarding human rights education, racial and social injustice, environmental sustainability, LGBTQ awareness, and teaching world religions.

In a webinar sponsored by *Facing History and Ourselves*, Isabel Wilkerson made the statement that she intended her book as a prayer for the future. I did not grasp the meaning of her statement until the *Epilogue* where she wrote, "*Every spiritual tradition says love your neighbor as yourself not tolerate them.*" (p. 387). We must teach students how to live with courage in a dangerous world.

At the end of 2020, 335,000 Americans have died as a result of the Covid-19 virus. The death rate for African Americans is 2.7 times that of white Americans. What is not documented is the number of minorities, with health care

insurance, who are not able to have a conversation with their doctor about how to get tested, the care they will be receiving, and the options for medications and treatment available to them.



Caste is written in 31 chapters over approximately 400 pages which allows for a debate in class or a faculty book discussion. This is a book that needs to be discussed and debated. Teachers are the catalyst for curriculum reform in social studies and English Language Arts. A thread is needed to weave the political, social and economic events between 1619 and the present with the horrific accounts of injustice, slavery, discrimination, and abuse. The positive accounts of contributions to America's stories of industrialization, democracy, service to country, are critical to ending the legacy of caste in America's social and cultural history.

immigrants, voters, athletes, entrepreneurs, and the families of victims. An interesting story that I enjoyed is the one on pp. 379-80. About [Elsa and Albert Einstein](#) opening their home to [Marian Anderson](#) who was denied a room at the Nassau Inn in Princeton, NJ after singing to an overflow crowd at the McCarter Theatre. For the Einstein's this was not a one-time act of hospitality but an action of loving one's neighbor as one's self. This is how educators change the stubborn behaviors of caste and privilege.

Perhaps this is best told through the voices and stories of natives, slaves, abolitionists, sharecroppers,

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