

Social Science Docket Volume 1 Number 1 Winter-Spring, 2001

The Separation of New Jersey and New York

Social Studies Standards

The Meaning of Freedom in the Modern World

Special Section: Great Irish Famine Curriculum

Check It Out - Building with Books

Irish Immigrants in Paterson, New Jersey During the Jacksonian Era

Local History: The Civil Rights Movement on Long Island

Teaching with Oral History: Dr. Eugene Reed

The Character of the Electoral College

Current Events from the Past

The Warts are Missing at Most Historic Sites

A Science Teacher Looks at Social Studies

Human Rights on the World Wide Web

Teaching Young Children About Human Rights

Introducing the Authors

Call for Contributions

Shared History - The Separation of New Jersey and New York

It took three centuries, but what Charles II and the Duke of York divided in 1664, the New Jersey and New York Councils for the Social Studies will start to reconcile in 2001. For the “Shared History” section of *Social Science Docket*, we welcome articles, documents, lesson plans and activities on the shared history of New Jersey and New York.

Excerpts from the Grant to John Berkeley and George Carteret (edited)

Source: www.state.nj.us/njfacts/njdocs.htm. Key passages are highlighted

1) THIS INDENTURE (contract) made the four and twentieth day of June, in the sixteenth year of the reign of our sovereign Lord, Charles the Second, ... Annoq. Domini, 1664. Between His Royal Highness, James Duke of York, and Albany, Earl of Ulster, Lord High Admiral of England, and Ireland, Constable of Dover Castle, Lord Warden of the Cinque ports, and Governor of Portsmouth, of the one part:

John Lord Berkeley, Baron of Stratton, and one of His Majesty's most Honourable Privy Council, and Sir, George Carteret of Saltrum, in the County of Devon, Knight and one of his Majesty's most Honourable Privy Council of the other part:

2) WHEREAS his said Majesty King Charles the Second,... did for the consideration therein mentioned, give and grant unto his said Royal Highness James, Duke of York, his heirs and assigns, all that part of the main land of New England, beginning at a certain place called or known by the name of St. Croix next adjoining to New Scotland in America; and from thence extending along the sea coast unto a certain place called Pemaquie or Pemaquid, and so by the river thereof to the furthest head of the same as it tendeth northward; and extending from thence to the river of Kenebeque, and souwards by the shortest course to the river Canady northwards; and also all that island or islands commonly called by the several name or names of Matowacks or Long Island, situate and being toward the west of Cape Codd and the Narrow Higansetts, abutting up the main land between the two rivers there, called or known by the several names of Connecticut, and Hudson's river; together also with the said river called Hudson's river, and all the land from the west side of the Connecticut river to the east side of the Delaware Bay: and also several other islands and lands in said Letters Patents mentioned, together with the rivers, harbours, mines, minerals, quarries, woods, marshes, waters, lakes, fishing, hawkings, huntings, and fowling, and all other royalties, profits, commodities and heriditaments (property) to the said several islands lands and premises belonging and appertaining, to have and to hold the said lands, islands, heriditaments and premises,... unto his said Royal Highness James Duke of York, his heirs and assigns for ever....

3) James Duke of York ... doth grant, bargain, sell, release and confirm unto the said John Lord Berkley and Sir George Carteret, their heirs and assigns for ever, all that tract of land adjacent to New England, and lying and being to the westward of Long Island, and Manhitas Island and bounded on the east part by the main sea, and part by Hudson's river, and hath upon the west Delaware bay or river, and extendeth southward to the main ocean as far as Cape May at the mouth of the Delaware bay; and to the northward as far as the northermost branch of the said bay or river of Delaware, which is forty-one degrees and forty minutes of latitude, and crosseth over thence in a strait line to Hudson's river in forty-one degrees of latitude; which said tract of land is hereafter to be called by the name or names of New Caeserea or New Jersey: and also all rivers, mines, mineralls, woods, fishings, hawking, hunting, and fowling, and all other royalties, profits, commodities, and heriditaments whatever, to the said lands and premises belonging or in any wise appertaining....

Lesson Ideas - Identify the places mentioned in this agreement and locate them on a map of the region. How do you think native peoples felt about this exchange?

Social Studies Standards

There are several systems for identifying key social studies concepts and understandings. In general, these systems share a belief that students should reexamine basic ideas from different vantage points throughout a curriculum. In the approach developed by the National Council for the Social Studies (NCSS), concepts are called *thematic strands*. The New Jersey and New York State Education Departments have independently developed similar lists of instructional goals or standards. To support the work of social studies classroom teachers, articles and lesson ideas published in *Social Science Docket* will identify relevant standards-related social studies goals.

National Council for the Social Studies Thematic Strands

1. Culture- ways that human groups learn, create, and adapt, in order to meet their fundamental needs and beliefs they develop to explain the world.
2. Time, Continuity, and Change- ways that human groups locate themselves historically.
3. People, Places, and Environments- the influence of geography on human cultures and history.
4. Individual Development and Identity- relationships between the ways that people perceive themselves and their membership in social groups.
5. Individuals, Groups, and Institutions- roles played by social institutions like schools and families in a society and their impact on individuals and groups.
6. Power, Authority, and Governance- ways that individuals and societies make decisions about rights, rules, relationships, and priorities.
7. Production, Distribution, and Consumption- ways that individuals and societies make decisions about the things people need to survive and how they will be provided.
8. Science, Technology, and Society- methods and tools used by people to produce and distribute what they need and want within an economic system.
9. Global Connections- the increasingly important and diverse relationships between societies.
10. Civic Ideals and Practices- the relationship between the expressed beliefs of a society and the implementation of these beliefs in actual practice.

Source: National Council for the Social Studies. (1994). *Expectations of Excellence: Curriculum Standards for Social Studies*. NCSS Bulletin 89. Washington DC: Author.

New Jersey Social Studies List Of Standards

1. All students will learn democratic citizenship and how to participate in the constitutional system of government of the United States.
2. All students will learn democratic citizenship through the humanities, by studying literature, art, history and philosophy, and related fields.
3. All students will acquire historical understanding of political and diplomatic ideas, forces, and institutions throughout the history of New Jersey, the United States, and the world.
4. All students will acquire historical understanding of societal ideas and forces throughout the history of New Jersey, the United States, and the world.
5. All students will acquire historical understanding of varying cultures throughout the history of New Jersey, the United States, and the world.
6. All students will acquire historical understanding of economic forces, ideas, and institutions throughout the history of New Jersey, the United States, and the world.
7. All students will acquire geographical understanding by studying the world in spatial terms.
8. All students will acquire geographical understanding by studying human systems in geography.
9. All students will acquire geographical understanding by studying the environment and society.

New York Learning Standards for Social Studies

1. History of the United States and New York. Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning points in the history of the United States and New York.
2. World History. Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning point in world history and examine the broad sweep of history from a variety of perspectives.
3. Geography. Students will use a variety of intellectual skills to demonstrate their understanding of the geography of the interdependent world in which we live -- local, national, and global -- including the distribution of people, places, and environments over the Earth's surface.
4. Economics. Students will use a variety of intellectual skills to demonstrate their understanding of how the United States and other societies develop economic systems and associated institutions to allocate scarce resources, how major decision-making units function in the United States and other national economies, and how an economy solves the scarcity problem through market and nonmarket mechanisms.
5. Civics, Citizenship and Government. Students will use a variety of intellectual skills to demonstrate their understanding of the necessity for establishing governments; the governmental system of the United States and other nations; the United States Constitution; the basic civic values of American constitutional democracy; and the roles, rights, and responsibilities of citizenship, including avenues of participation.

Join the New Jersey Council for the Social Studies
(PHOTOCOPY THIS FORM / PLEASE PRINT INFORMATION / WWW.NJCSS.ORG)

Name: _____

Address: _____

City: _____ State: _____ 9-Digit Zip: _____

Home Phone () _____ - _____ E-Mail at Home _____

County Where Employed: _____

School Name: _____

Work Address: _____

City: _____ State: _____ 9-Digit Zip: _____

Level: ___ Elementary ___ Middle/Junior High ___ Secondary/Senior High
 ___ College/University ___ General

Title: ___ Teacher/Instructor ___ Chairperson of Department/Program
 ___ Supervisor ___ Dept. of Education/Association
 ___ Agency/Society ___ Publisher/Publisher Representative
 ___ Consultant ___ Student/Student Teacher
 ___ Retired ___ Other

Dues: ___ 1 year (\$15.00) ___ 2 years (\$25.00) ___ Retired (\$5.00) ___ Student (\$5.00)
 ___ Renewal ___ New Amount Enclosed \$ _____

Instructor's Signature Required for Student Membership _____

Return to: NJCSS P.O. BOX 6745 Bridgewater, NJ 08807

The Meaning of Freedom in the Modern World

by Alan Singer, editor, Social Science Docket

Our goal is to have every issue of Social Science Docket include an essay on a key social studies concept that will stimulate responses from readers and debate in the New Jersey and New York Councils for the Social Studies. In this issue, the concept is “Freedom.” Members of the councils and other readers are invited to reply. Discussion of this topic will continue in the Summer-Fall issue of Social Science Docket. We also welcome more extended reviews of the books discussed in this essay.

N.C.S.S. Thematic Strands: Time, Continuity, and Change. Global Connections. Power, Authority, and Governance.

In order to achieve New York and New Jersey social studies curriculum standards students will:

- understand the development and connectedness of Western civilization and other civilizations and cultures in many areas of the world and over time
- analyze historic events from around the world by examining accounts written from different perspectives
- understand the broad patterns, relationships, and interactions of cultures and civilizations during particular eras and across eras
- analyze changing and competing interpretations of issues, events and developments throughout world history.
- identify historical problems, pose analytical questions or hypotheses, research analytical questions or test hypotheses, formulate conclusions or generalizations, raise new questions or issues for further investigation
- interpret and analyze documents and artifacts related to significant developments and events in world history
- plan and organize historical research projects related to regional or global interdependence

For centuries, philosophers (inside and outside of high school social studies classrooms) have struggled with defining the meaning of freedom and tracing its historical development. In the United States, most citizens have accepted some social restraints on their actions, though they frequently disagree over what the limits should be. Libertarians identify freedom with the absolute right of individuals to control their own lives and want sharp restrictions on the power of government to interfere with the social and economic market place. On the other hand, religious conservatives often want governments to severely limit the options available to women who want to terminate pregnancies and oppose extending certain legal rights, including health benefits for partners and the right to marry the person they choose, to homosexuals.

The debate over the meaning of freedom is not restricted to the United States. In communist countries such as China and the former Soviet Union, freedom was defined as a collective or social value. Individual choices were circumscribed in order to achieve the more egalitarian distribution of goods and services like education and health care. In some contemporary Islamic nations, individual freedom must conform to religious practices. Individual behavior is also restricted by religious belief in Israel on the Jewish Sabbath and

religious holidays and in some communities in the United States on Sundays because of Christian beliefs.

In *Freedom: Freedom in the Making of Western Culture* (1991), Orlando Patterson declared that “today freedom stands unchallenged as the supreme value of the Western world (ix).” However, he also acknowledged a problem with discussions of the meaning of freedom, because “like love and beauty, (it) is one of those values better experienced than defined...Nearly everyone in the Western world worships freedom and will declare herself willing to die for it. Like all intensely held beliefs, it is assumed to be so self-evident that there is no need for explicitness” (1).

Patterson believes that what the contemporary world understands by the concept of freedom is actually a three part composite of ideas that initially emerged in ancient Greece and have developed during the last two millennium of western history. His book traces the idea of freedom in Western civilization and seeks to identify its survival and evolution in different historical epochs.

Patterson identifies the three ideas associated with our modern concept of freedom as “personal”, “sovereign” and “civic” freedoms. He believes these ideas can be in conflict within any given society, making human freedom a matter of degree, rather than an absolute value.

According to Patterson, personal freedom means not being coerced by individuals or governments and having the ability, within acceptable limits, to “do as one pleases.” Sovereign freedom can mean the ability to restrict the personal freedom of others in order to enhance your own economic or social benefits. This includes the power of the master over the slave and of the capitalist over the worker. Contradictions between personal and sovereign freedom explain how the Southern states could secede from the United States in defense of both freedom and slavery.

Patterson describes civic freedom as “the capacity of adult members of a community to participate in its life and governance.” This concept of freedom implies a political community with “clearly defined rights and obligations for every citizen.” Patterson points out that some societies in the past (e.g., Greece and Rome) have valued personal and sovereign freedom, but have restricted civic freedom to narrowly defined groups of the elite. Other societies, especially tribal communities, have permitted general male participation in governance. However, because of the weight of custom, they have severely circumscribed the ideas and behaviors of members.

In *The Story of American Freedom* (1998), Eric Foner examines the historical development of freedom in the United States. Foner joins Patterson in arguing that freedom must be understood as a complex of values that have changed over time. However, he is more concerned with examining conflict over the meaning of freedom than in tracing its lineage. According to Foner, “at different periods of American history different ideas of freedom have been conceived and implemented” and “the clash between dominant and dissenting views has constantly reshaped the idea’s meaning” (xv). Americans have witnessed the expansion of both participation and the protection of individual rights, not through the evolution of an idea, but as a result of two centuries of political struggle for equality and justice. Foner concludes that “over the course of our history, American freedom has been both a reality and a mythic ideal -- a living truth for millions of Americans; a mockery for others. For some, freedom was a birthright taken for granted. For others, it is ‘not a gift, but an achievement...’” (xxi). Foner wants students to recognize that the history of American freedom includes both significant accomplishments and major failures. It is a continuing story, and within limits, “we can decide for ourselves what freedom is” (332).

A different perspective on the idea of freedom is offered by Nobel Prize winning economist, Amartya Sen. His concern is substantive (quality of life), rather than limited procedural, freedom (voting). Sen believes there is a fundamental relationship between individual and political freedom and economic development, with the

“expansion of freedom” serving as both “the primary end and the principal means of development.” Sen argues that a meaningful concept of freedom for the twenty-first century cannot separate political rights from the opportunity to have an education, receive adequate health care and live in safety. Any society that calls itself free must insure that its citizens enjoy this broader substantive freedom. He is critical of a wealthy country like the United States, where life expectancy, child mortality and the availability of health care differ markedly for different racial and ethnic groups (96-98).

Significantly, Sen also disagrees with traditional communist regimes that limited democratic rights in the name of promoting economic development. He argues that the suppression of personal and civic freedom, whether perceived of as temporary or not, undermined the ability of those societies to respond to the needs of their citizens, limiting both procedural and substantive freedom. Sen believes that in recent human history, famines were the result, not of food shortages, but the failure of governments to respond to human needs under dire circumstances. They were most likely to occur under dictatorial regimes because people in authority did not feel the obligation to respond to public opinion or market conditions (164-175).

Defining freedom in the modern world is complicated. The activities that follow are designed to help high school students explore the complex meaning of freedom. The first activity provides students with a series of definitions of freedom from the past and present. It asks students, working either individually or in groups, to evaluate the definitions and arrive at their own. The second activity uses Amartya Sen’s idea of substantive freedom to help students critically evaluate international ratings presented in Freedom House’s 1999-2000 survey *Freedom in the World*. Again, students can work either individually or in groups.

References

- Chafe, W. and Sitkoff, H., eds. (1995). *A History of Our Time: Readings on Postwar America*, 4th edition. New York: Oxford University Press.
- Foner, E. (1998). *The Story of American Freedom*. New York: Norton.
- Karatnycky, A. (Summer 2000). “The State of Democracy: 2000.” *American Educator*, 24 (2).
- Patterson, O. (1991). *Freedom : Freedom in the Making of Western Culture*. New York: Basic Books.
- Seldes, G. (1966). *The Great Quotations*. New York: Lyle Stuart.
- Sen, A. (1999). *Development as Freedom*. New York: Knopf.

H.S. Level Learning Activity- What is the Meaning of Freedom?

Examine the chronological list of quotations about freedom and complete 1-4.

1. Which statement(s) about freedom do you agree with? disagree with? Explain.
2. Do any of these authors appear to disagree with each other? Explain.
3. Which statement about freedom comes closest to your own beliefs? Explain.
4. Write your own twenty-first century definition of freedom.

Follow-up assignment: Locate and explain other definitions of freedom.

Euripides, Greek dramatist (484-406 BC). "Greeks were born to rule barbarians,... not barbarians to rule Greeks. They are slaves by nature; we have freedom in our blood."

Marcus Tullius Cicero, Roman statesman (106-43 BC). "Freedom is participation in power."

Christian New Testament, Galatians, 5:1. "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery."

Samuel Adams, American revolutionary leader (1771). "The truth is, all might be free if they valued freedom, and defended it as they ought."

James Madison, United States President (1788). "I believe there are more instances of the abridgment of the freedom of the people by gradual and silent encroachments of those in power than by violent and sudden usurpations."

Lord Acton, English historian (1877). "Liberty, next to religion, has been the motive of good deeds and the common pretext of crime, from the sowing of the seed at Athens. . . At all times sincere friends of freedom have been rare, and its triumphs have been due to minorities."

Rosa Luxemburg, German socialist (circa 1900). "Freedom is always freedom for the man who thinks differently."

Rabindranath Tagore, Indian philosopher (1861-1941). "He only has freedom who ideally loves freedom himself and is glad to extend it to others. He who cares to have slaves must chain himself to them. He who builds walls to create exclusion for others builds walls across his own freedom. He who distrusts freedom in others loses his moral right to it."

Woodrow Wilson, United States President (1913). "American industry is not free, as it once was free; American enterprise is not free; the man with only a little capital is finding it harder to get into the field, more and more impossible to compete with the big fellow. Why? Because the laws of this country do not prevent the strong from crushing the weak."

Franklin D. Roosevelt, United States President (1934). "The freedom guaranteed by the Constitution is freedom of expression and that will be scrupulously respected - but it is not freedom to work children, or to do business in a fire trap, or violate laws against obscenity, libel and lewdness."

Franklin D. Roosevelt, United States President (1941). "(W)e look forward to a world founded upon four essential human freedoms. The first is freedom of speech and expression - everywhere in the world. The second is the freedom of every person to worship God in his own way - everywhere in the world. The third is freedom from want - which...means economic understanding.... The fourth is freedom from fear, which means...a world-wide reduction of armaments..."

Theodor Adorno, 20th century philosopher (circa 1950). "People have so manipulated the concept of freedom that it finally boils down to the right of the stronger and richer to take from the weaker and poorer whatever they have left."

Martin Luther King, Jr., American Civil Rights leader (1963). "We know through painful experience that freedom is never voluntarily given by the oppressor. It must be demanded by the oppressed.... Oppressed people cannot remain oppressed forever. The yearning for freedom eventually manifests itself, and that is what has happened to the American Negro."

Ronald Reagan, United States President (1985). "We stand on the threshold of a great ability to produce more, do more, be more. Our economy is not getting older and weaker, it's getting younger and stronger; it doesn't need rest and supervision, it needs new challenge, greater freedom. And that word - freedom - is the key to the Second American Revolution we mean to bring about.... Let us resolve that we will stop spreading dependency and start spreading opportunity; that we will stop spreading bondage and start spreading freedom."

Rudolph Giuliani, Mayor, New York City (1994). "Freedom is about authority. Freedom is about the willingness of every single human being to cede to lawful authority a great deal of discretion about what you do and how you do it."

H.S. Level Learning Activity: The Map of Freedom, 2000

The *Map of Freedom* reflects the findings of Freedom House’s 1999-2000 survey *Freedom in the World*. The survey rates each country on a seven-point scale for both political rights and liberties (1 represents the most free and 7 the least free) and then divides the world into three broad categories: “Free” (countries whose ratings average 1-3); “Partly Free” (countries whose ratings average 3-5.5); and “Not Free” (countries whose ratings average 5.5-7). The ratings are not merely assessments of the conduct of governments. Rather, they are intended to reflect the reality of daily life. According to Freedom House, in “Free” countries, citizens enjoy a high degree of political and civil liberties.

The following countries are among those listed as “Free” in the survey by Freedom House:
 Africa: South Africa; Asia: India, Philippines; South America and the Caribbean: Dominican Republic, El Salvador, Guyana, Jamaica; Europe (former Soviet bloc): Poland.

Activities

1. Examine the chart below assembled from information provided by Freedom House (www.freedomhouse.org), the CIA World Factbook (www.odci.gov/cia/publications/factbook), and UNESCO (unesco.org). What can we learn about a country from this information?
2. Locate the countries listed on the chart on a world map.
 Check out the website (www.lib.utexas.edu/libs/pcl/map_collection/map_collection.html).
3. Many of the countries called “Free” in this survey have a history of dictatorship and social inequality and some are very poor. In your opinion, can people in living the countries listed above be considered “Free” in a meaningful sense? Explain.
4. For a point of comparison, the same information is provided for the United States and Japan, two major economic powers that are also considered “Free” countries and China, Cuba, and Saudi Arabia, nations that received “Not Free” ratings from Freedom House. Do you believe the Freedom House ratings accurately describe the level of freedom in these countries? Explain.

Country	Political/ Civil Liberty	Population	% Literate Male/Female	% Unemployed/ Average Income (U.S. Dollars)	Birth Rate/ Infant Deaths (per 1,000)	Life Expectancy (Years)
China	7 / 6	1,246,871,451	90 / 73	8-10% / \$3,100	15.0 / 43.3	69.9
Cuba	7 / 7	11,096,395	96 / 95	6.8% / \$1,560	12.9 / 7.8	75.7
Dominican Republic	2 / 3	8,129,734	82 / 82	16% / \$5,000	25.9 / 42.5	70
El Salvador	2 / 3	5,839,679	73 / 70	7.7% / \$3,000	26.1 / 23.3	70
Guyana	2 / 2	705,156	99 / 97	12% / \$2,500	18.2 / 48.6	61.8
India	2 / 3	1,000,848,550	66 / 38	NA / \$1,720	25.3 / 60.8	63.4
Jamaica	2 / 2	2,652,443	81 / 89	16.5% / \$3,300	20.2 / 13.9	75.6
Japan	1 / 2	126,182,077	99 / 99	4.5% / \$23,100	10.4 / 4.0	80.1
Philippines	2 / 3	79,345,812	95 / 94	9.6% / \$3,500	27.8 / 33.8	66.5
Poland	1 / 2	38,608,929	99 / 98	10% / \$6,800	10.6 / 12.7	73
Saudi Arabia	7 / 7	21,504,613	72 / 50	NA / \$9,000	37.3 / 38.8	70.5
South Africa	1 / 2	43,426,386	82 / 82	30% / \$6,800	25.9 / 51.9	54.7
United States	1 / 1	272,639,608	99 / 99	4.5% / \$31,500	14.3 / 6.3	76.2

Note: Many figures are estimates and governments may use different definitions when reporting data. NA means information is not available.

Middle Level Learning Activity (Grades 5 and 6)

Standard of Living Around the World: Linking Economics And Freedom

by Andrea Libresco

In the Oceanside, New York school district, teachers introduce students to geography, political systems, economics, technology and culture of the Western and Eastern hemispheres at the beginning of the year in grades 5 and 6. Essential questions guiding this unit are: What are the important geographic, political, economic, technological and social-cultural issues affecting the hemisphere today? How well are these issues being addressed?

AIM: How does standard of living influence a nation's level of freedom?

GOALS: Students will be able to:

- define standard of living.
- identify and describe factors that measure standard of living.
- research and graph standard of living data for different countries.
- analyze and evaluate standard of living data for different countries.
- discuss the relation of economic conditions to freedom for people in a nation.
- discuss and take action on raising the standard of living for the world's children.

KEY QUESTIONS: What factors influence a nation's level of freedom? How does standard of living influence a nation's level of freedom? How do economic conditions influence a nation's level of freedom? How do political conditions influence a nation's level of freedom? How do social-cultural conditions influence a nation's level of freedom? How do technological conditions influence a nation's level of freedom? How do geographic conditions influence a nation's level of freedom? How do environmental conditions influence a nation's level of freedom? How do historical conditions influence a nation's level of freedom? How do cultural conditions influence a nation's level of freedom? How do religious conditions influence a nation's level of freedom? How do ethnic conditions influence a nation's level of freedom? How do linguistic conditions influence a nation's level of freedom? How do political conditions influence a nation's level of freedom? How do economic conditions influence a nation's level of freedom? How do social-cultural conditions influence a nation's level of freedom? How do technological conditions influence a nation's level of freedom? How do geographic conditions influence a nation's level of freedom? How do environmental conditions influence a nation's level of freedom? How do historical conditions influence a nation's level of freedom? How do cultural conditions influence a nation's level of freedom? How do religious conditions influence a nation's level of freedom? How do ethnic conditions influence a nation's level of freedom? How do linguistic conditions influence a nation's level of freedom?

ACTIVITY 1: Ask students what factors they would consider important when choosing a country in which to live.

Students should be able to derive most of the ideas, if not the terms, on the sheet. Elicit formal definitions.

ACTIVITY 2: Students research standard of living statistics and record information on data collection sheet or on a spread sheet on the computer. After everyone looks up the USA together, pairs of students research other countries and share information with the class. Students graph findings by hand or using a spreadsheet program.

ACTIVITY 3: In pairs, students analyze their findings, discovering which countries have the highest and lowest standards of living and how these standards are related to the country's level of freedom. How do economic conditions influence a nation's level of freedom? How do political conditions influence a nation's level of freedom? How do social-cultural conditions influence a nation's level of freedom? How do technological conditions influence a nation's level of freedom? How do geographic conditions influence a nation's level of freedom? How do environmental conditions influence a nation's level of freedom? How do historical conditions influence a nation's level of freedom? How do cultural conditions influence a nation's level of freedom? How do religious conditions influence a nation's level of freedom? How do ethnic conditions influence a nation's level of freedom? How do linguistic conditions influence a nation's level of freedom?

ACTIVITY 4: Students discuss how these standards are related to the country's level of freedom. How do economic conditions influence a nation's level of freedom? How do political conditions influence a nation's level of freedom? How do social-cultural conditions influence a nation's level of freedom? How do technological conditions influence a nation's level of freedom? How do geographic conditions influence a nation's level of freedom? How do environmental conditions influence a nation's level of freedom? How do historical conditions influence a nation's level of freedom? How do cultural conditions influence a nation's level of freedom? How do religious conditions influence a nation's level of freedom? How do ethnic conditions influence a nation's level of freedom? How do linguistic conditions influence a nation's level of freedom?

ACTIVITY 5: Students discuss what they can do to help improve living conditions in other countries. They can help by donating to organizations like UNICEF; supporting Doctors Without Borders; participating in Trick-or-Treat for UNICEF; supporting Doctors Without

Borders; boycott; international; products; from; companies; which; the; export; works.
 Comparing Statistics (GNP- Gross National Product; HDI- Human Development Index)

Country	Population Density	Literacy Rate	Per Capita GNP	% Pop. Under 15	Life Expectancy	HDI
U.S.A.						
Japan						
China						
India						
Bangladesh						
Nigeria						
Somalia						
England						
Sweden						
Russia						

Special Section: Great Irish Famine Curriculum

The New York State Education Department is preparing Human Rights curricula to promote the study of the enslavement of African peoples in the Americas, Nazi efforts to exterminate European Jewry during World War II, and the Great Irish Famine. This special section of Social Science Record is based on material prepared for the New York State Great Irish Famine curriculum guide. A special section on Slavery with a focus on New York and New Jersey, including documents, articles and lesson ideas is scheduled for the Summer 2001 issue. The European Holocaust will be the focus of a special section in the Winter, 2002 issue. For information about submitting articles and lessons for these special sections, contact Alan Singer at CATAJS@Hofstra.edu.

The deadline for submitting articles for the Summer 2001 issue is March 1, 2001.

The deadline for submitting articles for the Winter 2002 issue is October 15, 2001.

In 1997, the people of Ireland and of Irish descent around the world observed the 150th anniversary of the worst year (1847) of the Great Irish Famine, a catastrophe precipitated by a fungus that destroyed the potato harvests of 1845, 1846, 1848 and 1849. The consequences of the Great Irish Famine altered more than the course of Irish history; the Irish Diaspora changed the shape of world history, especially that of the United States, Canada, Australia and England. In the 1990 federal census, 44 million Americans voluntarily reported their ethnicity as Irish. Irish immigrants and Irish-Americans have made significant contributions to every phase of American life, including politics, labor, sports, religion, arts, entertainment, and business.

The Great Irish Famine occurred in a period where England, countries in continental Europe, and the United States were developing politically and industrially into modern states. The famine challenged the British government, international humanitarian organizations and philanthropic private individuals to provide aid to massive numbers of poor Irish, many living in remote areas, who were suffering from starvation and famine-related disease.

Perhaps the most compelling reason to study the Great Irish Famine is that hunger and homelessness are still with us; that there is want in a world of wealth. The famine's legacy has affected the psyches of the Irish and the Irish of the Diaspora teaching us that distress and dislocation have long-term consequences on its victims and its descendants. The lessons of the Great Irish Famine have a claim on our fundamental humanity; they remind us that we have an opportunity to help our neighbors who face similar suffering. Students studying the Great Irish Famine in the context of other famines will develop a better

understanding of the factors which contribute to famine in today's world and will, as a result, become actively concerned about the human right to adequate nourishment.

This special section of Social Science Record follows up on articles previously published by the New York State Council of Social Studies in the February 2000 issue of Time and Place, 30 (3). The New York State Great Irish Famine curriculum was also featured in Social Education's Middle Level Learning supplement in September/October, 2000. Material based on the New York State Great Irish Famine Curriculum is available at www.geocities.com/hsse.geo.

The principal authors and editors are Maureen Murphy and Alan Singer of Hofstra University, Hempstead, New York. Contributing authors and editors include Maureen McCann Miletta of Hofstra University and Judith Y. Singer, Long Island University - Brooklyn Campus, Brooklyn, New York. Teachers who edited and field tested social studies material include Jennie Chacko (Amityville MS, Amityville, NY); Lynda Costello (Lawrence Rd JHS, Uniondale, NY); Jennifer Debler (Baldwin MS, Baldwin, NY); Rachel Gaglione (IS 119Q Queens NY); Cecelia Goodman (PS 197K, Brooklyn NY); Stephanie Hunte (Turtlehook JHS, Uniondale, NY); Jewella Lynch (Roosevelt HS, Roosevelt, NY); Michael Maiglow (IS 292K, Brooklyn, NY); Siobhan Miller (Herricks HS, New Hyde Park, NY); Jennifer Palacio (Long Beach HS, Long Beach, NY); Michael Pezone (Law, Government and Community Service Magnet HS, Queens, NY); Cheryl Smith (Hicksville MS, Hicksville, NY); Adeola Tella (IS 292K, Brooklyn, NY); Nicole Williams (Westbury HS, Westbury, NY).

Addressing Controversial Historical Issues through the study of the Great Irish Famine

by Maureen Murphy, Maureen McCann Miletta and Alan Singer

N.C.S.S. Thematic Strands: Culture. Time, Continuity, and Change. Global Connections. Power, Authority, and Governance. Production, Distribution, and Consumption. Civic Ideals and Practices.

In order to achieve New York and New Jersey social studies curriculum standards students will:

- define culture and civilization, explaining how they developed and changed over time. Investigate the various components of cultures and civilizations including social customs, norms, values and traditions; political systems; economic systems; religions and spiritual beliefs; and socialization or educational practices
- understand the development and connectedness of Western civilization and other civilizations and cultures in many areas of the world and over time
- analyze historic events from around the world by examining accounts written from different perspectives
- understand the broad patterns, relationships, and interactions of cultures and civilizations during particular eras and across eras
- analyze changing and competing interpretations of issues, events and developments throughout world history.
- analyze the roles and contributions of individuals and groups to social, political, economic, cultural and religious practices and activities
- explain the dynamics of cultural change and how interactions between and among cultures has affected various cultural groups throughout the world
- examine the social/cultural, political, economic and religious norms and values of Western and other world cultures.

Studying about the Great Irish Famine provides teachers and students with an opportunity to explore controversial issues in global history. Our approach in the Great Irish Famine curriculum is to emphasize the complexity of history by presenting multiple perspectives about the causes and significance of events. The Great Irish Famine Curriculum guide makes available to teachers and students a variety of primary and secondary source documents and lesson plans. Questions and activities that accompany the documents and lessons encourage students to think, write and speak as historians, to analyze historical material, to question their assumptions, to gather and organize evidence before reaching conclusions, to discover connections between events, to recognize parallel developments that may not be directly related, and to realize that conclusions are subject to change as new evidence and more integrative theories emerge. As they study about the Great Irish Famine students should come to realize that historians do not have all the answers about the past or present and that they do not always agree.

The Great Irish Famine curriculum guide gives students and teachers an opportunity to examine a number of essential social studies and historical questions that are also major components of the New York State Social Studies Learning Standards. Examples of essential questions include, a) "Are there historical or philosophical

connections between Slavery and the African Slave Trade, the Great Irish Famine, and the European Holocaust, subjects that are focal points in the New York State Human Rights curriculum, but which happened in different eras?" b) "What are the relationships between these events and broader historical developments?" c) "What types of injustice and oppression constitute genocide?" d) "Is there such a thing as human nature, and if so, what is it?" e) "Why have some groups of people been victimized in the past?" f) "How do people survive, resist, and maintain human dignity under inhumane circumstance?" g) "Why do some people become rescuers while others collaborate with oppressors?" h) "Should historians assign blame for historical events?" i) "Should a focus for historians be identifying individuals or groups as villains or should it be examining the social, economic and political systems that generate human rights violations?" j) "What criteria, if any, should be used to evaluate actions by individuals, groups, and societies?" k) "Who should be considered citizens of a country and what rights and responsibilities should accompany citizenship?" l) "What are the relationships between history and geography?" and, m) "When should the cause of a catastrophe be consider an act of nature and when should it be considered the responsibility of human institutions?"

Following is a discussion of some historical controversies that can help teachers think about issues related to the Great Irish Famine before they begin to examine specific lessons and documents.

A Point of View about History

The definition of history is complicated because it refers to a series of distinct but related ideas: (a) events from the past -- "facts," (b) the process of gathering and organizing information from the past -- historical research, (c) explanations about the relationships between specific historical events, and (d) broader explanations or "theories" about how and why change takes place. In other words, history is simultaneously the past, the study of the past, explanations about the past, and explanations about human nature and the nature of society.

The pedagogy that informs the organization of the social studies lesson material in the Great Irish Famine Curriculum Guide draws on this broad understanding of history. It is not a list of facts to memorize though it tries to incorporate a considerable amount of historical information. While we believe that drawing conclusions about the past is a vital part of the historical process, we try not to make a narrow ideological presentation. We hope the material in this guide allows room for widespread debate and promotes a broad dialogue on what makes us human and what is the responsibility of society.

To achieve these goals, we are offering a document-based curriculum guide for social studies lessons that is organized to promote an inquiry approach to learning history. We want students and teachers to become historians, to sift through the past, to examine different data and interpretations, and to draw their own conclusions based on a variety of evidence.

We also recognize that teachers play the crucial role in the creation of curriculum because they choose the material that will ultimately be presented in their classrooms. We want to facilitate, not usurp this function. Instead of dictating what should be taught, the curriculum guide offers teachers a broad range of primary source documents, interpretive passages, worksheets, literary resources, and individual and group projects.

Drawing Connections between Historical Events

Study of the Great Irish Famine is part of a New York Human Rights curriculum that includes study of Slavery in the Americas and the Atlantic Slave Trade and the World War II era European Holocaust. Part of the task confronting teachers is to help students examine potential connections and/or parallels between these historical events. This involves students in exploring theories of historical change and ideas about human nature, culture and civilization, the role of government, and the political and economic organization of societies.

A difficulty in making direct comparisons between these events is that they happened in different historical eras, had different goals, and occurred in different social and economic systems. While studying Slavery and the Atlantic Slave Trade, students need to examine and understand the magnitude and specific historical context of a system that, between 1500 and the end of the nineteenth century, enslaved millions of Africans and transported them across the Atlantic Ocean to the Americas where they and their descendants were defined as non-humans and were expected to provide unpaid labor in perpetuity. Historians have argued that this system of human exploitation played a central role in European colonial expansion around the world and that the labor of enslaved Africans was crucial to the development of commercial capitalism and the start of the industrial revolution.

On the other hand, while the social, political, and economic conditions that contributed to both the Great Irish Famine and the European Holocaust had deep historical roots, these events happened in a much narrower time frame and a more restricted locale and had different impacts on the affected peoples. The first year of the Great Irish Famine was 1845, the last failure of the potato crop was in 1849, and famine-related deaths tapered off by 1852. The famine occurred in part of the United Kingdom, the most powerful and prosperous country during the early part of the industrial era, and while Ireland suffered from a severe population decline during this period, most of it was the result of emigration rather than death.

The European Holocaust is generally studied in connection with the growth of Nazi ideology and power in Germany prior to and during World War II. It was precipitated by a culturally, technologically and industrially advanced nation that in the middle of the twentieth century sought to exterminate an entire group of people.

A problem teachers should consider when comparing these events is that historians prefer to limit the use of historical terms to specific, relatively narrow, historical contexts. These distinctions may or may not be appropriate in elementary, middle or high school social studies lessons. Examples of terms with complex and changing meanings that also have narrower technical definitions are racism and imperialism.

Racism is popularly used to define any form of prejudice or discrimination that is based on the belief that some hereditary groups are superior or inferior to others. In the United States during the era of slavery, enslaved Africans were defined as chattel, a non-human form of property, any person with a single African ancestor was considered non-white, and in the south,

laws were passed to prevent manumission (the freeing of slaves). In Nazi Germany an effort was made to apply quasi-scientific notions of genetics and Social Darwinism to outlaw racial mixing between Aryans (Germans) and people who were deemed to be racially inferior, particularly Jews. In both situations, Africans and Jews were subject to severe restrictions and could not legally change their racial classification.

English observers of the Irish before and during the famine also describe the Irish as an inferior race and often argue that their inferiority was the primary reason for the devastation caused by the famine. However, the focus in these documents tends to be on the culture, religion, and work habits of the Irish, rather than their biological heredity. Some observers even suggest that if the Irish renounce their way of life and live like Englishmen, they will no longer be racially inferior. In this view of race, which is different from the ones employed in the United States during the era of slavery and in Nazi Germany, it is possible for individuals and entire groups to change their racial status. Students need to examine similarities and differences in the way the term racism is used in different

settings and to decide where and when they believe it is applicable.

Imperialism generally is used to describe empire-building and the exploitation of one nation over another to obtain economic, military and political benefits. In its broadest sense, it includes colonialism, the practice of creating permanent settlements in other lands, and mercantilism, the regulation of colonial economies to benefit the dominant power. It has also been used to describe the relationship between a dominant group that holds political power in a country and ethnic minorities that are subject to their power. Using this general definition, the term imperialism can be used to describe the historic relationship between England and Ireland.

Historians, however, tend to differentiate between forms of national domination, especially during different historical periods. The term imperialism and the designation "Age of Imperialism," are often reserved for describing the expansion of European influence in Africa and Asia as European nationalism and the needs of industrial economies spurred competition for markets and raw materials between 1870 and the start of World War I. Classroom teachers

The Bogtrotters. A British cartoon portraying the Irish poor as animal-like and uncivilized. From the collection of Nick Robinson. Courtesy of National Library of Ireland print collection.

need to consider whether making this type of distinction will be meaningful for their students, and if so, how best to address it.

Addressing the Political Debate

The meaning of the Great Irish Famine has been contested by political activists and historians from the 1850s to the present day. The Great Irish Famine has been the source of nationalist anger, a historical problem to be coolly dissected and demythologized, and a reminder of the realities of hunger and poverty in the modern world. Mary Robinson, the former President of the Republic of Ireland argues that reflection on the Great Irish Famine should spur action to prevent similar catastrophes in the present and future. We hope the Great Irish Famine Curriculum Guide will promote discussion about access to food and health care as human rights, and an examination of the responsibility of governments to meet the needs of people in modern, democratic, industrial and post-industrial societies, topics that are fundamental parts of the New York State Social Studies Standards and the Economics and Participation in Government curricula.

A highly contentious political debate is over whether or not the government of Great Britain consciously pursued genocidal policies designed to depopulate Ireland through death and emigration. While we do not believe that British policies during the Great Irish Famine meet the criteria for genocide established by the United Nations (1951) in a treaty signed by the United States, we believe it is a legitimate subject for discussion.

One way to approach the political debates is to explore the differences between the goals of political activists and historians. The primary concern of activists is to win support for their political position in an effort to bring about political, social and economic changes in society. While historians also have political views and goals, their professional commitment requires that they examine events from multiple perspectives and that they hold themselves to a higher standard when they draw conclusions based on evidence. As students read excerpts from primary source documents and interpretations of the causes of the Great Irish Famine and the reasons for British policies, they need to consider the following questions: a) "Is this commentator writing as a political activist or an historian?"; b) "What is her/his point of view about the Great Irish Famine and other events in Irish history?"; c) "Does her/his point of view aid in their examination of events or interfere with their analysis?"; d) "How could the argument be made more effective?"; and e) "Can someone be impartial when researching and writing about a topic like the Great Irish Famine?" others. While their beliefs were genuinely held, occasionally their zeal led them to adopt attitudes which

The authors of the Great Irish Famine Curriculum acknowledge that we have individual, and a collective, points of view, and we recognize that our views influence our interpretations of famine history, and the way we selected documents, organized lessons, and framed questions. In general, we believe the Great Irish Famine was the result of multiple causes, including a natural ecological disaster, rapid population growth, religious and cultural prejudice, a British imperial ideology that legitimized colonialism, government relief programs that were inadequate to the magnitude of need, and policies that favored English political and economic interests, especially the interests of emerging English industrial capitalism. To limit the impact of our biases on the curriculum guide, international committees of historians, literary scholars, and educators, reviewed the package at different stages in its development. We do not expect all teachers and students to share our conclusions. Hopefully the documents will enable people to discuss alternative explanations and reach their own conclusions.

Significance of Religion

The United States has a long and valued tradition of a "wall of separation" between Church and State. This tradition, and the laws that support it, protects religious beliefs and church organizations from government regulations that might be used to stifle religious practice. They also prevent powerful religious groups from determining government policies, gaining unfair advantages, or stigmatizing families who choose not to believe.

In public education, the wall of separation has been redefined over the years. It now means that public schools cannot sponsor Bible readings or prayers and cannot present one set of religious beliefs as a norm that every moral person should follow. However, while public schools cannot teach religion, teachers are free to, and in some cases expected to, teach about religion.

Because of the importance of the wall of separation, many public school teachers hesitate to teach about religion. They fear that adherents to these beliefs might feel they are being presented incorrectly, or that people from other religious backgrounds, or people who reject all religions, will object to what their children are being taught. This presents a dilemma when teaching about Ireland and the Great Irish Famine, because the history and culture of Ireland cannot be separated easily from the religious beliefs of the people of Ireland. In many parts of the world, the mid-nineteenth century was a profoundly religious era when people were concerned about their salvation and that of today would be regarded as evidence of bigotry and religious prejudice.

We have tried to address these issues in the Great Irish Famine Curriculum Guide in two ways. First, we acknowledge the complexity of the matter of religion in famine historiography and address that complexity in our examination of the way Irish of different religious traditions responded to the famine crisis. Roman Catholic institutions, leaders, and practices played a major role in the daily life of most Irish, in resistance to British colonialism, and in providing support during the famine years. Customs, oral traditions and folk arts reflect religious heritage. Rather than ignoring important aspects of Irish culture and history, we think the role of religion in Irish life should be examined. Students on all grade levels can use an examination of religion in Irish life to help them explore the role of religion in human history and why groups of people have often expressed their most fundamental values and beliefs through religion.

Second, the Great Irish Famine Curriculum Guide does not demonize Protestants as proselytizers. It pays tribute to rescuers from all religious denominations who aided in relief efforts. Some Protestant denominations, especially the Quakers, played a crucial role in providing famine relief. While the authors believe that anti-Catholic prejudice played a major role in justifying injustice, lessons encourage students to explore the role of religious and cultural prejudice in the joint history of Ireland and Great Britain and to draw their own conclusions.

Validity of Sources

The historical reliability of some of the material presented in this curriculum guide has been challenged, either because of its point of view, or because of its clouded origins. Instead of removing these documents, we want teachers and students, acting as historians, to evaluate their validity and historical significance. For example, John Mitchel and Charles Trevelyan are political leaders who are either attacking or defending British government policies. Readers must take that into account when evaluating their explanation of events. Newspaper accounts also contain political and social biases.

The authenticity of some famine journals have been challenged. Critics question whether Gerald Keegan's diary, first published in 1895, is an actual historical account or a work of fiction. Because of the intensity of debate surrounding the Keegan diary, and because other, better established, primary source documents are available for examination, we decided not to include excerpts from the Keegan diary.

An Evicted Tenant Farmer. From *the Illustrated London News*. Courtesy of National Library of Ireland print collection.

Global Perspective

In designing the Great Irish Famine Curriculum Guide, we decided that a narrow focus on the events between 1845 and 1852 did a disservice to history, students, and the victims of the Great Hunger. We have tried to place events in a broad global context, while developing lesson material that fits into the New York State 9th and 10th grade Global History calendar and can be used in Language Arts and Literature and Arts education classes.

The historical narrative begins with the origins of Ireland and the Irish and early ties between Ireland and Great Britain. The guide makes it possible to include sections on Ireland in the study of the Colombian Exchange, colonialism, early industrialization, the development of modern economic thought, the growth of 19th century imperialism, 19th century trans-Atlantic migration, the origins of the modern state, United States history, and instances of famine in the world today.

Because of our concerns with examining essential social studies and historical questions, connecting the history of Ireland to other events in the past and present, and exploring themes in the New York State Social Studies Learning Standards, the guide concludes with a section that addresses the United Nations Convention on the Prevention and Punishment of the Crime of Genocide and other human rights issues in global history and the contemporary world.

□-----

HIGH SCHOOL LESSON IDEA - Grade Level 10.

AIM QUESTION: Why study about the Great Irish Famine, 1845-1852?

SOCIAL STUDIES STANDARDS:

World History: Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning points in world history, and examine the broad sweep of history from a variety of perspectives.

Geography: Students will use a variety of intellectual skills to demonstrate their understanding of the geography of the interdependent world in which we live -- local, national and global -- including the distribution of people, places and environments over the Earth's surface.

Economics: Students will use a variety of intellectual skills to demonstrate their understanding of how the United States and other societies develop economic systems and associated institutions to allocate scarce resources, how major decision-making units function in the U.S. and other national economies, and how an economy solves the scarcity problem through market and non-market mechanisms.

TEACHER BACKGROUND:

Study of the Great Irish Famine allows students to explore a number of essential social studies questions related to the causes of events and the responsibility of government to respond to them. No one knows exactly how many people died in Ireland's great Famine of 1845-52, but in a population of more than eight million people, the death count reached at least one million. Another million and a half people emigrated. This human disaster occurred within the jurisdiction of Great Britain, the richest and most industrially advanced empire in the world at that time. According to historian Christine Kineally in an article in *Natural History* magazine (January 1998), "the potato blight was an ecological disaster that struck Ireland when it was particularly vulnerable. But what transformed the blight into a famine was the failure of the British government, along with landlords and merchants, to meet the challenge and implement effective action."

Conditions in Ireland became so bad during the potato famine that according to one report: "Most of the dead were buried in fields or along the roads. The corpse was frequently wrapped with straw ropes and buried in this way without a coffin. . . . Tombstones were not erected as it was difficult to find men with the strength to make the graves. . . . Bodies actually lay unburied by hedges for rats soon devoured the flesh and only the skeleton remained. During the famine people died from a variety of causes, though relatively few from actual starvation. Most were felled by relapsing fever, typhus, dysentery, and cholera. Their vulnerability to these diseases made worse by hunger, inadequate shelter, overcrowding in workhouses, and hard labor on work relief projects.

ASSESSMENT: Student will be able to demonstrate -

- an understanding of cause and effect in history and the ability to support conclusions based on an evaluation of evidence through individual and group writing assignments and during group and class discussions.
- the importance of examining and respecting multiple perspectives when explaining historical events.
- the ability to examine and explain the significance of primary source documents.
- the ability to apply an understanding of explain contemporary problems to explain historical events.

MATERIAL: Activity sheets are prepared for students on different reading levels. Edited documents are primary sources shortened to highlight key points with some definitions included. Adapted documents translate text into language more accessible to students while retaining main ideas, information and at least some sense of the original language. Rewritten documents are completely rewritten, sacrificing language to make meaning accessible to students. Teachers have the option of using differentiated edited, adapted and rewritten text, either with an entire class on any grade level or with selected students.

DO NOW ACTIVITY: Read ACTIVITY A: Excerpts from an editorial in *The London Times*, September 22, 1846, section A, and answer questions 1 and 2.

MOTIVATIONAL ACTIVITY: What contemporary natural disasters do you remember? Hurricanes. Droughts. Storms? Floods? Explain. These kinds of events have been called acts of nature. But the impact of acts of nature are often

influenced by the actions of people and governments. For example, a heat wave leads to expanded use of electricity, but failure to plan leads to a blackout. In your opinion, are companies and governments responsible for “acts of nature”? Do they have a responsibility to plan to prevent widespread disruption, damage, and death? Do they have a responsibility to assist victims and help them survive and rebuild? Explain.

TRANSITIONAL ACTIVITY: Read ACTIVITY A and answer key questions: What caused the destruction of the Irish potato crop? Who does the editorial blame for the Great Irish Famine? What is the editorials view of the Irish response to action taken by the British government? Who else could be considered responsible? How do we decide who is responsible for the Great Irish Famine? What kind of information would you want to examine to help you decide?

ACTIVITY: Student teams read and discuss ACTIVITY B and answer questions 3, 4, 5. Teams report on their views to the class and the full class discusses key questions: Who does the editorial blame for the hardships in Ireland during the Famine? Why does the editorial blame them? In your opinion, how are these arguments similar to or different from statements made about welfare recipients in our country today? Explain the reason for your answer.

SUMMARY QUESTION: In your opinion, why is it important to study the causes and the impact of the Great Irish Famine?

APPLICATION QUESTIONS: In your opinion, do you think there was anything the Irish could have done to become accepted as equal citizens in Great Britain? Explain. In your opinion, what groups in United States history had similar experiences? Explain.

Discuss the contemporary debate over public assistance programs in the United States. What similarities and differences exist with the opinions expressed in this editorial?

HOMEWORK: Act of Nature/Act of Man: Find a Current Events article on a natural disaster in the contemporary world. Summarize the story of the disaster. Explain your opinion on why it can be considered an act of nature, an act of man, or both?

□-----

(ACTIVITY SHEET - EDITED VERSION)

A: AN EDITORIAL ON PUBLIC RESPONSE TO THE GREAT IRISH FAMINE. Excerpts from an editorial in *The London Times*, September 22, 1846.

Do Now: Read and answer questions 1 and 2.

Word Bank: calamity - disaster; murmur - whisper; palliate -relieve; afflictions - illnesses.

“The people have made up their minds to report the worst and believe the worst.

Human agency is now denounced as instrumental in adding to the calamity inflicted by Heaven. It is no longer submission to Providence, but a murmur against the Government. The potatoes were blighted by a decree from on high. Such are the thanks that a Government gets for attempting to palliate great afflictions.”

Questions

1- Who does the editorial blame for the Great Irish Famine?

2- What is the editorials view of the Irish response to action taken by the English government?

B: Read section B, C and D and answer questions 3, 4 and 5.

Word Bank: indolence - laziness; suffrage - voting; doles - welfare benefits; bonbons- chocolate candy; Celts - Irish; potatophagi - potato lovers; dun - bill.

B) The Government provided work for a people who love it not. It made this the absolute condition of relief. The Government was required to ward off starvation, not to pamper indolence; its duty was to encourage industry, not to stifle it; to stimulate others to give employment, not to outbid them, or drive them from the labor markets. Alas! the Irish peasant had tasted of famine and found that it was good.

C) There are ingredients in the Irish character which must be modified and corrected before either individuals or Government can hope to raise the general condition of the people. It is absurd to prescribe political innovations for the remedy of their sufferings or the alleviations of their wants. Extended suffrage and municipal reform for a peasantry who

have for six centuries consented to alternate between starvation on a potato and the doles of national charity! You might as well give them bonbons.

D) For our own parts, we regard the potato blight as a blessing. When the Celts once cease to be potatophagi, they must become carnivorous. With the taste of meats will grow the appetite for them. With this will come steadiness, regularity, and perseverance. Nothing will strike so deadly a blow, not only at the dignity of Irish character, but also the elements of Irish prosperity, as a confederacy of rich proprietors to dun the national Treasury.

Questions

3- Who does the editorial blame for the hardships in Ireland during the Famine?

4- Why does the editorial blame them?

5- In your opinion, how are these arguments similar to or different from statements made about welfare recipients in our country today? Explain the reason for your answer.

(ACTIVITY SHEET - ADAPTED VERSION)

A: AN EDITORIAL ON PUBLIC RESPONSE TO THE GREAT IRISH FAMINE. Based on an editorial in *The London Times*, September 22, 1846.

Do Now: Read and answer questions 1 and 2.

The people have made up their minds to report the worst and believe the worst.

Human actions are now blamed as responsible for adding to the disaster caused by Heaven. It is no longer submission to Providence, but a complaint against the Government. The potatoes were blighted by a decree from on high. Such are the thanks that a Government gets for attempting to relieve great suffering.

Questions

1- Who does the editorial blame for the Great Irish Famine?

2- What is the editorials view of the Irish response to action taken by the English government?

B: Read section B, C and D and answer questions 3, 4 and 5.

B) The Government provided work for a people who love it not. It made this the absolute condition of relief. The Government was required to ward off starvation, not to reward laziness; its duty was to encourage industry, not to stifle it; to stimulate others to give employment, not to outbid them, or drive them from the labor markets. Alas! the Irish peasant had tasted of famine and found that it was good.

C) There are ingredients in the Irish character which must be modified and corrected before either individuals or Government can hope to raise the general condition of the people. It is absurd to prescribe political solutions for the remedy of their sufferings or the lessening of their wants. Extended voting and municipal reform for a peasantry who have for six centuries consented to alternate between starvation on a potato and national charity! You might as well give them chocolate candies.

D) For our own parts, we regard the potato blight as a blessing. When the Irish once cease to be potato lovers, they must become meat eaters. With the taste of meats will grow the appetite for them. With this will come steadiness, regularity, and persistence. Nothing will strike so deadly a blow, not only at the dignity of Irish character, but also the elements of Irish prosperity, as a group of rich landlords billing the national Treasury.

Questions

3- Who does the editorial blame for the hardships in Ireland during the Famine?

4- Why does the editorial blame them?

5- In your opinion, how are these arguments similar to or different from statements made about welfare recipients in our country today? Explain the reason for your answer.

(ACTIVITY SHEET - REWRITTEN VERSION)

A: AN EDITORIAL ON PUBLIC RESPONSE TO THE GREAT IRISH FAMINE. Based on an editorial in *The London Times*, September 22, 1846.

Do Now: Read and answer questions 1 and 2.

The Irish people report the worst and believe the worst. England is blamed for making a disaster caused by Heaven even worse. Instead of accepting that the potato blight was an act of God, the Irish complain about the government. The potatoes were destroyed by a decree from on high. Such are the thanks that the government gets for attempting to relieve great suffering.

Questions

- 1- Who does the editorial blame for the Great Irish Famine?
- 2- What is the editorials view of the Irish response to action taken by the English government?

B: Read section B, C, and D and answer questions 3, 4 and 5.

B) The English government provided work for a people who love it not. It made this the condition of help . The government was required to prevent starvation, not to reward laziness. Its duty was to encourage the growth of industry in Ireland, not to prevent it. Its task was to stimulate others to give people jobs, not to outbid them, or drive them from the labor markets. The problem is that the Irish peasant tasted famine and found that it was good.

C) There are ingredients in the Irish character which must be changed and corrected before either individuals or government can hope to raise the general condition of the people. It is ridiculous to try political solutions for ending sufferings or decreasing the desires of the Irish people. How will voting and reform help peasants who for six centuries alternated between starvation on a potato and national charity? The government might as well give them chocolate candies.

D) This newspaper believes the potato blight was a blessing. When the Irish stop depending on the potato, they must become meat eaters. With the taste of meats will grow their appetite for them. With this will come steadiness, regularity, and persistence. Nothing will strike so deadly a blow at the dignity of Irish character and prosperity as allowing rich landlords to charge the national Treasury for relief programs.

Questions

- 3- Who does the editorial blame for the hardships in Ireland during the Famine?
- 4- Why does the editorial blame them?
- 5- In your opinion, how are these arguments similar to or different from statements made about welfare recipients in our country today? Explain the reason for your answer.

□-----

“Destitution in Ireland - failure of the potato crop”. *The Pictorial Times*, August 22, 1846. Courtesy of National Library of Ireland print collection.

Visiting Ireland Today

by Judith Y. Singer and Alan Singer

Great Irish Famine curriculum writers and reviewers were concerned that students, particularly elementary school students, would confuse past and present and conclude that the Great Irish Famine is a contemporary event. To address this concern and to help teachers introduce elementary school students to Ireland today, they included this report on a 1999 trip to Ireland. It is geared to the reading level of Cobblestone magazine, grades 4-8.

N.C.S.S. Thematic Strands: Culture, Time, Continuity, and Change. Global Connections..

In order to achieve New York and New Jersey social studies curriculum standards students will:

- identify and compare the physical, human and cultural characteristics of different regions and people.
- draw maps and diagrams that serve as representations of places, physical features and objects.
- study about different world cultures and civilizations focusing on their accomplishments, contributions, values, beliefs and traditions.
- investigate how people depend on and modify the physical environment.
- distinguish between past, present and future time periods.
- study about how people live, work and utilize natural resources.
- locate places within the local community, State and nation.

Instructions: Read the story “Our Trip to Ireland” and answer questions 1-7.

1- Where is Ireland located?

2- How has Ireland changed in recent years?

3- What evidence is there that Irish civilization is very old?

4- What evidence is there of Ireland’s religious traditions?

5- Why was the potato famine a major event in Irish history?

6- How is life in Ireland similar to life in the United States?

7- How is life in Ireland different from life in the United States?

Activities: Draw a picture of Ireland today. Write a story about a trip taken by your family.

Word Bank: Irish vocabulary words - dhia dhuit - hello;
seoinini - off-islanders; sceach- a lone tree, a mythical symbol;
slan - good-bye

Our Trip to Ireland

“*Dhia dhuit* (hello).”

My name is Judi Singer and my name is Alan Singer. In June, 1999, we spent two weeks traveling in Ireland. This is the story of our trip.

We met our friend Professor Maureen Murphy at Kennedy Airport in New York City. Maureen is an expert on Irish history and literature. She has lived and studied in Ireland and speaks the Irish language. She joined us for our first week in Ireland.

The flight from New York to Ireland takes over six hours. We flew east toward the sunrise, so the time in Ireland was five hours ahead of the time in New York.

We left New York about midnight, but six hours later when we arrived in Ireland it was already afternoon.

The Republic of Ireland is located on an island in the Atlantic Ocean, off of the western coast of the continent of Europe. Most of the island is part of the Republic, but a small section in the north is part of another country, the United Kingdom (also called Great Britain). The entire island is two-thirds the size of New York State and the

population of the Republic (3.6 million people) is about half the population of New York City. The people there speak both Irish and English. Most are Roman Catholic and nearly everyone is literate.

At one time Ireland was among the most densely populated places in the world, but currently it is one of the least densely populated countries of Europe. In the past it was considered a poor country, but today Ireland is part of the European Economic Community and the country is prosperous. Its money is called the punt or Irish pound. One punt is worth about \$1.35 in United States money.

If you look at a map of the North Atlantic, you will see that Ireland is located considerably north of New York State. It is approximately 2,000 miles due east of Newfoundland, Canada. However, the climate in Ireland is warmer than expected because Gulf Stream ocean currents from the Caribbean Sea moderate the temperature. It rarely gets either as warm or as cold as in New York and palm trees can grow on city streets. While we were in Ireland, the temperature was about ten degrees cooler than in New York City, and it rained part of the time nearly every day. Because of its high level of rainfall, Ireland is very green, and its nickname is the "Emerald Isle."

The island of Ireland is nearly 300 miles from north to south and 170 miles from east to west. It has a 2,000 mile long coastline and no place on the island is more than seventy miles from the sea. Its coastal areas tend to be hilly while its central regions are flat. Its highest mountains are about the same height as the Catskill Mountains in southern New York State.

The three of us arrived in Dublin, the capital of Ireland, where we were met by our friend, Sister Margaret MacCurtain. Margaret is an historian, a teacher and a Dominican nun. For the first few days, Margaret and Maureen acted as our guide.

We spent the first two days of our trip in Dublin. Dublin is both an old and a new city. It is located on the east coast of Ireland where the Liffey River enters the Irish Sea.

The recorded history of Ireland goes back much further than the written history of the United States. An early settlement on the site of Dublin appears on an ancient Roman map. Later, Viking sailors built a small trading post on the river. In the 1100s, invaders from England made Dublin their stronghold.

As you walk through the streets of Dublin or along the Liffey River today, you see buildings that date from the late 1700s and early 1800s. Dublin is famous for its brightly painted doors. There are also many new buildings and a railway system called the DART. There was a lot of construction going on in the city during our visit.

In Dublin, we visited Trinity College, the National Library, the National Art Gallery, and the National

Museum. We especially liked walking through St. Stephen's Green, a park in the center of the city. Dublin's parks and public places have a number of statues. In St. Stephen's Green there was a monument to people who died during the Great Irish Famine over one hundred and fifty years ago. There was also a famine memorial along the river. Other statues celebrated national leaders, writers, and fictional characters like the fabled seafood vendor Molly Malone.

At Trinity College we saw an exhibit of old Bibles that date from the 7th century. They were hand lettered and illustrated by Irish monks. The most famous ones are known as the Book of Kells and the Book of Durrow. The National Museum has major exhibits on the ancient history of Ireland and the 1916 uprising that led to Irish independence from the United Kingdom (Great Britain). It even has a full size model of a Viking boat that was built using traditional tools.

The Famine Memorial in Dublin

While staying in Dublin, we visited a former Roman Catholic monastery in Glendalough, a small village south of the city. The site has buildings that date from the tenth century. The solid stone walls of the building are still standing as reminders of the distant past.

For us, the best part of Dublin and Ireland was the people we met. The National Library's Educational Officer, Noel Kissane, gave us a tour of the building. Maureen's friends, Andre and Dunlah, welcomed us to

their home for dinner. While they normally speak Irish at home with their family, they spoke English during our visit so we would feel included.

After Dublin, Margaret drove the four of us across the width of Ireland to the Atlantic coast. It was a trip of about 120 miles or the length of Long Island. We were both a little nervous about driving in Ireland because the cars are riding on the opposite side of the road from the direction they travel in the United States. We know that in Great Britain and in parts of the Caribbean traffic also flows this way.

Travel in Ireland is slower than in New York because there are few highways. Trucks, cars, buses and farm vehicles share two lane roads and some of the roads were very narrow. At one point, we took a ferry across the Shannon River to get to the town of Kilrush in Co. Clare.

In Kilrush, we visited a local history museum that had an exhibit on battles between tenant farmers and landlords over control of the farmland of Ireland. We also spoke with a local baker who gave us a tour of his shop. The Considine Bakery was started by his family in 1847 to help supply bread to people whose potato crop had failed during the Great Irish Famine. He showed us bars on windows that were put there because bakers feared that hungry people would break into the bakery to steal loaves of bread.

The next day we visited the Burren and the Cliffs of Moher. The Burren is a plateau overlooking the Atlantic Ocean. The land is so rocky that it is difficult to grow crops here, though tiny, brightly colored flowers make their way through cracks in the rocks.

Farmers tried to clear the land of rocks by building long, low, stone walls. They planted potatoes in mounds of soil laid out in rows and fertilized with kelp from the sea. Life in the Burren is so harsh that a surveyor once described it as "savage land, yielding neither water enough to drown a man, nor a tree to hang him, nor soil to bury." The most strikingly beautiful part of the Burren are the Cliffs of Moher. At their highest, they tower over 600 feet above the Atlantic Ocean. Below, waves pound on the rocky shore.

While we traveled around Ireland it seemed that Maureen and Margaret knew people everywhere. After touring the Burren, we visited Maureen's old friends, the Mac Namara family, on their farm, and we were invited to a traditional Irish dinner of roasted lamb and potatoes.

After County Clare, Maureen and Margaret returned to Dublin and we continued to travel on our own. We took a small eight seat airplane to the island of Inishmaan in the Aran Islands, a chain of small islands in the Atlantic Ocean near the city of Galway. The entire population of Inishmaan is less than 150 people. Its two-classroom

elementary school has only sixteen students between the ages of four and fifteen.

Inishmaan was a place of incredible beauty and we went for many long, quiet walks. Because we were so far north and it was the middle of June, it did not get dark until almost eleven o'clock at night. At times the sky was very bright and it seemed as if we could see forever. However, when heavy clouds and fog rolled in off the sea, it was so overcast that we could not even see to the next island.

The entire island is criss-crossed by low stone walls that divide the land into small plots that are used for grazing cows. Some of the plots were covered by a lush coating of green grass dotted with tiny flowers and some seemed to be entirely a sheet of rock. The island still has many old stone buildings and impressive stone forts that were first built over one thousand years ago. On Inishmaan we saw our first potato fields.

Most of the people of Inishmaan are native-speakers of Irish, though they were always willing to speak English with *seoinini* (off-islanders). Ireland requires that all public school teachers speak both Irish and English. While we were on the island a group of about eighty college students studying to become teachers were attending an institute to improve their ability to speak Irish. They were very friendly and glad to discuss schools in the United States and Ireland. They also invited us to join them in a game of basketball and at a pub to listen to Irish music and singing.

When we were ready to leave Inishmaan the entire island was blanketed by a heavy fog. We decided to take a ferry boat, and that was another adventure. We gritted our teeth and closed our eyes as waves and a storm tossed the small boat around. We were glad when we finally docked on the mainland after a half hour trip that seemed much longer.

During the next week we traveled by car and bicycle around the Irish countryside. We saw cows, goats, and sheep everywhere. We visited a modern mushroom farm where the mushrooms were growing inside giant humidified plastic tents. We also saw people using traditional tools to cut peat in the bog. A bog is the remains of a shallow lake filled in with partly decomposed vegetation. A foot or two under the top soil, the compressed plant matter has been laying for thousands of years, since the last ice age. For centuries it has been cut into rectangular blocks, laid out to dry in the sun, stored, and used instead of wood or coal as a fuel in a fireplace or stove.

Highpoints of our trip included the town of Strokestown where we visited a museum that teaches about the Great Irish Famine. At Sligo we visited a long abandoned famine graveyard. A bronze statute of a *Faoin Sceach*

from the graveyard became the symbol for this Great Irish Famine project. In Ireland, the lone tree or *sceach* is a symbol from early Celtic mythology. The boulder stones surrounding its base represent ancient burial customs. The *sceach* is also a famine symbol because trees like these often took root in stone houses that were abandoned when people died or emigrated.

The Sceach at County Sligo. Courtesy of County Sligo Great Irish Famine Commemoration Committee.

In Athlone, we saw the remains of a workhouse from the era of the famine and we biked along the banks of the Shannon River. In Tullamore, we biked on the towpath of the Grand Canal that connects the Shannon River and the west coast with Dublin and the east coast. The canal was first opened in the 1790s.

One of the most beautiful parts of Ireland, and perhaps the entire world, is the Ring of Kerry. It is a hundred mile long loop on the Iveragh Peninsula in southwestern Ireland. We started in Killarney at a national park with sparkling lakes, bicycle and hiking paths, mountains with peaks lost in the clouds, a working farm with buildings and tools from the early 1900s, and a fancy country estate that was built in the early 1800s. After Killarney we drove through mountain passes and along cliffs overlooking the ocean. We stopped at a museum that honors Daniel O’Connell, who is considered by many Irish to be the “father of their country.”

We finished our tour of the Ring of Kerry at Tralee, where we attended a performance of Siasma tíre, the National Folk Theatre of Ireland. Performers used traditional songs and dances to show life and work in a farming village during the summer, fall, winter, and spring seasons. In the first and last song and dance of the show, the performers pantomimed cutting peat in a bog.

After Tralee it was time to drive back to Dublin and to head home to New York. On the way we stopped for souvenirs of our trip. We bought a lot of books and posters about the history of Ireland and its people. We also purchased woolen scarves and tweed hats that will continue to remind us of the people we met and the places we visited. In Dublin, Margaret met us for one last Irish dinner. We were sorry to be leaving. The next morning, we hurried to the airport and caught our plane home.

"Slan (good-bye)".

Lesson Ideas and Activities

Draw political, physical and resource maps of Ireland.

Create photomontages and travel brochures for modern Ireland.

Learn and perform an Irish stepdance.

Find recipes and cook a traditional Irish meal.

Check out these websites:

The Irish Times (www.Ireland.com), the Irish government (www.irlgov.ie), the millennium in Ireland (www.2000.Ireland.ie) and the Irish Tourist Bureau (www.ireland.travel.ie).

- Megan Hamm and Stacey Saltzer

Great Irish Famine Museum

by Rachel Gaglione and Lynda Costello

Students from three middle-level social studies classes in the New York City metropolitan area (PS 197K, Brooklyn, NY, IS 119Q, Queens, NY, and Lawrence Road JHS, Uniondale, NY) created exhibits for a “Great Irish Famine Museum.” Their exhibits were displayed in their schools and for middle school students, teacher education students and social studies and English teachers at a conference at Hofstra University in Hempstead, New York. Over 200 people attended the two day conference.

The three classes used newspaper drawings from the famine era down-loaded from the world wide web and stories and primary source documents as a starting point. The drawings are available on the world wide web at a site called “Views of the Famine” at (vassun.vassar.edu/~sttaylor/Famine).

One class wrote a Great Irish Famine “big book” that they read to younger children in other classes. They created giant famine posters on oak tag to go along with a story of the famine. A second class used large cardboard cartoons (at least 2 feet by 3 feet) to make dioramas of scenes from the *Illustrated London News* and of poverty in New York City today. In addition, students in this class designed 3 x 5 inch trading cards on the history of the Great Irish Famine.

The third class was studying the “push” and “pull” of immigration. Students used five tri-fold bulletin boards (approximately four feet high) to tell the history of the Great Irish Famine and the Irish Diaspora. Each bulletin board had a special focus. What was the Great Irish Famine? How did the Irish travel to North America? What happened when the Irish arrived? How did Irish immigrants survive in the United States? How were Irish immigrants treated? In addition, students made paper maché “artifacts” for display in front of each panel.

Teachers used the following rubric to evaluate student work.

Famine Dioramas by students at IS 119 in Queens, New York.

Great Irish Famine Project Grading Rubric

Student Name _____

	Needs Improvement	Satisfactory	Excellent
1. The overall project shows evidence of understanding human rights and the problems faced during the famine which led to immigration.			
2. All work is written to standard which includes engaging the reader, an organizing structure, appropriate facts, voice, a conclusion, as well as excluding extraneous information and proper use of conventions.			
3. Presentation of the project shows care, effort and evidence of revision and/or thoughtfulness.			
4. Project shows ability to communicate effectively through the form chosen by the student.			

Overall Grade and Comments:

Traditional Irish Crafts

Bodhrán (Middle Level)

Irish musicians play a wood and skin frame drum called the Bodhrán that originated in ancient times. The frame is usually made from beechwood and the skins are either goat or deer. The skins are attached to the frame using glue and brass upholstery nails. Wooden cross pieces are attached to the inside of the frame to keep it from losing its shape. Musicians hold one hand between the cross pieces and the skin and beat the other side of the skin and the wooden frame with a wooden beater. This is a modified version of the Bodhrán that substitutes balsa for harder wood and wax paper for animal skins.

Materials

1 36" x 2" x 1/16" strip of balsa wood

1 36" X 2" x 1/4" strip of balsa wood

wax paper, staples, thumb tacks, scissors, serrated knife or craft saw, unsharpened pencil.

1- Soak the 1/16" piece of balsa wood in hot water until it bends easily (between two and three hours). Gradually bend the balsa wood until it forms a circle. Overlap the ends by about 4 inches. Staple the ends together. This will make a circle with a diameter of approximately 10 inches.

2- Measure in place a piece of the 1/4" balsa wood equal to the diameter of the circle (approximately 10"). Cut with the serrated knife or hobby saw. From the center of the wood, use the serrated knife or hobby saw to remove a 1/4" wide, 1 inch deep piece of wood. Use thumb tacks to anchor the support piece to the frame.

3- Measure in place a 2nd piece of the 1/4" balsa wood equal to the diameter of the circle (approximately 10"). Cut with the serrated knife or hobby saw. Line it up so it crosses the other support piece at right angles. Mark off where crosses the other support. Use the serrated knife or hobby saw to remove a 1/4" wide, 1 inch deep piece from the wood. Slide it over the other support and use thumb tacks to anchor the cross piece to the frame.

4- Role out a sheet of wax paper four inches longer than the diameter of the circle. Center the circular frame on the wax paper. Pull tight and staple the wax paper to the circular frame. Staple around the entire circular frame.

5- Use the eraser end of unsharpened pencil as the beater.

Dip Candles (Elementary Level)

Candlemaking is a craft that dates back to ancient times. Before electricity, people depended on candles to light their homes. In Europe, candlemaking was perfected during the Middle Ages. Candles were generally made from tallow (animal fat) or beeswax. Beeswax candles were more expensive to make and were generally reserved for religious use.

Materials: Electric hot plate, two-quart pan, 2 coffee cans, pencils, wick, paraffin.

- 1- Put a quart of water in two-quart pan and heat the water to a soft boil. Put a chunk of paraffin in the coffee can and place the can in the pan of water. Lower the heat and wait until the paraffin melts.
 - 2- Fill the second coffee can three-quarters of the way full with cold water.
 - 3- Tie an eight to ten inch length of wick around a pencil. Tie a knot in the other end of the wick.
 - 3- Quickly dip the wick in and out of the melted paraffin. Dip into the cold water.
- Repeat the process over and over again so that the wax builds up on the wick. Occasionally, shape the wax by rolling it between your hands.
- 4- When the candle is a satisfactory size, cut it off the pencil leaving about 1/4 inch of wick exposed.

Straw Crafts (Elementary Level)

Traditionally, the most common type of roof on an Irish farm house was a thatched roof made of straw. Because of the damp climate, the roofs must be regularly maintained. The most popular types of straw to use for thatching comes from wheat, rye, flax, or oat plants. Ideally, it should be gathered from fields after the plants are fully ripened but before they are cut down, or they should be taken from a field of grain that has been cut but not threshed by a combine. It is important not to break the straw. Sometimes rushes, reeds and tough grasses are substituted for straw, depending on local conditions. Straw is also used to make baskets, brooms, chair seats, braided belts, religious ornaments, and children's toys called Corn Dollies. In the British Isles "corn" refers to all grains, not maize or Indian corn.

In Ireland, corn dollies and ornaments are associated with the celebration of St. Brigid's Day (a patron Saint of Ireland) in February and harvest festivals. Children make St. Brigid's Crosses (Cros Bride) to hang for good luck, St. Brigid dolls, and braided straw belts (Crios Bride). Sometimes boys gave corn dollies to girls that they had a crush on.

If straw has been harvested from a field, remove grain heads from the straw. Cut off pieces between the joints. Slip the husk off and trim pieces to uniform lengths. Straw is also available at craft shops. Soak the straw in warm water overnight to make it softer and flexible.

Materials:

Straw or reeds, sharp scissors, needles, thread, lightweight craftwire, garbage bag ties, or jute twine, pieces of yarn for trim, wire cutter, long-nosed pliers (Thisle - twine made of paper - can be substituted for the straw or reeds. It is easier to work with for younger children and does not have to be soaked.)

Cros Bride (St. Brigid's Cross)

- 1- Cut twelve 12" long pieces of straw or reed. Soak overnight to soften.
- 2- Make bunches of 3 pieces. Bend the first bunch around a pencil and hold the ends with a rubber band. Bend the next bunch around a pencil. Weave the three straws through the first bunch at a right angle. Attach the ends with a rubber band. Bend the next bunch around a pencil. Weave the three straws through the second bunch at a right angle. Attach the ends with a rubber band. Bend the final bunch around a pencil. Weave the three straws through the bunch at a right angle. Attach the ends with a rubber band.
- 3- Pull on each bunch to tighten the weave. Use jute string to tie the end of each bunch and cut away the rubber bands. Loop a piece of string through one of the bunches to make a hanger.

Corn Dollies

- 1- For the body, cut 5 straws that are at least 12 inches long. Soak overnight to soften.
- 2- Bend the softened straws around your finger and bind both "legs" with wire or jute twine leaving a gap of about 1/4". The loop forms the head of the doll.
- 3- Arms are made by binding two 8 inch pieces of straw at the ends with wire or string. Insert the arms through the body below the head and attach with wire or string.
- 4- To make the skirt, fan out the straw that forms the "legs". Loop wire or a 6 inch piece of straw around and between the strands so they remain in a fanned out position.

Sources: David Shaw-Smith, ed. (1984). *Ireland's Traditional Crafts*. London: Thames and Hudson; Lowell Thompson and Norman Machart (1982). *Authentic Craft Activities to Enrich the Social Studies*. Lanham, NY: University Press of America.

Malthus, Classical Political Economy, and the Causes of the Great Famine

by Lawrence Frohman

N.C.S.S. Thematic Strands: Power, Authority, and Governance. Production, Distribution, and Consumption. Civic Ideals and Practices.

In order to achieve New York and New Jersey social studies curriculum standards students will:

- analyze the effectiveness of varying ways societies, nations and regions of the world attempt to satisfy their basic needs and wants by utilizing scarce resources
- define and apply basic economic concepts such as scarcity, supply/demand, opportunity costs, production, resources, money and banking, economic growth, markets, costs, competition and world economic systems
- understand the nature of scarcity and how nations of the world make choices which involve economic and social costs and benefits
- explain how economic decision making has become global as a result of an interdependent world economy
- understand the roles in the economic system of consumers, producers, workers, investors and voters.

English attitudes towards Ireland and their strategies for solving the economic and social problems of the Irish were shaped by the interaction of two closely related sets of ideas: the population theories of Thomas Robert Malthus and the principles of classical liberal political economy. In his *Essay on the Principle of Population* (1798), Malthus argued that the great majority of mankind was doomed to a life of toil and want because population inevitably grew at a faster rate than the available food supply. Malthus warned of catastrophic famines and epidemics that would befall any people who disregarded this law.

"Famine seems to be the last, the most dreadful resource of nature. The power of population is so superior to the power of the earth to produce subsistence for man, that premature death must in some shape or other visit the human race. The vices of mankind are active and able ministers of depopulation. They are the precursors in the great army of destruction; and often finish the dreadful work themselves. But should they fail in this war of extermination, sickly seasons, epidemics, pestilence, and plague advance in terrific array, and sweep off their thousands and tens of thousands. Should success be still incomplete, gigantic inevitable famine stalks in the rear, and with one mighty blow levels the population with the food of the world."

The Great Famine in Ireland has been seen by many as the classic example of a Malthusian crisis whose preconditions were created by the combination of increasing population and the continuous fragmentation of land holdings into smaller and smaller units. However, people who argue this position ignore other factors that led to the Great Famine, especially the history of economic and political relations between Ireland and

England and the relationship between Protestant landlords and Catholic tenant farmers. In addition, as the case of England shows, industrialization made it possible to postpone the crisis predicted by Malthus for such an indefinite length of time as to question the predictive value of his theory.

The important question is how a human catastrophe of the dimensions of the Great Famine could happen within the United Kingdom, which at that time was the most prosperous country in the world. The answer to this question is related to the way that Malthus' theory of over-population meshed with the ideas of classical liberal political economic theory, which insisted that the general welfare could best be promoted by giving the greatest possible freedom to the operation of the market and by protecting the sanctity of private property as the foundation of society.

In the first decades of the 1800s, most liberal economic observers attributed the condition of Ireland to a vicious circle in which cultivation of the potato was both the cause and the effect of the population crisis. According to this line of reasoning, the relative ease of potato cultivation degraded the character of Irish farmers by encouraging them to rely for their basic necessities on the bounty of nature, rather than their own effort. It also contributed to over-population which led to the fragmentation of land holdings. This led to further reliance on potato cultivation because it was the only crop that could be viably produced on small holdings.

British policy makers favored agrarian reorganization in Ireland, but there were many obstacles to reform. Any substantial long-term improvement in the standard of living of the Irish peasantry depended on increasing agricultural productivity by consolidating the small,

population would always outstrip natural resources. He believed that overpopulation led to competition for survival and that periodic disaster was a law of nature.

Karl Marx and Friedrich Engels are best known as the authors of the *Communist Manifesto*, written in 1848. In the middle of the nineteenth century they were both economists and political activists. They studied the development of capitalist industrial society, tried to understand how the system worked, wrote about their findings, and also organized working-class and radical movements to challenge what they considered an unjust system. Because England was the leading capitalist and industrial nation of the time, Marx and Engels wrote extensively about its economic system. Periodically, they also examined conditions in Ireland and the relationship between England and Ireland. Significantly, in their published works, they appear to disagree. Engels believed that the primary problem facing Ireland was the sub-division of Irish land. Marx believed that problems were related to English policies and that independence was necessary for change to succeed in Ireland.

ASSESSMENT:

- Students will demonstrate an understanding of cause and effect in history and the ability to support conclusions based on an evaluation of evidence through individual and group writing assignments and during group and class discussions.
- Students will demonstrate the importance of examining and respecting multiple perspectives when explaining historical events.
- Students will demonstrate the ability to examine and explain the significance of primary source documents.
- Students will demonstrate the ability to apply an understanding of economic theory to explain contemporary problems.

MATERIAL: Activity sheets A: What did Malthus predict about the impact of population growth?; B: Marx and Engels discuss conditions in Ireland.

DO NOW ACTIVITY: Option A - Read Activity Sheet A section 1 and answer questions 1-3. Option B- Examine headlines on economic issues from today's newspapers.

MOTIVATIONAL ACTIVITY: Could you turn your back on a hungry neighbor? Would you feel differently if the person lived in another part of the country or world? Explain.

TRANSITIONAL ACTIVITY: - Examine Activity Sheet A section 1.

Are the major economic problems facing the world today similar to or different from the problems at the start of the 19th century? Explain.

Key questions about Malthus:

- According to Malthus, what forces lead to the "premature death" of the human race?
- Do you think Malthus believes "the power of population" is a positive or a negative power? Explain.
- What does Malthus mean by the statement: "Famine seems to be the last, the most dreadful resource of nature"

ACTIVITY:

- Examine Activity Sheet A section 2 and 3.

Key Questions about Malthus

- According to Malthus, who is responsible to care for the poor? In your opinion, why does Malthus take this stand?
- What does Malthus believe will happen to the population of Ireland? According to Malthus, what force will create this change?
- If you were a member of the British Parliament and agreed with these statements by Malthus, what policies would you recommend? Why? What would you argue if you disagreed with Malthus? Why?

- Examine and discuss the introduction to Activity Sheet B: Marx and Engels discuss conditions in Ireland. Divide class into two groups. One group reads Engels: The Problem is the sub-division of Irish land. The second group reads Marx: Independence is Necessary for Change in Ireland.

Key Questions:

- What do Marx and Engels believe are the causes of the problems facing Ireland?
- In your opinion, why do they appear to disagree? Who do you agree with? Why?

SUMMARY QUESTION: In your opinion, why do 19th century economists disagree about the causes of the problems that face Ireland?

HOMEWORK: Find a current events newspaper article on an economic problem addressed by either Malthus, Marx or Engels. Explain the economic problem and described possible solutions.

APPLICATION: Economists continue to disagree when they try to explain economic conditions? In your opinion, why do 21st century economists disagree about solutions to contemporary economic problems? Do you think there are solutions to this problems? Explain.

□-----

Activity Sheet A: What did Malthus predict about the impact of population growth?

Source: Robert Heilbroner discusses Malthus in his book, *The Worldly Philosophers*, NY: Simon and Schuster, 1967.

The Reverend Thomas Robert Malthus was the son of an English gentleman, an economist, and an Anglican clergyman. In 1798, he published anonymously "Essay on the Principle of Population." In this essay, Malthus predicted that human population would always outstrip natural resources. He believed that overpopulation led to competition for survival and that periodic disaster was a law of nature. As a result of his writings, economics was described as "the dismal science."

1) "Famine seems to be the last, the most dreadful resource of nature. The power of population is so superior to the power of the earth to produce subsistence for man, that premature death must in some shape or other visit the human race. The vices of mankind are active and able ministers of depopulation. They are the precursors in the great army of destruction; and often finish the dreadful work themselves. But should they fail in this war of extermination, sickly seasons, epidemics, pestilence, and plague advance in terrific array, and sweep off their thousands and tens of thousands. Should success be still incomplete, gigantic inevitable famine stalks in the rear, and with one mighty blow levels the population with the food of the world."

1- According to Malthus, what forces lead to the "premature death" of the human race?

2- Do you think Malthus believes "the power of population" is a positive or a negative power? Explain.

3- What does Malthus mean by the statement: "Famine seems to be the last, the most dreadful resource of nature"?

2) "[No poor person should expect to receive poor relief from the state] if he cannot get subsistence from his parents, on whom he has a just demand, and if society does not want labour, has no claim of right to the smallest portion of food, and in fact, has no business to be where he is."

4- According to Malthus, who is responsible to care for the poor?

5- In your opinion, why does Malthus take this stand?

3) In 1808, Malthus wrote an essay for the Edinburgh Review where he specifically discussed economic conditions in Ireland. "Although it is quite certain that the population of Ireland cannot continue permanently to increase at its present rate, yet it is as certain that it will not suddenly come to a stop. . . . Both theory and experience uniformly instruct us that a less abundant supply of food operates with a gradually increasing pressure for a long time before its progress is stopped. . . . (T)he gradual diminution of the real wages of the labouring classes of society, slowly, almost insensibly, generates the habits necessary for an order of things in which the funds for the maintenance of labour are stationary."

6- What does Malthus believe will happen to the population of Ireland?

7- According to Malthus, what force will create this change?

4) In a letter to economist David Ricardo, Malthus warned about the future. "(T)he land in Ireland is infinitely more peopled than in England; and to give full effect to the natural resources of the country, a great part of the population should be swept from the soil."

8- If you were a member of the British Parliament and agreed with these statements by Malthus, what policies would you recommend? Why?

9- What would you argue if you disagreed with Malthus? Why?

□-----

Activity Sheet B: Marx and Engels discuss conditions in Ireland

Karl Marx and Friedrich Engels are best known as the authors of the *Communist Manifesto*, written in 1848. In the middle of the nineteenth century they were both economists and political activists. They studied the development of capitalist industrial society, tried to understand how the system worked, wrote about their findings, and also organized working-class and radical movements to challenge what they considered an unjust system. Because England was the leading capitalist and industrial nation of the time, Marx and Engels wrote extensively about its economic system. Periodically, they also examined conditions in Ireland and the relationship between England and Ireland. Significantly, in their published works, they appear to disagree.

Engels: The Problem is the sub-division of Irish land

1) In 1845, just before the Great Irish famine, Frederick Engels published *The Condition of the Working Class in England in 1844*. In this book, Engels blamed pre-famine conditions facing agricultural workers and tenants in Ireland on the excessive subdivision of the land.

"Ireland demonstrates the consequences of overdividing the soil.... In consequence of the great competition which prevails among these small tenants, the rent has reached an unheard-of height, double, treble, and quadruple that paid in England.... When the time comes in the spring at which this provision reaches its end, or can no longer be used because of its sprouting, wife and children go forth and beg and tramp the country with their kettle in their hands. Meanwhile, the husband after planting potatoes for the next year, goes in search of work either in Ireland or England, and returns at the potato harvest to his family. This is the condition in which nine-tenths of the Irish country folks live. They are poor as

church mice, wear the most wretched rags, and stand upon the lowest plane of intelligence possible in a half-civilized country..... The cause of this poverty lies in the existing social conditions, especially in the competition here found in the form of the subdivision of the soil.”

2) While Engels acknowledged religious and national conflicts between England and Ireland, he disputed claims that they were the cause of Ireland’s economic problems.

“From another side comes the assertion that the shameless oppression inflicted by the English is the cause of the trouble... Or the blame is laid on the Protestant Church forced upon a Catholic nation.... (but) this poverty is the result of our social conditions; apart from these, causes may be found for the manner in which it manifests itself, but not for the fact of its existence.

3) Based on his economic analysis, Engels argued that repeal of the Act of Union of England and Ireland would not solve the economic problems facing the people of Ireland.

“From all the foregoing, it is clear that the uneducated Irish must see in the English their worst enemies; and their first hope of improvement in the conquest of national independence. But quite as clear is it, too, that Irish distress cannot be removed by any Act of Repeal. Such an act would, however, at once lay bare the fact that the cause of Irish misery, which now seems to come from abroad, is really to be found at home.”

Marx: Independence is Necessary for Change in Ireland

1) Throughout the 1850s, Karl Marx wrote comparing problems in India and Ireland. He argued that English policies made conditions in both of these countries worse. Marx believed that Irish independence from England was necessary before conditions on the island would improve.

"On the one side you have there a small class of land monopolists, on the other, a very large class of tenants with very petty fortunes, which they have no chance to invest in different ways, no other field of production open to them, except the soil. They are, therefore, forced to become tenants-at-will.... England has subverted the conditions of Irish society. At first, it confiscated the land; then it suppressed the industry by "Parliamentary enactments"; and lastly, it broke the active energy by armed force. And thus England created those abominable "conditions of society" which enable a small caste of rapacious lordlings to dictate to the Irish people the terms on which they shall be allowed to hold the land and to live upon it.”

2) In 1856, Engels wrote a letter to Marx where he described Ireland “as England's first colony .”

“Ireland may be regarded as England's first colony and as one which, because of its proximity, is still governed exactly in the old way, and one can already notice here that the so-called liberty of English citizens is based on the oppression of the colonies.... Land became the great object of pursuit. The people now had before them the choice between the occupation of land, at any rent, or starvation.”

3) In 1867, Marx wrote to Engels that political radicals in England should support independence for Ireland.

"The question now is, what shall we advise the English workers? In my opinion, they must make the Repeal of the Union an article of their pronunziamento. This is the only legal and therefore only possible way for Irish emancipation which can be admitted in the programme of an English party.... What the Irish need is:

1. Self government and independence from England.

2. An agrarian revolution. With the best intentions in the world, the English cannot accomplish this for them, but they can give them the legal means of accomplishing it for themselves.

3. Protective tariffs against England. Between 1733 and 1801, every branch of Irish industry flourished. The Union, which overthrew the protective tariffs established by the Irish Parliament, destroyed all industrial life in Ireland . . . Once the Irish are independent, necessity will turn them into protectionists.”

Lesson Ideas and Activities

Explore the causes of hunger in the world today. Collect current events articles about hunger.

Use charts to create graphs illustrating the rate of population growth.

Watch and discuss the movie *Distant Thunder* (members.tripod.com/satyajit_ray/xashani.htm) about famine in India during World War II.

Read and discuss the article “People Who Breed People” by Christopher Hitchens, *Vanity Fair* July, 2000.

Check out these websites:

Population Timeline (www.pbs.org/kqed/population_bomb/danger/time.html), World Population

(www.undp.org/popin/wdtrends/p98/bp98pwld.htm), Countries Ranked by Population (www.census.gov/cgi-bin/ipc/),

and Day of Six Billion (d6b.cas.psu.edu/100people.htm).

- Dina Bruu and Nicholas Santora

World Population Timeline

Year(s)	Events	World Population (approx.)
10,000 BC	End of the last Ice Age; humans lived as hunters and gatherers	4,000,000
8,000 BC	Agricultural Revolution; start of domestication of plants and animals	5,000,000
550 AD	Collapse of Roman Empire in the Mediterranean world	250,000,000
1500 AD	Colombian Exchange unites Eastern and Western hemispheres	450,000,000
1825 AD	Industrial Revolution in Europe; first passenger railroad opens	1,000,000,000
1900 AD	Age of European Imperialism; start of the age of flight	1,600,000,000
1927 AD	Intrawar decade; first solo trans-Atlantic flight	2,000,000,000
1954 AD	Cold War between U.S. and U.S.S.R.; start of polio inoculation for U.S. children	3,000,000,000
1975 AD	U.S. and Soviet space ships link in space	4,000,000,000
1984 AD	Soviet Union boycotts Olympics; Indian Army occupies Sikh Temple and Indian Prime Minister assassinated in response	5,000,000,000
1999 AD	World prepares for the third millennium	6,000,000,000
2050 AD		9,000,000,000 (projected)

Check It Out -- Building With Books

From Around the Corner to Around the World, Kids Reach Out to Help Others

by Christina Agosti Dircks

As a teacher of global studies in both urban and suburban school districts, I have been advisor to Building With Books (BWB) Clubs for the past three years. I believe its programs offer an innovative and highly motivational way to promote cultural awareness, global citizenship, and local civic participation among social studies students.

Building With Books is designed to combine service learning with the study of global culture and geography. It works with clubs at American high schools, helping students become engaged in community service around the world and in their own neighborhoods. Currently there are 11 BWB Clubs in Connecticut, New York, and Michigan. Many of the clubs sponsor a Sister Schoolhouse in one of the organization's international project sites in six countries (Brazil, Bolivia, Malawi, Mali, Nepal, and India) on three continents (Africa, Asia and South America).

As part of Building With Books's Sister Schoolhouse program, classes and clubs adopt and help sponsor the construction of schoolhouses in developing countries. Students are responsible for planning, organizing and implementing activities to raise funds. 100% of all sponsorship funds are used for construction purposes. BWB classes and clubs are also involved in service learning projects that contribute to their own communities.

BWB classrooms and clubs explore global issues, environments, and cultures through BWB resources that

are integrated into their curriculum. Resources include in-school interactive slide presentations, a library of "video postcards" filmed on location in the Sister Schoolhouse country, activity packets that focus on cooperative, inquiry based learning, primary resource packets of articles and journals, and final project activity suggestions. BWB computers in the classroom enable students to communicate with project sites via satellite and the Internet. In addition, twice a year, BWB takes a group of students and teacher advisors on a Trek for Knowledge to one of the international project sites to help build a schoolhouse. Previous Treks have gone to India and Nepal.

As members of a BWB club, my students have participated in park clean-ups, painting murals over graffiti, creating a community garden, visiting children's hospitals, collecting food for the local homeless, and raising money to build school houses in rural villages in Nepal, Bolivia and Mali. My students also participated in creating a "video postcard" allowing them to ask questions of the Dalai Lama and Mother Teresa.

To learn more about Building With Books, check out their website at www.buildingwithbooks.org or contact Building With Books, PO Box 16741, Stamford, CT 06905.

Irish Immigrants in Paterson, New Jersey During the Jacksonian Era

by Howard Harris

Howard Harris is a historian and labor educator who currently works for 1199 P/SEIU, the health care workers union in Pennsylvania. He believes that his research on Irish immigrants in Paterson, New Jersey during the Jacksonian Era, challenges familiar stereotypes about Irish immigrants to the United States during this period. According to Harris, “Most historians have depicted emigrants from Ireland as backward Catholic peasants devoid of any experience with urban, industrial society, prone to street rioting, drunkenness and crime.” Harris, however, believes that many of the farmers, artisans, handloom weavers and shopkeepers who arrived in Paterson in the 1820’s and 1830’s “came with skills, resources and a point of view about what constituted the basic rights of man. Familiar with the ideas and concepts underlying republicanism, they rapidly assumed a major role in the political life of the community.” This article is based on “The Eagle to Watch and the Harp to Tune the Nation: Irish Immigrants, Politics and Early Industrialization in Paterson, New Jersey, 1824-1836, *Journal of Social History* 23(3), Spring, 1990, 575-597. It was edited for *Social Science Docket* by Henry Dircks, a social studies teacher in the Bellmore-Merrick school district in New York.

N.C.S.S. Thematic Strands: Time, Continuity, and Change. Power, Authority, and Governance. Civic Ideals and Practices. Individuals, Groups, and Institutions.

In order to achieve New York and New Jersey social studies curriculum standards students will:

- analyze the development of American culture, explain how ideas, values, beliefs and traditions have changed over time and how they unite all Americans
- describe the evolution of American democratic values and beliefs as expressed in the Declaration of Independence, the United States Constitution, the Bill of Rights and other important historical documents.
- compare and contrast the experiences of different groups in the United States.
- understand how citizenship includes the exercise of certain personal responsibilities, including voting, considering the rights and interests of others, behaving in a civil manner, and accepting responsibility for the consequences of one’s actions.
- evaluate, take and defend positions on what the fundamental values and principles of American political life are and their importance to the maintenance of constitutional democracy.

The Eagle to Watch and the Harp to Tune

While some Irish immigrants to the United States probably supported Andrew Jackson’s presidency because of his Celtic background, many of them rallied around the Democratic Party because it articulated ideas and values similar to those that they brought with them from home. Whether they left Ireland for economic or political reasons, Irishmen often found that American notions of democracy and equal rights did not extend to the workplace. By attacking the arbitrary exercise of power by local mill owners or master craftsmen over their employees, Democratic politicians succeeded in attracting large numbers of Irish immigrants to their cause. By the mid-1830s, the Paterson Irish had not only made the Democratic Party their own, but had also begun to assume positions of leadership within the organization. Between 1826 and 1839 at least twenty-seven immigrants served as elected town officials, almost all of them under the Democratic banner

Many of the Irish in Paterson viewed America through the lens of their experience before emigration. Toasts delivered at a January, 1829 dinner in honor of Andrew

Jackson’s election revealed the way they connected developments in the United States with the popular political traditions of their homeland. John Kear observed that Jackson was “A Sprig of the shillaleh, and the root of hickory.” Dennis McKieran of County Cavan linked Americans and Irishmen in common cause to promote freedom around the globe. He praised “The Eagle to watch, and the Harp to tune the nation, till the tree of liberty be planted throughout the world.” The linking of Irish and American events was not just limited to partisan politics. The words used by McKieran and others to express their admiration for Jackson echoed those used by members of the local branch of the Friends of Ireland. They believed that the freeing of Ireland from British control was directly connected with the continued existence of equality and political democracy in the United States. When the Friends of Ireland talked about giving “vitality to that tree, whose seeds have been so successfully nurtured in our own proud land - so that its branches may be spread over an unfortunate people” or about severing “the chains by which she was bound to the

triumphal car of corrupted Britain,” they spoke in a language that was a significant part of the popular thinking of the era. Those beliefs even extended to the institution of slavery. A number of immigrants involved in local Democratic politics and the Friends of Ireland signed an 1828 petition calling for the abolition of slavery in the District of Columbia. The petition’s statements about “the blessing of liberty,” and the great principles of republicanism and equal rights” reflected many of their most cherished ideas and beliefs.

Irish immigrants exercised their influence in the Democratic Party in two ways. Irishmen shopkeepers, small manufacturers and skilled craftsmen who had arrived in the U.S. by the early 1820s and had acquired citizenship voted regularly for the Democratic ticket and ran for office. More recent immigrants participated in the kinds of popular political activities common in Ireland at the time. Disruptions of public meetings, raucous street demonstrations and mass petition campaigns became commonplace in Paterson during the late 1820s and 1830s.

On the night of June 29, 1832, for example, a special town meeting was called to find ways to deal with an impending cholera epidemic. The chairman of the gathering was a Republican town clerk. According to reports in the *Intelligencer*, a local newspaper, a group linked with the Democratic Party and its immigrant supporters, came to the meeting with the express purpose of disrupting the proceedings. Their tactics succeeded in forcing the chairman to walk out in disgust. He rescheduled the meeting for the 7th of July. On that night the disrupters, “greatly augmented,” attempted to secure a voice vote on the proposed assessment to clean up local streets but their effort failed.

Such disruptions were part of an emerging pattern in the New Jersey manufacturing town. A far more serious incident occurred in September, 1833, which clearly demonstrated the links between Irish immigrants, popular political agitation and rising class antagonism in Paterson. During the summer and early fall, an independent mechanics movement developed composed primarily of wage-earners with some support from shopkeepers and professional men. When the local National Republican Party attempted to hold a meeting on September 27, 1833 to select delegates to a county nominating convention, a crowd of between 150 and 200 people, “including a large number of aliens and boys,” took over the gathering, forcing party regulars to abandon the room. The rump group formed their own slate of delegates. At the same time in another part of town, a meeting of “the inhabitants of Paterson” was in the process of choosing delegations to attend all of the upcoming county conventions. Chaired by two long-time Democrats, the second meeting officially

sanctioned the actions of the rump National Republicans. Both groups supported the candidacy of John K. Flood, son of an Irish immigrant.

Irish loyalty to the Democratic Party was not, however, automatic. Unlike the workingman’s movement that had developed in New York City in 1829 and 1830, Paterson’s retained some independence from the formal Democratic Party organization. In fall, 1835, the farmers, Mechanics and Workingmen of Essex County decided to back the Democrats after the party placed a number of labor leaders on its electoral slate. The following year they ran an independent Workingman’s ticket which actually outpolled the Democrats in Paterson. Irishmen active in the mechanics’ movement viewed the struggle for local political power in Paterson within the broad context of international republicanism. Their toasts at a July 4th dinner linked democracy in America with the struggles for freedom at home or in other parts of the world. Hugh Brady toasted, “the radical reformers of Great Britain and Ireland who are now trying to break the galling yoke of despotism - May the redeemed and independent freemen of America cheer them on.” For Edward McKeon, America served as a model for his own country. “Ireland - The land of an Emmet, a Burke, a Shiel and an O’Connell - May she, like the U.S. overcome her oppressors, and show the world that she is worthy to become a free and independent nation.”

Petition campaigns, so common in Ireland, provided another way for immigrants to have a say in the political process. An 1834 petition drive, spearheaded by two Irish Protestants, the New Jersey legislature to turn down a request for incorporation by a cotton textile firm. The anti-incorporation petition, signed by over 350 residents of Paterson, reflected the opposition of many ante-bellum people to special business charters. They believed that such charters reduced competition and threatened individual economic independence by legally protecting the owners of corporations from personal risk. The petitioners included people active both in the mechanics movements and in the regular Democratic party organization. It reflected their understanding of such basic concepts as personal liberty and equal rights. For many Paterson inhabitants in 1834, the campaign against business incorporations was perceived of as part of a broader movement which stretched from the weaver’s shops of Belfast and the farms of Kilkenny to the streets of Paterson, New Jersey.

In spite of considerable effort, Paterson National Republicans and their successors, the Whigs, could not disrupt the coalition of immigrants, wage-earners and Democrats. This led some of them to turn to nativism as a means of wooing American-born Patersonians away from the Democratic Party. They claimed that “the rapid and

unrestrained admission of emigrants from all nations, and of every description of character, without an adequate acquaintance with the nature of our institutions, and with all the prejudices of their fatherland still lingering about them” threatened the very existence of democracy in the United States. The very presence in Paterson of an organized movement dedicated to limiting the ability of Irish immigrants to participate in the electoral process, reflected their impact on the town’s political life. The major points of the nativist program were a twenty-one year residency requirement for both citizenship and election to public office and a ban on the immigration of “paupers and criminals.”

Although nativist organizations claimed four hundred members in Paterson by December, 1835, they met stiff resistance. An ad-hoc meeting of “democratic-republicans” issued a series of resolutions condemning the nativists, charging that limiting access to citizenship would turn the United States into “the seat of oppression”

rather than “an asylum for the oppressed.” Widespread opposition led to the demise of the movement by early 1836. Only one nativist leader was elected to office at the 1836 town meeting, while four of five candidates active in the anti-nativist movement were elected. The failure of the nativists to dilute the political influence of the Paterson Irish indicated that Irishmen living in New Jersey’s primary manufacturing town played a pivotal role in local politics; their participation rooted in a system of values and beliefs that neatly blended with American republicanism of the period.

An analysis of immigrant behavior in Paterson strengthens a richer, more complex view of the roots of Irish participation in American society during the 1820s and 1830s. It shows that immigrants, drawing on their experience from across the Atlantic, played an important role in the struggle to expand popular democracy in the U.S. during the Jacksonian era.

Lesson Ideas and Activities

Design a campaign poster showing Irish immigrant support for Jackson’s election or create a political cartoon challenging Irish immigrants who support Jackson.

Discuss Irish experience as industrial workers, canal builders and political activists in New Jersey and New York. Why would the Irish identify with the Jacksonian Democrats?

Compare these images with later cartoon caricatures by Thomas Nast. How do we account for differences in the way that Irish immigrants are portrayed?

Compare the experience of Irish immigrants with other groups arriving in New Jersey and New York during the same period and during different historical eras.

Discuss the emergence of anti-immigrant movements at different times in United States history. How our immigrants received today in the communities where students live?

- Julie Catania-Fortier and Stacey Cotten

Activity Sheet: Irish Democrats Support Jackson’s Election

(A) Toasts delivered at a January, 1829 dinner in honor of Andrew Jackson’s election as President of the United States show the way Irish immigrants living in Paterson, New Jersey connected developments in the United States with the popular political traditions of their homeland.

- a. According to John Kear, Andrew Jackson was “A Sprig of the shellaleh, and the root of the hickory.”
- b. Dennis McKiernan linked Americans and Irishmen in common cause to promote freedom around the globe. “The Eagle to watch, and the Harp to tune the nation, till the tree of liberty be planted throughout the world.”
- c. John Morrow declared that “The Tree of Liberty, planted by the heroes of 1776 - May it be nourished from the pure fountain of Republicanism.”
- d. William D. Quinn depicted Jackson’s election as a victory for freedom over the misuse of governmental power. “Our next executive department - From which justice will emanate and merit be rewarded: May it always consider it to be more honorable to serve freemen than rule slaves.”

(B) The following statements are by members of a group called the Friends of Ireland.

- a. We support giving “vitality to that tree, whose seeds have been so successfully nurtured in our own proud land - so that its branches may be spread over an unfortunate people” severing “the chains by which she was bound to the triumphal car of corrupted Britain.”
- b. Whigs are “faithful allies of Great Britain and the corrupt tools of the British Bank of Philadelphia.”

(C) In June, 1832, a supporter of the National Republican Party wrote a protest letter to the Paterson newspaper, *The Intelligencer*.

“(F)ree born American had to adopt measures very different in their nature from those anticipated by the founders of the present system of freedom and equality to stem the torrent of insult, abuse, outrage, usurpation, which is constantly brought forth by a misled and ungrateful portion of our population. Unnamed individuals blew the coals of opposition hotter and hotter. This led people into the vulgar error of confounding the idea of order with that of aristocracy.”

1. What images do speakers use to describe Andrew Jackson’s election?
2. In your opinion, why do speakers link Jackson’s election with events in Ireland?
3. Based on (C), what is the response of National Republicans to Irish support for Jackson?

Activity Sheet: Documents on Jackson’s Presidency

Document A: P r e s i d e n t A n d r e w J a c k s o n , F i r s t A n n u a l M e s s a g e , 1 8 2 9 .
 “T h e r e a r e , p e r h a p s , f e w m e n w h o c a n f o r g e t t e a n y g r e a t l e n g t h o f t i m e e n j o y o f f i c e a n d p o w e r w i t h o u t b e i n g m o r e o r l e s s u n d e r t h e i n f l u e n c e o f f e e l i n g s u n f a v o r a b l e t o t h e f a i t h f u l d i s c h a r g e o f t h e i r p u b l i c d u t y . . . T h e d u t y o f a l l p u b l i c o f f i c e r s a r e , o r a t l e a s t a d m i t t e d o f b e i n g m a d e , s o p l a i n a n d s i m p l e t h a t m e n o f i n t e l l i g e n c e m a y r e a d i t l y q u a l i f y t h e m s e l v e s f o r t h e i r p e r f o r m a n c e . I c a n n o t b u t b e l i e v e t h a t m o r e i s o l o o s t b y t h e c o n t i n u a n c e o f m e n i n o f f i c e t h a n i s g e n e r a l l y t o o b e g a i n e d b y t h e i r e x p e r i e n c e . I s u b m i t t h e r e f o r e , t o y o u r c o n s i d e r a t i o n w h e t h e r t h e e f f i c i e n c y o f t h e g o v e r n m e n t w o u l d n o t b e p r o m o t e d . . . b y a g e n e r a l e x t e n s i o n o f t h e i n l a w w h i c h l i m i t s a p p o i n t m e n t s t o o f f i c e .”

- What government practice does President Jackson recommend?

Document B: Andrew Jackson’s veto message, July 10, 1832.

“I regret that I can perceive none of those modifications of Bank charter which are necessary to make it compatible with justice, or with the Constitution of our country...The present Bank of the United States enjoys an exclusive privilege of banking...almost a monopoly of the foreign and domestic exchange...It appears that more than a fourth part of the stock is held by foreigners and the residue is held by a few hundred of our own citizens, chiefly the riches class...It is easy to conceive that great evils to our country...might flow from such a concentration of power in the hands of few men irresponsible to the people.”

- According to President Jackson, why did he veto the U.S. Bank’s charter?

Document C: Daniel Webster’s reply to Jackson’s veto message, July 11, 1832.

[Jackson’s veto of the Bank] appeals to every prejudice which may betray men into a mistaken view of their won interests...It sows the seeds of jealousy and ill-will against that government of which [Jackson] is the official head... It effects alarm for the public freedom, when nothing endangers that freedom...It manifestly seeks to inflame the poor against the rich; it want only attacks whole classes of the people, for the purpose of turning against them the prejudices of the other classes...”

- According to Senator Daniel Webster, what is the impact of Jackson’s veto message?

Local History: The Civil Rights Movement on Long Island

Most middle school and high school students see history as something that happened in the distant past (defined as before they were born) and in far away places, that has little impact on their lives. A study of the civil rights movement on Long Island during the 1960s provides social studies teachers with a powerful tool for challenging these conceptions. These events happened locally, happened during the life time of their parents, defined currently existing institutions and communities, and continue to shape the attitudes of Long Islanders (including our students) about issues like race relations and social justice. In addition, they illustrate the interplay of local and national forces.

The full curriculum was prepared by the Hofstra Social Studies Educators, Hempstead, New York and is available on their web page www.geocities.com/hsse.geo. The curriculum guide address a number of New York State, New Jersey and NCSS standards.

N.C.S.S. Thematic Strands: Individuals, Groups, and Institutions. Power, Authority, and Governance. Civic Ideals and Practices.

In order to achieve New York and New Jersey social studies curriculum standards students will:

- develop and test hypotheses about important events, eras or issues in state and United States history, setting clear and valid criteria for judging the importance and significance of these events, eras or issues.
- will learn democratic citizenship and how to participate in the constitutional system of government of the United States.
- compare and contrast the experiences of different ethnic, national and religious groups, including Native American Indians, in the United States, explaining their contributions to American society and culture.
- research and analyze the major themes and developments in state and United States history (e.g., colonization and settlement; Revolution and New National Period; immigration; expansion and reform era; Civil War and Reconstruction; The American labor movement; Great Depression; World Wars; contemporary United States).

Join the New York State Council for the Social Studies

(PHOTOCOPY THIS FORM / PLEASE PRINT INFORMATION / WWW.NYSCSS.ORG)

Name: _____

Address: _____

City: _____ State: _____ 9-Digit Zip: _____

County Where Employed: _____

Primary Interest: College Senior High School Other (Specify) _____
 Middle Elementary

Position: Teacher Supervisor Administrator

Membership Dues:

Amount enclosed: \$30 Annual membership \$50 New NCSS member
 \$15 Full-time student (free NYSCSS included, add \$10 for NYS4A)
 \$15 Retired member \$65 New NCSS comp member
 \$500 Life member (free NYSCSS included, add \$10 for NYS4A)
 \$35 NYSCSS & NYS4A **NCSS Choice of Publication**

SS for the Young Learner
 Social Education

Other Professional Memberships:

NCSS _____ Local Council (specify) _____

Return to: NYSCSS, 21 Deer Hollow Road, Cold Spring, New York 10516
 (Check or money order only. No purchase orders.)

The Civil Rights Movement on Long Island, N.Y.

by Severin Cornelius

Social studies curricula generally portray the civil rights movement of the 1950s and 1960s as a struggle to end racial segregation in the southern part of the United States, especially the deep southern states of Mississippi, Alabama, and Georgia. However, an important part of the civil rights struggle was fought in the north, including in several Long Island communities where terror and discrimination were used to maintain racial segregation. Many of the problems that confront Long Island today are a result of the inability of Nassau and Suffolk counties to resolve issues related to racism and social justice over twenty-five years ago.

Historians tend to identify organizations like the Ku Klux Klan with the south, but clandestine racist groups existed on Long Island from the 1920s through the 1960s. In the decade after World War I, Long Island was a major site of a resurgent Klan that tried to intimidate recent Catholic and Jewish immigrants to the United States. Local historians estimate that in the mid-1920s, over 20,000 Long Island residents were Klan members, including the Freeport chief of police and three Suffolk County Republican Party chairmen. In 1922, the Klan burned a cross in a Catholic and Jewish neighborhood of Freeport and in 1924, 6,000 Klansmen marched through the town. In 1928, an estimated 8,000 people were at a cross-burning in Wantagh (*Newsday*, July 5, 1994).

Paul W. F. Linder, a real estate developer from Malverne who was President of the Homeland Corporation, was also the Great Titan of the New York State Klan. Because of his role in the development of Malverne, a street and an elementary school were named after him. In July 1926, a Klan fair called a Klorero was held in Mineola and it was attended by thousands of Long Island residents. A fund-raising journal published in conjunction with the festivities recorded donations from hundreds of Long Island businesses, organizations, and individuals, including the Women's Welfare League of Suffolk County, *The Bellmore Press*, *The Northport Observer*, *The Hempstead Sentinel*, the Oceanside National Bank, the Lindenhurst Police Department, and the First Reformed Church of West Sayville (*The Klorero*, Klan File, Long Island Studies Archives, Hofstra University).

Even though the Klan fell into eclipse in the 1930s, racial intimidation continued, and it was increasingly aimed at Long Island's Black population. In towns like Amityville, Central Islip, East Meadow, and Setauket, groups tried to intimidate African American residents by defacing property with hate symbols and through cross burnings (*NYT*, September 23, 1963). African American

groups countered these attacks by intensifying their campaigns against racism and by demanding increased police protection (*Newsday*, February 17, 1967).

Frequently during the 1960s, Black residents of Long Island felt that police officers were more inclined to harass than to protect them. In January 1966, *Newsday* reported charges by CORE that alleged police brutality in the arrest of a man from Hempstead. On July 29, 1966, *The New York Times* documented an incident in North Amityville where Suffolk police blocked the main roads leading into this predominantly African American community after a series of incidents following an outdoor rally whose aim was to improve community-police relations. At the rally and in the article, African Americans accused police officers of regularly using abusive language, including the term "nigger" (*Newsday*, January 21, 1966; *NYT*, July 29, 1966). Actions by white officials often frustrated young Blacks and incited rioting. In an unusually violent episode in 1966, Black youths in the Carleton Park section of Central Islip responded to what they considered police harassment of an African American man by assaulting the two police officers (*NYT*, May 3, 1966).

Much of the racial conflict on Long Island had economic roots. Real-estate brokers exacerbated racism for their own economic gain. Brokers profited from the fears of white people. According to *The New York Times*, in the early 1960s they began "a strong campaign of 'block-busting' or inducing scare selling" in Port Jefferson, Freeport and East Meadow (May 21, 1961).

In many towns, white residents opposed racially integrating schools or allowing Black teachers to teach their children. In 1957, the N.A.A.C.P. charged that many Black education students from New York City public colleges were being discouraged from applying for jobs on Long Island (*Newsday*, February 12, 1957).

Efforts to expose discrimination against African American teacher candidates was part of a larger struggle against job discrimination. Throughout this period, civil rights groups pressured large businesses on Long Island to hire African Americans. According to a *Newsday* article from January, 1963, "The Long Island effort to combat discrimination in hiring practices is part of a large-scale campaign by C.O.R.E. in the Metropolitan area. The organization is currently organizing a boycott by shoppers against the products produced by Sealtest Foods, a large dairy firm" (January 17, 1963).

Campaigns by the Congress of Racial Equality against job discrimination set off sharp conflict on Long Island and stirred up opposition in the white community. When Lincoln Lynch, the head of the Nassau County chapter of

CORE, targeted the Franklin National Bank for its failure to hire employees from minority groups, he was charged with forcing companies to hire employees based on their race. A *Newsday* editorial accused Lynch of "sowing the seeds of disunity" and provoked an exchange of letters involving Lynch and other community activists. Despite these criticisms, CORE's activism successfully forced companies to end discriminatory hiring practices (January 17, 1963). Four years later, Lynch and CORE were again in the news as they led the campaign to integrate the all-white Hempstead Volunteer Fire Department (*Hempstead Beacon*, February 1, 1967; *Newsday*, February 16, 1967; April 6, 1967).

While the leading proponents of the civil rights movement on Long Island during the 1960s were CORE and the NAACP, churches, either acting independently or in coalition with these groups, also played a major role in the struggle. Local religious leaders were influential as mediators between civil rights activists and opponents of racial integration, organized groups like the Huntington Township Committee on Human Rights and the Freeport Community Relations Council, appealed to the individual morality of members of their congregations, brought together people from different racial and ethnic backgrounds, and participated in protests and meetings (*NYT*, May 21, 1961).

An important figure on Long Island during this period was the Reverend Walter P. Kellenberg, the Roman Catholic Bishop of Rockville Centre. In an article in the *Hempstead Beacon*, Kellenberg declared, "The principle and most difficult problem facing our country and each of its citizens today is the struggle for Civil Rights . . . The Declaration of Independence states what is also an incontrovertible fact of Christian teaching, that all men are created equal. . . . But the problem of unequal treatment amongst men is really a moral one. . . . (F)or this reason it is necessary that each individual examine his own conscience in matters of interracial and social justice" (August 14, 1963).

Despite gains during the Civil Rights movement of the 1950s and 1960s, most African American children in the United States continue to attend segregated and unequal schools. Nationally, an estimated three-fourths of all Black children attend schools that are 90% minority, and this situation is acute in the nation's 26 largest cities. This pattern is replicated in Long Island's public schools, where the failure to create stable, racially integrated communities during the 1960s, has produced a checkerboard pattern of racial segregation and unequal school funding. In Nassau and Suffolk Counties, residents of poorer, predominantly minority communities often pay higher property tax rates, but because of an unequal distribution of commercial establishments and differences in property values, less

money is spent on the education of their children. For example, in primarily white, relatively affluent, Hauppauge, residents pay an average of \$2,100 in school taxes on houses assessed at \$60,000, while the district spends \$13,300 to educate each child. However in Brentwood, where 65% of students are either African American or Latino/a, residents pay an average of \$3,000 in school taxes on houses assessed at \$35,000, but the district spends only \$9,700 per child (*NYT*, January 22, 1995).

In his book, *Out of Our Past: The Forces That Shaped Modern America*, historian Carl Degler (New York: Harper, 1970:208-236) described the post-Civil War era in the United States as a "Dawn Without Noon" for African Americans. The end of slavery promised so much, but Reconstruction delivered so little. In many ways, the struggle for civil rights on Long Island in the 1950s and 1960s repeated this pattern. High hopes for change were dashed by stiff opposition from white opponents of integration and the deep roots and tenacity of institutional segregation and racism.

References

- Hempstead Beacon*: August 14, 1963, "The Struggle for Civil Rights"; February 1, 1967, "Human Rights Study Finds Fire Department Rules Discriminate".
Newsday: February 12, 1957, "School Aides Hit Charge of LI Hiring Bias"; January 17, 1963, "CORE and More Jobs"; "CORE Wins Job Argument at LI Bank"; "Negroes Meet Tonight on Hempstead Boycott"; January 21, 1966, "CORE Alleges Police Brutality in Arrest of a Nassau Negro"; February 16, 1967, "Hempstead Vamps May End Blackball"; February 17, 1967, "Hempstead Group Lists Bias Demands"; April 6, 1967, "Fault Firemen on Bias Talks"; July 5, 1994, "Portrait of the Klan".
The New York Times: May 21, 1961, "Negroes Facing Test in Suburbs"; September 23, 1963, "L.I. Cross-Burning Attacks NAACP"; May 3, 1966, "Cause of Trouble Eludes L.I. Area"; July 29, 1966, "Police Attacked in Suburb on L.I."; January 22, 1995, "Poorer Schools Feel Loss of Aid".

ACTIVITY SHEET: Long Islanders Recognize the Problem of Racial Discrimination

80 LIers Will Parade For Integration Unit, *Newsday*, November 7, 1958

Huntington -- More than 80 Long Islanders are expected to take part in the Oct. 25 "Youth March for Integrated Schools" in Washington D.C. Mrs. Richard L. Rhodes of Tall Tree Ct., Huntington, said yesterday that at least two bus loads of Long Island residents would join 41 bus loads from New York City for the afternoon march past the Capitol. She said the marchers "will demonstrate our unity with the embattled children of the south who strive heroically to defend democracy in education."

Nassau Sets Up Rights Unit, *New York Times*, May 10, 1962

Mineola, L.I., May 9 -- The formation of a twenty-seven member Nassau County Committee on Human Rights "to guard against conflicts arising from discriminatory practices," was announced today by County Executive Eugene H. Nickerson. He said the advisory committee, which will serve without pay, would survey existing and anticipated conflicts in the county and make recommendations.

Long Beach Pledges Fight On Race Bias, *New York Times*, June 1, 1963

Long Beach, L.I., May 31 -- City officials here declared their intention today to "work unstintingly and constructively to remove all forms of racial discrimination from the City of Long Beach." The statement was issued after a three-hour meeting with representatives of the National Association for the Advancement of Colored People and the Congress of Racial Equality. The meeting had been called in an attempt to ease tensions that grew out of sit-ins started last March by the civil rights groups to protest sub-standards housing.

The Struggle for Civil Rights, *Hempstead Beacon*, August 14, 1963

Pastoral letter of the most Reverend Walter P. Kellenberg, D.D., Bishop of Rockville Centre, read at all the masses throughout the diocese (Nassau and Suffolk Counties) on Sunday, August 11, 1963.

Dearly Beloved:

The principal and most difficult problem facing our Country and each of its citizens today is the struggle for civil rights. As your Bishop, it is my duty to remind you of certain facts that sometimes become obscured with the rapidly changing news of the day. The Declaration of Independence states what is also an incontrovertible fact of Christian teaching--that all men are created equal. All men come from God, and all are equally called by God to salvation.

Because pride, prejudice and selfishness have closed the minds and hearts of so many to the truth, efforts have been made to pass legislation which will help make men equal. Law is a necessary cure of those evils which for so long have deprived minority groups of their rights in American life and society.

But the problem of unequal treatment amongst men is really a moral one, and each individual conscience must recognize it as such. For this reason it is necessary that each individual examine his own conscience in matters of interracial and social justice. It means also, that each individual must study and acquaint himself with the facts about discrimination and the harm it does to all. It is further necessary that each of us by private and public prayer beg the Good God, unceasingly, to teach Americans that only equal opportunity for all can make the American dream of justice a reality for all of our citizens.

Questions:

- 1- Why was the Nassau County Committee on Human Rights established?
- 2- Which organizations led the campaign against racial discrimination in Long Beach?
- 3- Why does Reverend Kellenberg believe he must challenge racial discrimination?
- 4- Write a letter to Reverend Kellenberg explaining your reaction to his statement.

The Battle Over School Integration on Long Island, N.Y.

by Joyce Kenny Loftus

During the 1960s, many Long Island communities were strongly divided over the issue of racial integration of public schools. This issue was particularly heated because many white residents of Long Island had moved to the suburbs from New York City as urban communities and public schools became increasingly non-white. The battle over Long Island schools intensified in response to the national debate over racial integration and because of concern among many white Long Islanders that the New York State Department of Education would require either the consolidation of largely Black and white school districts or inter-district school busing to end school segregation.

Because of the importance of education for families with children and because of the impact of school systems on tax rates and property values, battles over racial integration on Long Island frequently focused on schools. During the 1960s, Freeport's school board tried to end racial segregation within the district's schools by transferring Black pupils between neighboring schools (*NYT*, July 13, 1963). In Amityville, civil rights advocates picketed racially segregated schools and threatened economic and school boycotts unless the district's schools were integrated (*Amityville Herald*, September 5, 1963; September 12, 1963). In Hempstead, with a rapidly expanding African American population, parents and the local school board supported a proposal to prevent racial segregation by merging the Hempstead school district with the neighboring, predominately white, Garden City and Uniondale school districts. However both Uniondale and Garden City resisted the plan (*NYT*, July 3, 1963; *Hempstead Beacon*, November 20, 1963). From 1967 to 1969, Great Neck debated whether to bus a small number of African American students from Queens into the district. When large numbers of Great Neck parents organized to block the integration plan, it was abandoned (*NYT*, December 22, 1967; June 19, 1969).

Across Long Island, school budget votes were influenced by battles over racial integration. The Glen Cove school board told the State Commissioner of Education that the school busing costs would have to be covered by increased state funds (*NYT*, August 7, 1963). In Oceanside, racial issues were so charged that unsubstantiated rumors about the possibility of integrating the district's schools led to the defeat of the local school budget in 1966 (*Newsday*, May 17, 1966).

One of the sharpest battles on Long Island over school integration in the 1960's was fought in Malverne. It pitted a group of largely African American parents, the Tri-Community Council for Intergration Relations (later known

as the United Committee for Action Now), committed to school integration as a step towards racial equality, against a group of overwhelmingly white parents in the Taxpayers and Parents Association, who argued that the primary issue was the right of parents to send their children to neighborhood schools.

On June 13, 1963, a *The New York Times* headline read, "Integration Plan for L.I. is Urged." According to the article, Robert Carter, a lawyer for the NAACP (National Association for the Advancement of Colored People), was representing a group of parents from the Malverne school district who wanted the New York State Commissioner of Education to "order the Malverne School District to reorganize attendance areas to end what is called de facto segregation." This request set off a storm in Malverne and across Long Island. An editorial in the *Hempstead Beacon* reported that the effort to challenge racial segregation in Malverne "appears to have raised more questions than provided answers" (July 24, 1963).

The Malverne school district, with three local elementary schools, presented a perfect example of the problem of racial segregation in Long Island schools and an ideal opportunity to challenge it. Students in one Malverne elementary school, Woodfield Road School, were from the predominately African-American neighborhood of Lakeview. Students in the two other schools were predominately white. Parents of Woodfield Road students spearheaded the school integration campaign out of concern that their children were receiving an inferior education.

Acting on the recommendation of a statewide advisory panel, Dr. James E. Allen, Jr., the New York State Commissioner of Education, approved a plan to integrate Malverne's elementary schools by assigning Malverne children to each of the three schools for different grades (*NYT*, June 2, 1963; June 13, 1963; September 14, 1963). In August, 1963, the school board's request to reopen the case was denied, however, a white parent secured a temporary restraining order from the New York State Supreme Court that blocked implementation of the school integration plan (*NYT*, August 14, 1963; August 23, 1963). This court decision established a pattern that continued for the next three years as white parents and the Malverne school board sought to either overturn the plan through the courts or to circumvent the intent of the state imposed integration plan.

The Malverne school board was countered at each turn by pro-civil rights, predominately Black, groups. In September, 1963, pro-integration groups boycotted the Malverne public schools in an attempt to force the school

board to end racial imbalance. About 250 children attended temporary "Freedom Schools" schools set up in community churches and a Jewish Center (*NYT*, September 12, 1963).

Meanwhile, with support from State Senator Norman Lent (Republican/East Rockaway) and Assemblyman John E. Kingston (Republican/ Westbury) the battle against school integration in Malverne became an issue in the New York State legislature. In February, 1964, Senator Lent proposed a law that would prevent the State Commissioner of Education from busing students to another school "based on race, color, religion, or national origin." Assemblyman Kingston complained that it was not integration, or money that was the issue, "but the philosophy of government the Education Commissioner is trying to impose on us." The bill was eventually defeated in the Democratic controlled State Assembly (*Newsday*, February 2, 1964; *NYT*, March 18, 1966).

When their legal resistance to integration faltered, white parents tried direct action patterned on the civil rights campaign. They tried to enroll their children in their local schools and organized boycotts and picketing in front of schools. During one demonstration, nine women were arrested (*Newsday*, May 23, 1965). White parents also established their own home schools and private tutoring plans, claiming that they were necessary to protect the "physical and psychological aspects of the children" (*NYT*, March 1, 1966). Pro-integration forces countered these moves with their own demonstrations and boycotts (*NYT*, February 1, 1966). They also accused the Taxpayers and Parents Association of sacrificing the needs of the community's children to satisfy their own political agenda. William Moody, a member of the Malverne school board charged the group was teaching confusion and racism to children; "To say, 'I'm for neighborhood schools, but I'm not against integration'--possibly an adult can separate those thoughts, but a child can't" (*Newsday*, March 14, 1966).

In May, 1966, opponents of school integration elected a majority to the Malverne school board. The group pledged to establish a "'free choice plan' under which parents would be permitted to choose which of the districts three elementary schools they wished their children to attend" (*NYT*, May 5, 1966). In September, 1966, the new Malverne school board refused state dollars intended to help the integration process. The board also threatened that parents would "remove their children from the public schools and send them to private schools" if integration efforts were not abandoned (*NYT*, September 21, 1966). In response to this resistance, State Education Commissioner Allen blocked the school board's "free

choice plan" and sent an advisory panel into the district to "evaluate its education and integration progress" (*NYT*, October 20, 1966; August 5, 1967).

Finally, in August, 1967, the Malverne School Board and the State Education Department agreed on a new "4-4-4" plan. When the plan was finally implemented for the 1967-1968 school year, students were divided between two kindergarten through 4th grade schools and then assigned to a district-wide middle school and high school (*NYT*, August 5, 1967; *Newsday*, January 1, 1968).

The battle over school integration in Malverne and in other Long Island communities paralleled the broader struggles being fought in the United States in the 1960s. On February 23, 1966, a *Newsday* article tried to explain the tensions and apprehension experienced by people in both camps. Both Black and white families were concerned for the future and safety of their children. Both groups felt they were being denied fundamental rights and the ability to live according to the "American way." Their disagreement was over what the American way represents.

References

Amityville Herald: September 5, 1963, "Demonstrators March Over Racial Issue"; September 12, 1963, "Boycott of Stores Now Looms in School Dispute";
Hempstead Beacon: July 24, 1963, "Racial Imbalance Problem"; November 20, 1963, "Uniondale School Official Doubts Merger Backing";
Newsday: February 2, 1964, "Fights Shifts Based on Race"; May 23, 1965, "Malverne in Shift; Some Defy It"; February 23, 1966, "In Both Camps: Tension, Apprehension. All in Favor are Anxious; All Opposed Are Unhappy"; March 14, 1966, "Factions Still Divided On Malverne Schools"; May 17, 1966, "Rumor About Negroes Called Factor in Vote"; January 1, 1968, "Classrooms to Delay Malverne Plan a Month";
The New York Times: June 2, 1963, "Malverne Awaits State Decision On Racial Imbalance in Schools"; June 13, 1963, "Integration Plan For L.I. is Urged"; July 3, 1963, "Hempstead Asks School Merger"; August 7, 1963, "Glen Cove Offers a Plan to End Racial Imbalance"; August 14, 1963, "Malverne Loses School-Delay Bid"; August 23, 1963, "Malverne Plan Put Off"; September 12, 1963, "Freedom School On L.I. Enlarged"; September 14, 1963, "Malverne Order Fought in Court"; February 1, 1966, "Malverne Schools Boycotted For Day"; March 1, 1966, "L.I. Parents Open Secret Schools for White Pupils"; March 18, 1966, "Assembly is Tense in Busing Dispute"; May 5, 1966, "Malverne Elects School Plan Foes"; September 21, 1966, "Malverne Schools Reject State Funds"; October 20, 1966, "Malverne School Board Alters State-Ordered Racial Program"; August 5, 1967, "4 yr. School Integration Fight Appears Over in Malverne"; December 22, 1967, "A School District on L.I. Studies Taking Pupils from City"; June 19, 1969, "Student Bus Plan to Great Neck Vetoed".

ACTIVITY SHEET: L.I. Districts Grapple with Racial Integration Plans

L.I. Board to Shift Pupils from School, *New York Times*, July 3, 1963

Freeport, L.I., July 2--The Freeport Board of Education voted unanimously tonight to transfer all pupils from the Cleveland Avenue elementary school, whose enrollment is 90 percent Negro, to five other schools. Clifton B. Smith, the president of the board, said the action "was in the spirit" of a directive issued last month by Dr. James E. Allen, Jr., the State Commissioner of Education, calling for greater speed in the elimination of racial imbalance in public schools.

Glen Cove Offers a Plan to End Racial Imbalance, *New York Times*, August 7, 1963

Glen Cove, L.I., Aug. 6--The Board of Education recommended last night that an elementary school in a Negro neighborhood be eliminated and that a \$750,000 school be built in another part of the school district. It said that this plan would provide the only "permanent" solution to an end of racial imbalance in the district.

Nyquist Would Dissolve 2 Districts, *Newsday*, October 9, 1969

Albany -- Acting State Education Commissioner Ewald Nyquist recommended yesterday the dissolution of the predominantly black Roosevelt and Wyandanch school districts and their merger with surrounding white districts on Long Island. Nyquist, while admitting that he has no power to order such a dissolution, noted that both districts have a large number of disadvantaged students and poor financial resources.

It was the first time a state official had raised the possibility of dissolving the Roosevelt district, which is about 80 per cent black. But last year, former State Education Commissioner James E. Allen, Jr. refused to dissolve the Wyandanch district after proponents of the move argued that the district, where more than 90 per cent of the 2,5000 students are non-white, would never have the tax base to support quality education.

Officials from the districts around Roosevelt were cool to the merger idea.

L.I. School District Is Ordered to Admit 27 at Mitchel Field

New York Times, September 4, 1970

Mineola, L.I., Sept. 3--The children of welfare families living in barracks buildings at the former Mitchel Air Force Base were ordered admitted to the local public schools today by a State Supreme Court justice. The Uniondale School District refused last week to admit the 27 children for the term starting this month on the ground that they were not residents of the district.

During the summer the 15 families moved into Mitchel from motels, where they had been housed by the Nassau Department of Social Services. They are living in barracks buildings at the abandoned Air Force field, which is now owned by the county. Most of the families are black, while the population of the school district is predominantly white.

The Republican majority on the County Board of Supervisors termed the families "squatters" and refused to allow the county to lease the buildings to them through intermediaries. The Democratic administration of County Executive Eugene H. Nickerson then issued occupancy permits to the families, renewable every 30 days.

Questions:

- 1- How did Freeport and Glen Cove respond to racial imbalance in their districts?
- 2- Why did acting State Education Commissioner Nyquist want to dissolve the Roosevelt and Wyandanch school districts?
- 3- Based on the history of racial integration on Long Island, what response would you expect to this proposal?
- 4- In your opinion, why was there controversy over admitting children from families living at Mitchel Field into Uniondale schools?

What Happens to a Dream Deferred?

by Deon Gordon Mitchell

During the summer of 1967, there were approximately 150 racial "disorders" reported in predominately Black communities across the United States. They ranged from minor disturbances to major outbursts involving sustained and widespread looting and destruction of property. There was violence in Boston, Massachusetts, Buffalo, New York, Cincinnati, Ohio, Detroit, Michigan, New Haven, Connecticut, Newark, New Jersey, Providence, Rhode Island, and Wilmington, Delaware.

Initially most Long Islanders believed that their communities would be immune to these kinds of social disorders. Despite significant African American population centers in Hempstead, Lakeview, Roosevelt, Westbury and Amityville, Long Island was basically a region of suburban and rural small towns and villages, not the large densely populated urban ghettos that seemed destined to explode. A *Newsday* article on March 1, 1968, reported that "a number of local officials and civil rights experts agreed. . . that Long Island does have some of the ingredients for trouble but can head it off through increased public awareness and action."

Newspaper headlines during the next few years show that racial tension on Long Island, both Black unrest and the white backlash that accompanied it, were more intense and extensive than officials anticipated. In 1969 and 1970 headlines in *Newsday* and *The New York Times* reported: "Shots Quell Central Islip Race Fight." "Three Beaten As Students Disrupt School in Freeport." "Bellport School Shut After Scuffles." "Racially Torn Hempstead High To Reopen With Talks on Strife." "Blacks, Whites in Hofstra Melee." "Four Hurt in Roosevelt Disorder." "Six Hundred Anger Whites Demand Law And Order in Schools".

By the end of the 1960s, African Americans on Long Island, particularly young people, no longer would quietly accept second-class citizenship, discrimination, or what they perceived as harassment by police officers or school officials. As a result, racial conflicts frequently mushroomed from seemingly minor issues. In October, 1967, African American groups in Manhasset appealed to the state highway department asking that a traffic light be installed at an accident prone intersection. When the request was denied, a spokesperson told a public meeting, "we are black people, they don't intend to give us anything unless we show we demand it. Tonight this community is waking up, we are sick and tired of all the foolishness, we are not going to take NO for an answer" (*Newsday*, October 27, 1967).

Across Long Island, Black high school students took leadership in campaigns that challenged perceived injustices and community officials committed to

maintaining the status quo. In May 1969, *Newsday* reported that in "Central Islip about 40 Black youth appeared at a meeting of the Central Islip Task Force to demand quicker solutions to racial problems" (May 28, 1969). Students wanted Black teachers and guidance counselors added to the school staff and African history and culture included in the curriculum. Some students also demanded that Dr. Martin Luther King, Jr.'s birthday be recognized as a holiday. When these demands were not met, a student group protested by boycotting classes.

African American parents frequently supported the demands presented by their children. *Newsday* reported that in Freeport Black parents were "concerned for the safety and education of their children. The environment of Freeport has not been conducive to these things in recent months" (April 29, 1969). When "a group of twenty Black youths disrupted Amityville High School . . . in a demonstration against a white teacher whose dismissal the group has demanded," Black community groups in this Suffolk County village supported the students and added demands for an investigation into employment and housing discrimination (*Newsday*, October 9, 1969).

In many Long Island communities tension escalated when white residents responded to Black protests by demanding increased police protection from "disorderly blacks" and stiffer penalties for protesters who broke the law. On April 29, 1969 *Newsday* reported that at a meeting in Freeport a group of white parents and community residents "passed almost unanimously a list of demands that included suspension of any student who leaves school premises without permission, carries a weapon or participates in an unauthorized meeting during school hours; arrest of any student found in the halls without permission who refuses to return to class; patrol of the halls during school hours; and public review of demands made by black students." They also opposed a plan that would bring additional African American children into their community schools. In "Central Islip about six hundred whites turned out for a rally...in support of a drive to have Soul Village closed or moved" because it was a hangout for Black youth and considered dangerous (*Newsday*, August 28, 1969).

Escalating rhetoric in both white and Black camps on Long Island, eventually generated violence. On April 26, 1969, *The New York Times* reported that youths in Roosevelt "threw rocks and broke several windows in the school, scuffled among themselves, beat three persons, including a woman who was pulled from her car when she stopped for a red light, and lowered the American flag in front of the school and tore it to shreds" (April 26, 1969).

In May, 1969, Central Islip High School exploded. According to *Newsday*, "Fighting among a number of white and Negro students broke out at the Central Islip high school yesterday for the second time this month. Warning shots fired by a patrolman dispersed the crowd, but the tension continued into the night, and there was a firebombing that caused minor damage to the home of a white resident" (May 28, 1969; August 29, 1969).

In Westbury, the junior and senior high schools were closed in response to reports of racial tension among youngsters in the district. According to Westbury's school board president, "there had been an argument in the high school. . . between a white boy and a Negro youth. Rumors had spread throughout the school and created a tense racial atmosphere. Friction had been building up for the last two months. We are trying to head off a summer of rioting here" (*Newsday*, April 1, 1968).

It is important to recognize that even as racial hostility grew, some Long Islanders remained committed to racial integration. For example, white members of the Great

Neck school board explored a plan to bring Black students from New York City into its community's largely white schools. However, as a result of organized community resistance and the general political climate on Long Island, the New York City Board of Education ultimately withdrew from the plan rather than risk placing students in a hostile setting.

References

Newsday: October 27, 1967, "Rights Group Blocked in Traffic Light Quest"; March 1, 1968, "LI Confident on Racial Problems"; April 1, 1968, "Tense Westbury Schools Closed"; April 29, 1969, "Six Hundred Anger Whites Demands Law And Order in Schools"; May 28, 1969, "Shots Quell C. Islip Race Fight"; May 28, 1969, "Suffolk Blacks Quite Racial Strife Session"; August 28, 1969, "600 Whites Hold Rally in C. Islip"; August 29, 1969, "Black Gains OK'd at C. Islip School"; October 9, 1969, "Black Students Disrupt School".
The New York Times: April 26, 1969, "3 Beaten as Students Disrupt School in Freeport").

ACTIVITY SHEET: Teenagers Search for Answers

Students Meet to Trade Views in Plainview, *Newsday*, February 4, 1969

Plainview-- Students from the predominantly black Wyandanch Junior High School, who met last night with students from the John F. Kennedy High School here to discuss candidly the racial situation in America, found that they agreed on so many issues that by the time the meetings had ended, little had been accomplished. During the discussion period, the 10 students from each of the two schools went over several issues that were raised in "The Autobiography of Malcolm X," the black leader who was slain in 1965. They discussed integration, and all agreed that they were in favor of it. They also agreed that most people today are not yet ready for integration. They discussed black people, and all conceded that there are many misconceptions about the race. But they did not discuss the misconceptions. The students are part of two exchange groups from the 95 percent black Wyandanch school and from the Plainview school, which has only one black student. The groups are meeting twice monthly to discuss books related to the racial situation and to talk about what they as individuals can do to foster better understanding and relations between black and white communities.

Let's Talk About Us, Blacks, Whites Say, *Newsday*, February 18, 1969

Wyandanch-- A group of black and white high school students discussed a book on Malcolm X last night in the second session of a series of meetings designed to foster better race relations. Then they agreed that wasn't what they really wanted to talk about at all. "We should talk about us; we should talk about records, about school, about sex," Elizabeth Kaplan, a white student from Plainview's John F. Kennedy High School, said. Dorys Taylor, a black student from Wyandanch High School, agreed, "I want to talk not about what Malcolm X thought; I want to talk about what I think," she said.

Freeport Youth Council Plan Program to Alleviate Community Racial Tension

The Leader, Freeport, Baldwin, February 6, 1969

The Youth Council meeting on January 28 revolved around the issue of racism in the community. Council members, all of whom attend Freeport High School discussed racial tension and how to alleviate it among students and adult members of the community. Black and white members of the Council agreed that militants of both races were to be blamed for the disturbances and at the suggestion of a member, the group debated the merits of inviting both black and white militants from the High School to attend the next Council meeting. White students suggested the invitation of white fraternity members and black members suggested the invitation of more militant blacks.

About Racial Incidents, *The Leader, Freeport, Baldwin, March 20, 1969*

About eight weeks ago local newspapers reported that hundreds of Freeporters had attended a school board meeting to voice their concern over reports of inter-racial incidents in the high school. Many expressed the view that they sensed a rising tide of racial tension and polarization in the community, which had come into the open in the overt actions of some of the youth of the village. To stem that tide of racial tension several hundred people met at the Atkinson School to discuss the problem. They disagreed vigorously on many aspects of the problem, but agreed to go on meeting in an effort to clear the air and to get some definite action going. Further meetings were held at the Columbus Avenue School, which were followed by meetings of a steering committee, composed of members of the group.

Out of those meetings has come a new and unique Experiment in Community Understanding." Through the cooperation of the Village Human Rights Commission and the Board of Education a series of programs will be conducted by Prof. LeRoy Ramsey, of Hofstra University, the Education Chairman of the Nassau County Human Relations Commission.

White Student Endorsed, *Newsday*, April 1, 1969

Freeport-- Almost 100 persons at Freeport High School, including about 17 faculty members, endorsed yesterday the goals of a white student attempting to enlist whites in securing the goals of black students. The new program, called All-White Action for Racial Equality, was begun by Eugene Goldman, an 18-year-old white senior, who said that after several months of participating on a biracial student committee he believed that the black students did not really want to work together with the whites and had finally walked out, convinced that they were getting nowhere. He said, "When the whites ask the black students what we can do, they tell us to leave them alone and just do our own thing. So we will. Maybe this way we can really show them that we do care" The statement signed yesterday by students and faculty supported the demands of the black students, issued several months ago. The demands included requests for additional black personnel in the school, more black literature, a black history course for a four-year period, and the instruction of African languages.

Questions:

- 1- How did Plainedge, Wyandanch and Freeport schools try to ease racial tension?
- 2- If you were a student in Freeport, would you have supported the "All-White Action for Racial Equality"? Explain your views.
- 3- In your opinion, why did efforts to address racial tension on Long Island focus on schools?

Lesson Ideas and Activities

Examine community and school demographics. Who attends your school? Why?

Draw a community demographic map. Are people in your community segregated by race, ethnicity or income?

Use census data to compare the racial and ethnic make-up of your community from 1960 to 2000. Display information on charts and graphs. How is it similar? How has it changed? How do you explain any changes? How have people in your community responded to change?

Organize a club to discuss racial, ethnic and religious differences in your community.

Invite a community activist to speak in your school.

Organize a school dialogue on the questions: What is racism? Is there racism in our school? How can we change the atmosphere in our school?

Meet with students from neighboring schools to explore similarities and differences.

Start an e-mail exchange with students from another part of the country to explore similarities and differences.

Classroom Dialogue: Does media attention expose injustice to public view so it can be resolved or is it contributing unnecessarily to racial tension?

Check out these websites:

Teaching Tolerance (www.teachtolerance.org); Teaching for Social and Economic Justice

(www.teachingforchange.org); Nonviolent Social Movements (www.pbs.org/aforcemorepowerful).

- Vonda-Kay Campbell, Chris Caponi, Jennifer Pesato, and Michael Sangirardi

“Teaching with Oral History” will be a regular feature in Social Science Docket. Oral histories are a way to integrate the lives of ordinary people into history. Dr. Eugene Reed is a dentist who has lived in the Amityville, Long Island area since the 1950's. He was the chairman of both the Suffolk and New York State National Association for the Advancement of Colored People.

Dr. Eugene Reed and the Battle for Civil Rights on Long Island

by Clinton Grant and John Syffrard

During the 1960's, CORE and the NAACP were the strongest civil rights organizations on Long Island. I used to travel around upstate New York State as NAACP state president. In many places you had a substantial number of whites who were involved in the civil rights movement. But from whites on Long Island, we had minimal support. Most of the branches were all Black. Politically, we were ignored by both parties. The Republicans controlled most things at the time and they pretended as if we didn't even exist. The Democrats had no power. We got lip service from them. We didn't have Blacks holding any significant positions in county or town government.

The National Association for the Advancement of Colored People was started to eliminate racism. My mother was the first President of the first branch of the NAACP on Long Island. That goes back to the 1930's. My mother started the local NAACP when they had a showing of the Ku Klux Klan movie, "Birth of a Nation," in Glen Cove.

Once my mother took my sister, brother, and me to the movie house in Glen Cove. We were little kids. She told us where to sit so she could find us. When we got in there, they told us we had to sit in the balcony, because all colored people had to sit in the balcony. We said, "Mama wants us to sit here where she can find us." My sister got on the phone and called my mother. I remember my mother coming down and raising all kinds of threats and that broke that up.

On Long Island, people who were racists got away with many things when I was growing up. I remember once when I took my girl friend to a restaurant, we went in and sat down. After a while we noticed that we were not being served. When we asked what was happening, they told us that we were under age. We left, but I knew it was not the real reason. I had been there before with white kids and at those times we were served. It was because we were Black.

I remember in my earlier days, my father took us out for a Sunday ride into Hicksville. When we got there, the road was blocked off for a parade. It was a march of the KKK. They were marching down the streets in their sheets. This was not some place down in Georgia. This was right here.

I attended a high school where I was the only Black. I was subject to the usual things in that kind of atmosphere. When I finished high school, I determined that I wanted to go to a Black college. I went to Howard University in Washington DC. It had a whole different atmosphere.

There was a big shortage of dentists in the army. They sent a telegram from the president of the United States saying that if I volunteered to join the army, I could go into any sphere of operation I wanted. I wanted to go to Europe and see what Europe was like. I got orders to go to New Jersey and an officer said they would cut orders for me to go to Japan, because "we can't send colored boys to Europe." I said, "I have a telegram from the President of the United States that says that I can go to Europe if I want to." I said, "I am going to file suit on this." The officer said, "Wait a minute. Be patient. Let me see what I can do for you!" Shortly, I got orders to go to Europe.

When I got to Europe, they had this great big clinic in Munich. But one of the officers took me in his jeep and brought me to an old bombed out building where there was a Black trucking battalion. He told me that this was where they were going to place me. It took them six weeks before they got anything done. When I left the service, I had built up a lot of resentment.

When I came out of the army, I didn't want to live in Glen Cove. I wanted to go someplace where there was a large Black community, where I could get involved. I heard about Amityville and I came here. I bought a house and immediately got involved with the local branch of the NAACP.

On Long Island in the 1960's we used the courts and direct action to challenge racism. There was a lot of picketing and boycotting and that sort of thing. The major problems were in education and housing. As Blacks, we faced all kinds of obstacles and we still do today. Education for Blacks was different from the education for the whites on Long Island. There was not a single Black teacher in either Nassau or Suffolk county until the fifties. It was a big fight to get districts to hire Black teachers. We overcame that, but still the Black teachers were treated differently from the white teachers.

On Long Island we had de facto school segregation; de facto means that racial segregation wasn't the law like in the south. But communities constructed schools

according to the district lines and housing patterns. Black children lived in the same areas so they went to all Black schools.

In Amityville, the Board of Education decided that they would build two new schools in North Amityville. The eastern part of North Amityville was all Black and the western side was white. Instead of building a school in North Amityville for everyone, they built two schools, one on the extreme eastern border of the district and one on the extreme western border. It was obvious what the situation was so we went to court. The Board of Regents finally forced the school board to open one of the schools for kindergarten to 3 and the other for grades 4 to 6. This way all the kids went to school in North Amityville together, the schools were integrated. But we still had the problem of the principals and the staff and how they treated the children. Every year it gets harder. Today racism is not as clearly defined as it used to be so it becomes more difficult to deal with.

In the 1960's, a big health spa had a reputation for not accepting any Blacks. There was one in Massapequa, which is right next to Amityville, so we set up a trap. I went down with a white lawyer. I went in first. They said they had a long list of applicants and they were going to put me the top of the list. I walked out and the white guy walked in. They signed him up on the spot. We filed suit and they settled. They made a public statement that they would not discriminate against anyone anymore and offered me a free membership.

One of the big things we dealt with were the volunteer fire departments because refused to accept Black applicants. They operated like private whites-only clubs. They had to vote you in, but if you were Black, you didn't get voted in. In North Amityville and Wyandanch we were paying taxes to support the so-called volunteer fire departments. These were financed by the taxpayers of the towns and still Blacks could not participate. The fire department in North Amityville is now completely

integrated. They even have a Black fire chief. But Wyandanch is still very resistant to integration. It is a Black community but I think they only have four Blacks in a department of almost 70.

Today, Blacks have achieved a much greater role in politics, though not as much as it should be. Some of that has to be attributed to affirmative action. Local governments were required to have an affirmative action program. They were supposed to, but many didn't until they were pressured by the N.A.A.C.P.

Some issues are still unresolved, like police brutality and the different way that police treat Black and white people. I remember once I was driving my sister-in-law, who looks like she is white. There is a little stretch of Sunrise Highway near Brightwater that many people didn't realize was a speed trap. You would be going 55 mph and suddenly you had to drop to 25 mph. I knew it because I was down there a few times. Once, a cop pulled me over for a ticket, even though I was not exceeding the speed limit. He wanted to know who was that woman in my car. I told him that I was the state president of the N.A.A.C.P. I said, "If you want to give me a ticket, do so, but who is in my car is none of your business." He decided to let me go. For years now, I haven't been pulled over to the side of the road, but young Black men are still pulled over all the time.

I think the major problem in America is denial. White people live in a state of hypocrisy. They deny that there is a color line. They claim that everything is rosy and they don't understand why Blacks are objecting and why Blacks are protesting. They feel that Blacks have equality, which we don't. Unless something happens to pull whites out of this denial, problems are going to get bad. We have a rage within the Black community. This is difficult to explain. I think our youth have given up on striving to become a part of the whole system. They don't feel comfortable or that it is possible for them. It just does not look good.

Activities: Students can read the oral history of Dr. Eugene Reed and discuss the following questions:

- 1- What childhood experiences influenced Dr. Reed to become a civil rights activist?
- 2- How did his experience in the army shape Dr. Reed's philosophy?
- 3- Dr. Reed describes a number of issues he was involved with on Long Island during the 1960's. Which do you consider the most important? Why?
- 4- How does Dr. Reed explain differences in racial discrimination in the past and today?
- 5- What are the major racial problems that Dr. Reed sees today?
- 6- If you could ask Dr. Reed a question about the Civil Rights movement on Long Island during the 1960's, what would you ask him? Why?
- 7- If Dr. Reed had asked you to join him in a protest march during the 1960's, would you have participated? Explain the reasons for your answer.

The Character of the Electoral College: A View From New York State

by Gary Bugh

N.C.S.S. Thematic Strands: Time, Continuity, and Change. Power, Authority, and Governance. Civic Ideals and Practices.

In order to achieve New York and New Jersey social studies curriculum standards students will:

- learn democratic citizenship and how to participate in the constitutional system of government of the United States.
- understand how citizenship includes the exercise of certain personal responsibilities, including voting, considering the rights and interests of others, behaving in a civil manner, and accepting responsibility for the consequences of one's actions.
- understand the dynamic relationship between federalism and state's rights.
- evaluate, take and defend positions on what the fundamental values and principles of American political life are and their importance to the maintenance of constitutional democracy.
- draw maps and diagrams that serve as representations of places, physical features and objects
- locate places within the local community, State and nation.

The Electoral College seems like a rather dull institution as it reliably fulfills its function in the election process every four years. It is generally viewed as a cog in our election machinery, contributing only legal approval and scripted ceremony to the results of the popular vote. We expect electors to do no more than serve as conduits for the will of the people by casting their ballots according to each state's popular vote. The framers of the Constitution had hoped the Electoral College would provide an opportunity for informed deliberation about candidates, and discussions at a few meetings in 1792 apparently did change the minds of some electors (Wilmerding 1958, 174). By 1796, however, most voters held a different view and expected electors "to act, not to think" (Longley and Pierce 1999, 111). The Electoral College has lived up to this expectation remarkably well throughout its history, having only 9 "faithless" electors out of 21,291 electoral votes cast (113). The predictability of the Electoral College, however, does not necessarily mean that it lacks character. The history of the New York Electoral College provides insight into meetings enlivened by personal relationships as well as arguments about the institution itself.

Critics of the Electoral College often associate the apparent dullness of the institution with its historical anomalies. On three occasions (1824, 1876, and 1888) and for different reasons, the Electoral College led to the selection of a president who did not win the popular vote. As Kimberling (1992) points out, however, different and unique circumstances surrounded each of these elections, and, as intended, higher Constitutional procedures peacefully resolved each one (5-7).

Because it only takes place every four years, the Electoral College is not prepared to handle all contingencies. This was evident in 1872 when Horace Greeley, running for president, died between the popular and electoral vote. Although Greeley did not win more national popular votes than his opponent, several electors were pledged to him. These electors had no precedent to follow and wound up scattering their votes among several Democratic candidates, except for three who insisted on voting for Greeley.

For all its quirks, the Electoral College nevertheless contributes stability to the election process. As students of election systems have long pointed out, winner-take-all elections, which all but two states use to determine their electors, facilitate a stable and competitive two-party system. Historical records of the New York Electoral College show individual participants bringing continuity to the process as well.

On more than one occasion, the Governor's relationship to the Electoral College of New York has had more significance than certifying the electors following the general election. For example, in December 1932 Franklin Roosevelt as Governor of New York signed the official list of electors who would cast their votes making him president of the United States. Governors Al Smith in 1928 and Thomas Dewey in 1944 had the same duty to perform, however, after losing their bids for the presidency, each found himself in the unfortunate position of certifying the electors of their opponent. At least Governor Dewey won the popular vote in New York for president in 1948, allowing him the satisfaction of certifying the electors who would vote for him.

Another aspect of personal meaning is the presence of some of the same electors at more than one meeting. Each political party selects the people who will go to the Electoral College if the party's candidate wins the state's popular vote in the general election. Because of this, there have been many electors who have attended several New York Electoral Colleges. Clarence C. Vam Bell cast an electoral vote for Eisenhower in 1956 and for Richard Nixon in 1972. Jacob Holtzman was a Republican elector in 1948, 1952, and 1956. Several people attended the four New York Electoral Colleges during FDR's presidency, including Harriet Mack, Alice Campbell Good, Joseph O'Brien, Clifton Bogardus, and William Dapping. Dapping went on to vote at the 1960 and 1964 meetings, and was scheduled to do so again in 1968, but could not attend due to an operation.

While participants add a sense of continuity to the Electoral College, they also at times express their individuality. Several electors failed to attend the 1968 New York Electoral College. When the Electoral College gathered at noon December, 16 only 20 of the necessary 43 electors were present. One news account of the meeting in the *Albany Times Union* cited the inclement weather for the missing 23 electors. More arrived before the vote was taken, but 11 electors never made it to the meeting. There was barely enough room on the certificate for the names of all the absent and substitute electors. It was known beforehand that at least two electors, one being the historically dependable Dapping, would be unable to attend due to medical conditions, an event that made headlines.

Blaming the absence of nearly a quarter of the electors on the snow, however, ignores consideration of other reasons for the missing electors. Granted, Albany was recovering from a storm that had hit the day before bringing a little over eight inches of snow, but inclement weather had welcomed electors to the state capitol before. For example, six inches of snow fell on Albany right before the 1992 Electoral College, yet only one elector missed the meeting. One may wonder if the record number of absent electors in 1968 was related to the turbulence of the times, rather than the weather. The Democratic National Convention in Chicago, after all, was marked by violence in the streets and the nomination by party professionals of establishment candidate Hubert H. Humphrey.

While additional explanations for the absence of so many electors from the 1968 New York Electoral College cannot be fully explored here, at the very least the event calls attention to the possibility within the seemingly stodgy institution for the expression of personal opinions. In fact, disagreement among the participants about the

very institution they are part of often takes place at the New York Electoral College.

Perhaps out of frustration from FDR winning a fourth term or his loss as a Republican candidate for the U.S. Senate that year, New York Secretary of State Thomas J. Curran in 1944 indicated a desire for abolishing the Electoral College. Speaking before the electors, Curran argued the time had come to end the institution since "a very considerable majority of the people of the country may lean to the belief the Electoral College method of selecting the Chief Executive of the nation may have been outgrown by the very growth of the nation itself." Elector Alice Campbell Good, attending her fourth Electoral College, disagreed with Curran's viewpoint, and defended the institution because it is "one of the checks and balances of our democratic system and it has worked well through the years."

At the 1968 New York Electoral College Secretary of State John P. Lomenzo called for reform of the Electoral College in order to prevent "political maneuvering." In contrast to Lomenzo, Colonel James T. Healy, an elector from Albany, defended the Electoral College. "So vulgar and rasping are the antics and shouts of street rioter, campus clown and adventuring do-gooder." Healy railed, "that, perhaps, it is our duty on this occasion to state our endorsement of the system and to go on record as opposed to tampering with our Federal Constitution."

Although the 1972 New York Electoral College was not as spirited as the previous gathering, Secretary of State Lomenzo again argued for reform. His news release described his argument "for the removal of the independence of the presidential electors and for the elimination of the authority of the House of Representative to elect a President in the event no presidential candidate receives a majority of the electoral votes." His speech was more optimistic this time, and he assured his audience of "four more years of outstanding national leadership."

Historical records provide evidence that the institution some consider America's dullest is animated by personal bonds and arguments. The fact participants make arguments about the Electoral College during the meetings may mean the institution still has space for deliberation.

References

- Albany Times Union* (December 12, 1944). "Presidential Electors Meet Here, Cast Votes for Roosevelt, Truman."
- Albany Times Union* (December 16, 1968). "Electors Vote Today; Farley, Dapping Absent."
- Curran, Thomas J. (1944). "News Release, December, 18, 1944." New York Department of State. Oaths of Office of Members of the Electoral College, 1929 - 1992. Archives Series Number 13251-87. New York State Archives.

- Kimberling, William C. (1992). *Essays in Elections 1: The Electoral College*. Washington, D.C.: National Clearinghouse on Election Administration.
- Lomenzo, John P. (1972). "News Release, December 18, 1972." New York Department of State. Oaths of Office of Members of the Electoral College, 1929 - 1992. Archives Call Number 13251-87. New York State Archives.
- Longley, Lawrence D., and Neal R. Pierce (1999). *The Electoral College Primer 2000*. New Haven, CT: Yale University Press.
- New York Department of State. *Journal of New York State Electoral College, 1856-1972*. Archives Series Number B0023-78, -79. Two Volumes. New York State Archives.
- New York Department of State (1968). "Proceedings of the Electoral College State of New York, 1968." Oaths of Office of Members of the Electoral College, 1929 - 1992. Archives Series Number 13251-87. New York State Archives.
- Ostrowidzki, V. (December 17, 1968). "Electors Cast 43 N.Y. Votes." *Albany Times Union*.
- Wilmerding, L. (1958). *The Electoral College*. New Brunswick, NJ: Rutgers University Press.

Lesson Ideas and Activities

Examine maps of the United States showing the electoral strength of each state. Does the winner-take-all rule mean that some states are neglected and others receive unfair attention during presidential campaigns? Do some voters end up counting more than other voters? Which regions of the country carrying more weight in the election? Explain. Does the Electoral College system prevent the emergence of new political parties? Explain. Is this a positive or negative feature of the American political system? Explain.

Examine electoral votes in the elections of 1824, 1860 and 1876. In these elections, did the system work? Explain.

Examining changes in the electoral votes of New Jersey and New York during the twentieth century. What has happened to the relative influence of these states in Presidential elections?

Have a class debate. Is the Electoral College outdated? Does it interfere with democracy? Should it be abandoned?

Prepare position papers on the Electoral College. Send them to local newspapers and elected officials.

For more information about the Electoral College check out these websites:

www.nara.gov/education/cc/electcol.html; www.nara.gov/fedreg/electcoll/index.html;

www.fec.gov/pages/ecmenu2.htm; www.wikman.com/eric/electoralcollege.html;

www.policy.com/news/dbrief/dbriefarc770.asp; www.avagara.com/e_c.

-Richard Stern

Selecting the President

by Henry Dircks

AIM: Does the United States get the presidential candidates it deserves?

MATERIALS: Lesson worksheets, candidate cards, electoral vote and voter turnout transparencies.

GOALS: students will be able to:

- describe formal and informal factors in the election of United States presidents.
- explain how the electoral college system operates.
- discuss arguments supporting and opposing the electoral college system.
- assess the impact of voter turnout on the election process.

ACTIVITY 1: Students should list constitutional qualifications for presidential candidates and qualifications they feel are important for presidential candidates. Discuss student lists. In your opinion, why does the Constitution place such few formal qualifications on presidential candidates?

ACTIVITY 2: Distribute candidate cards to student teams. Each team should rank the candidates in order of preference and explains reasons for their chooses. Examine team decisions.

Which qualifications did your group think was most important?

Why did you choose the most qualified candidate that you did?

Would knowing the real identity cause you to change your mind? Why or why not?

What conclusions about presidential candidates can you come to having completed this exercise?

- (1) Benedict Arnold (2) Martin Luther King (3) Franklin Roosevelt (4) Andrew Jackson (5) Alexander Hamilton
(6) Eleanor Roosevelt (7) Cesar Chavez (8) Abraham Lincoln

ACTIVITY 3: Distribute worksheet on electoral college system. Review system with students. A candidate needs 270 electoral votes to be elected. What is the least number of states necessary to gain an electoral majority? List the states. If you were a presidential campaign manager, where would you direct most of your attention, campaign visits and advertising? Why? What criticisms can be made about this system? In your opinion, why did the framers of the Constitution create this indirect method of electing the president?

ACTIVITY 4: Examine chart of voter turnout for the 1972-1988 Presidential elections. What factors do you think contribute to voter turnout in these elections? Why? In your opinion, how might this be changed?

SUMMARY QUESTION: Under the current electoral system, does the U.S. get presidential candidates it deserves?

Candidate Cards

Candidate #1:

College: None

Religion: Protestant Age: 38

Married: Five years to first wife (died);
one year to second wife.

3 children.

Career: Investor, bookseller, druggist,
Brigadier General U.S. Army

Candidate #2:

Colleges: Morehouse College,
University of Pennsylvania, Harvard
University, Morgan State College,
Crozer Theological Seminary.

Religion: Protestant Age: 37

Married: 15 years; 4 children

Career: Minister, philosophy professor,
civil rights leader, Nobel Peace Prize
winner, Time magazine 'Man of the
Year.

Candidate #3:

Colleges: Harvard University,
Columbia University Religion:

Protestant Age: 50

Married: 27 years; 6 children

Career: farmer, lawyer, state senator,
Asst. Secretary U.S. Navy, Governor,
Vice Presidential candidate

Candidate #4:

College: None

Religion: No specific denomination

Age: 62

Married: 38 years; no children

Career: Land speculator, farmer, lawyer,
member U.S. House of Representatives,
Senator, District Court judge,
Commander U.S. Armed Forces

Candidate #5:

College: Columbia University

Religion: No specific denomination Age:
47

Married: 24 years; 8 children

Career: Writer, Lieutenant Colonel U.S.
Army, member of Congress, delegate to
a constitutional convention, Sec. of the
Treasury

Candidate #6:

College: None

Religion: Protestant Age: 65

Married: 27 years; 6 children

Career: Teacher, journalist, member of
labor union, U.S. delegate to the United
Nations, Chairman U.N. Commission on
Human Rights, candidate for Nobel
Peace Prize

Candidate #7:

College: None Religion: Roman

Catholic Age: 47

Married: 28 years; 8 children

Career: Director community service
organization, founder farm workers'
labor union, served in U.S. Navy,
honored for distinguished service by
American Institute for Public Service

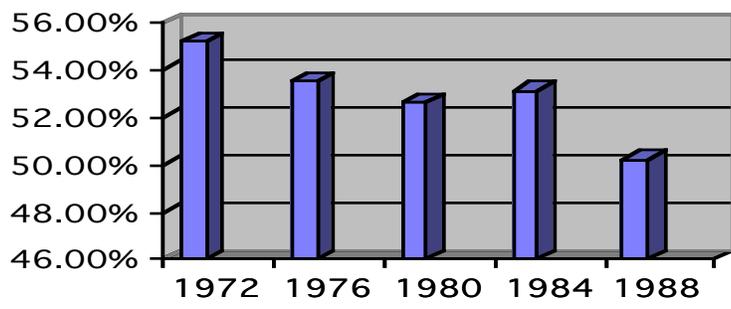
Candidate #8:

College: None Religion: No specific
denomination Age: 51

Married: 19 years; 4 children

Career: Postmaster, lawyer, member
House of Representatives, store owner,
State congressman, Captain U.S. Army,
public speaker

Voter Turnout in Presidential Elections, 1972-1988



!

Weighted Map of Electoral Votes Per State, Election 2000

<p><i>McDougal Littell</i> <u>A Houghton Mifflin Company</u></p> <p>Sales Representative: Mary M. Tominac 9 Ellam Drive Randolph, NJ 07869 Phone: 973/584-2976 or 800/323-5435 Fax: 973/584-0630 mary_tominac@hmco.com www.mcdougallittell.com</p>	<p><i>Jackdaw Publications</i> <u>Division of Golden Owl Publishing</u></p> <p>P.O. Box 503 Amawalk, NY 10501 Phone: 914/962-6911 Fax: 914/962-0034 www.jackdaw.com</p> <p style="text-align: center;">Roger P. Jacques, Publisher</p>	<p>Phone: 1-888-Afton-NJ Fax: 973/579-2842 aftonpublishing.com</p> <p>Jay Cunningham, Afton Publishing Co. PO Box 1399, Andover, NJ 07821</p>
<p style="text-align: center;"><i>Prentice Hall</i></p> <p>Kevin James Duffy Representative Mid-Atlantic Region School Office Prentice Hall, 1359 Bay Avenue Toms River, NY 08753</p> <p>Phone: 732/270-4009 or 800/435-3499 VM# 17844 Fax: 732/270-4009 kevin.duffy@phschool.com www.phschool.com</p>	<p style="text-align: center;"><i>RAND McNALLY</i></p> <p>Representatives:</p> <p>Deborah Raesly, Northern New Jersey - Hudson Valley, 800/662-5968</p> <p>Dick Valine, Central New Jersey, 732/542-8555</p> <p>Sam Felicia, S. New Jersey 800/521-0174</p>	<p style="text-align: center;">New Jersey State Bar Foundation</p> <p>Visit our web site for information about free law-related education services and programs for New Jersey teachers or call our toll-free number.</p> <p style="text-align: center;">www.njsbf.org</p> <p style="text-align: center;">1 800 FREE LAW</p>

Current Events from the Past

edited by Lorraine Lupinski- Huvane

The New York Times began publishing in 1851 and has covered major historical developments for the last century and a half. Many articles have been organized into thematic topics as part of a Great Events series and are available on microfiche from UMI (1-800/521-0600 <http://www.umi.com>). Using excerpts of newspaper articles from the past for class and homework assignments provides students with contemporary perspectives on events in world and United States history and also prepares students to answer document-based questions. This issue of *Social Science Record* examines nineteenth and early twentieth century events in Southwest Asia focusing on the emergence of modern Turkey from the Ottoman Empire. Combining topics makes it possible for students to discuss whether European powers share responsibility for the massacre of Armenians because of their imperialist ambitions in the region. The Crimean War should be examined within the context of competing 19th century alliances and imperialist ventures. These contribute to the breakdown of the European system established after the Napoleonic era and lead to World War I. The massacre of the Armenians can be compared with the Great Irish Famine, African enslavement by Europeans, the European Holocaust and other similar events in human history. How do we explain these atrocities? How do we prevent them in the future?

N.C.S.S. Thematic Strands: Time, Continuity, and Change. Global Connections. Power, Authority, and Governance. In order to achieve New York and New Jersey social studies curriculum standards students will:

- understand the development and connectedness of Western civilization and other civilizations and cultures in many areas of the world and over time
- analyze historic events from around the world by examining accounts written from different perspectives
- understand the broad patterns, relationships, and interactions of cultures and civilizations during particular eras and across eras
- analyze changing and competing interpretations of issues, events and developments throughout world history.

Aim 1: What were the underlying causes of the Crimean War?

Teacher Background: Many historians consider the Crimean War the world's first modern war. It was the first war to produce a female nursing corps, led by Florence Nightingale, the first to use the telegraph, the first to have a war correspondent and a battlefield photographer, and the first to make use of the Gatling gun. The war was precipitated by Russian attempts to expand its influence in the Black Sea region at the expense of the Ottoman Empire. Great Britain and France intervened in defense of Ottoman interests and to block Russian expansion.

Aim 2: Should world powers have intervened to protect Armenians?

Teacher Background: Armenians are a Christian people who trace their ancestry to the Biblical Noah. Armenia's location on the East-West trade route between Europe and Asia helped ensure that the people and the land were a center of contention throughout

history. Parts of Armenia were conquered by the Byzantine Empire, the Persians, the Seljuk and Ottoman Turks, and the Soviet Union. At the end of the 19th century, the great majority of Armenian lands fell within the boundaries of the Ottoman Empire.

Although the Ottoman Empire was once great and powerful, by the close of the 19th century it was known as "the sick man of Europe". European powers, interested in expanding their influence in the region, attempted to weaken the Ottoman Empire's Islamic rulers by encouraging and financing independence movements within the multinational, multiethnic empire. This support and contemporary ideas of national self-determination that were taking hold in the region, pitted Armenians against Turkish national aspirations at the eve of World War I. The result proved disastrous for the Armenians. The Ottoman leadership ordered and executed a large scale campaign of brutality and massacres on the Armenian population. Thousands were murdered and millions were forced to flee their homes and become refugees.

ACTIVITY SHEET: The Crimean War (1853-1854) - From the pages of *The New York Times*

1. (July 1, 1853) THE DESIGNS OF RUSSIA UPON TURKEY- There is a Russian proclamation from 1837 that reads in part, “. . . are you not aware that if the heavens should fall, Russia could prop them with her bayonets? The English may be good mechanics and artisans, but power dwells only with Russia. No country ever waged successful war against her. Russia is the most powerful of all the nations. If you desire peace, you must be convinced that there are but two powers in existence- God in heaven, and the Emperor upon earth.”

Czar Nicholas remembers Russia’s first war in which he was left in possession of the Ukraine, obtaining a port on the Black Sea. This was before Czar Peter came up with the idea that the nations of Western Europe were more advanced than his own, and that there was no reason why he should not bring his own people to the level of European civilization. By his will he enjoined his successors to obtain Turkey. This was the beginning of the conflict, the conflict of which the fate of Europe hangs.

2. (February 20, 1854) - THE EASTERN QUESTION IN THE HOUSE OF LORDS. My Lords, I am reluctant to engage in war against any state and certainly against Russia. I consider it my duty to use every possible effort and every endeavor to check a feeling which I admit is natural. No war can be justifiable unless it partakes of the nature of a war in self-defense. No man can now pretend that there is any real danger from the war now existing, yet as interfering with a proper preservation of the balance of power established in Europe, it might be considered in some sense self-defense.

3. (February 20, 1854) A LETTER FROM THE FOREIGN SECRETARY TO THE BRITISH AMBASSADOR AT ST. PETERSBURG - Authentic information from Constantinople, has reached her Majesty’s Government, that a Turkish squadron was completely destroyed by an overwhelming Russian force; that 4,000 Turks perished; and that survivors, no more than 400, were all more or less wounded.

4. (February 20, 1854) INTERVIEW OF BRITISH MINISTER WITH COUNT NESSELRODE - Dismiss from your mind the unfounded notion that it is the desire of Her Majesty’s Government to humiliate Russia; no feeling of the sort exists. Do not imagine either that it can be for our interests that Russia be injured- quite the contrary. The case is plainly this- *Her Majesty’s Government has a British interest and a European interest in maintaining the independence and the integrity of the Ottoman Empire.* The duties that the British government has to perform have been imposed upon us by Russia. Turkey must be defended from aggression. Her Majesty’s Government has pledged to defend her.

5. (February 20, 1854) PRUSSIA AND AUSTRIA - The destinies of Europe hang upon the decision of the two great German powers. Will the cabinets of Vienna and Berlin unite themselves heartily and sincerely with the French and British government for the maintenance of the existing territorial arrangements of Europe? One of the principal objects which the Russian Emperor now seeks to realize is the conquest of the mouth of the Danube- in other words, he desires to seal up the principal outlet for the commerce of the Austrian dominions.

6. (February 21, 1854) COUNT ORLOFF’S MISSION - Czar Nicholas has asked that his former friends and allies, the Emperor of Austria and the King of Prussia, adhere to unconditioned armed neutrality in the Eastern quarrel. In return, Russia would protect them and that in the approaching dissolution of the Ottoman Empire their interests would not be forgotten.

7. (April 15, 1854)- THE DECLARATION OF WAR - It is with deep regret that her Majesty announces the failure of her anxious and protracted endeavors to preserve for her people and for Europe the blessings of peace. The unprovoked aggression of the Emperor of Russia has compelled us to come forward in defense of an ally whose territory is invaded and whose dignity and independence are assailed.

Questions

1. According to the speaker in article 2, when is war justified? Do you agree or disagree? Explain.
2. What does the speaker mean when he refers to a “balance of power” in Europe?
3. In your opinion, why does the Emperor of Russia appeal to the Emperor of Austria and the King of Prussia?
4. Based on the articles, what is the Russian view of events taking place in the Black Sea region?
5. Based on the articles, what is the British view of events taking place in the Black Sea region?
6. In your opinion, is *The New York Times* coverage of these events biased? Explain.
7. In your opinion, what were the underlying causes of the Crimean War?

ACTIVITY SHEET - Massacre of the Armenians (1895-1916) - From the pages of *The New York Times*

1. (October 20, 1895) **TURKEY COAXED TO KILL** - A private letter received from Constantinople puts on the Armenians themselves the blame for the harsh treatment they have received from Turkey. The letter reads, "The Armenian Hunchagist party seems to think that its job is to enlighten the world on the rude character of Turkey. They force the Turks to show themselves as they are. They hold that Turkey is a wolf in sheep's clothing. If they twist the tail of the beast, he will forget and stain the snowy fleece with blood every time; although the fact that he needs a disguise is perfectly well known to the reputed wolf".
2. (November 17, 1895) **KILLING THE ARMENIANS** - In the disturbances that had taken place at Sivas 800 Armenians and 10 Turks had been killed. The discrepancy in the figures show that the Turkish allegations that the Armenians were the aggressors are absolutely untrue and that the Armenians were deliberately massacred.
3. (November 29, 1895) **THE ANARCHY IN TURKEY** - Discussions of the reasons for the present frenzy of slaughter in Turkey seems a waste of time. There are the natural Turkish ferocity, the oppression of the Armenians, the assumed massacres, and the revolutionary movement inextricably mingled with it all, and the vague specter of purely religious fanaticism urging the Turk to proclaim war on all Christians. The reason for all the horrible events that have shocked the world is the Turk and his four centuries of denial of civil rights to his Christian subject.
4. (January 1, 1896) **ARMENIANS ARE ANXIOUS** - It has been reported by the Turkish government that Ottoman troops are protecting American missionaries against Armenian rioters. Not the slightest foundation exists to support this allegation.
5. (February 4, 1896) **GURUN AND CHEMERIS VILLAGES DESTROYED** - The following is a letter received at Constantinople by the press- ". . . Armenian villages are pillaged and burned. Raiders carry the plunder . . . no clothes, no bedding, no kitchen utensils, and nothing to eat are left to the surviving villagers."
6. (October 1, 1915) **ASKS BERNSTORFF'S AID TO PREVENT MASSACRES, STATE DEPARTMENT MAKES INFORMAL REQUEST TO (GERMAN) AMBASSADOR ON BEHALF OF ARMENIANS.**
7. (October 4, 1915) **TELL OF HORRORS DONE IN ARMENIA** - The Committee on Armenian Atrocities, a body of eminent Americans who have been investigating the situation in Turkish Armenia, issued a detailed report asserting that in cruelty and in horror nothing in the past thousand years has equaled the present persecutions of the Armenian people by the Turks.
8. (October 5, 1915) **GOVERNMENT SENDS PLEA FOR ARMENIA** - It is probably well within the truth to say that of the 2,000,000 Armenians in Turkey a year ago, at least 1,000,000 have been killed or forced to flee the country, or have died upon the way to exile, or are now upon the road to the desert of Northern Arabia, or are already there.
9. (November 27, 1915) **ARMENIAN'S HEROIC STAND IN MOUNTAINS**- Viscount Bryce made public the details of further Armenian massacres which he says "surpass in horror, if that were possible, what had already been published".
10. (December 15, 1915) **MILLION ARMENIANS KILLED OR IN EXILE, AMERICAN COMMITTEE ON RELIEF SAYS VICTIMS OF TURKS ARE STEADILY INCREASING**

Questions

1. Who does the writer in article 1 blame for the harsh treatment of Armenians in the Ottoman Empire? What is your view of this statement?
2. According to the other articles, is the writer justified in making this accusation? Explain.
3. In 1915, the United States and Great Britain condemned Turkish treatment of Armenians. What other events are going on at this time? In your opinion, are these other events related to these statements and Turkish treatment of Armenians? Explain.
4. In your opinion, what were the underlying causes of the massacre of Armenians in Turkey?
5. In your opinion, do world powers share responsibility for these events? Explain.

Lesson Ideas and Activities

Examine a map of the region. Why was the Ottoman Turkish Empire of strategic importance to other nations? Discuss whether European powers who undermined the Ottoman Empire because of their own imperial ambitions in the region share responsibility for later events. Is nationalism a positive or negative force? Discuss whether nationalism is to blame for attacks on Armenians, Assyrians, Greeks and Kurds living in Turkey. Research the continuing debate over Turkish actions against ethnic minorities in the past and present. Write a letter to *The New York Times* responding to Ottoman denials of atrocities against the Armenians. Compare the Armenian experience during World War I with the Jewish experience during World War II. Discuss recent assaults on ethnic minorities. Should other nations intervene to prevent future atrocities? Perform an Armenian Resistance dance. Both Greek and Armenian Americans claim the dance Miserlou as part of their ethnic heritage.

Check out these websites:

Armenian National Committee of America (www.ebusolutions.com/anca) and Armenian Genocide (www.hyeetch.nareg.com.au/genocide).

- Steven Bolagna, Thomas McCann and Laura Peterson

The Warts are Missing at Most Historic Sites

by Andrea S. Libresco

James W. Loewen, *Lies Across America: What Our Historic Sites Get Wrong* (New York: New Press, 1997)

Five years ago, James Loewen pointed out in *Lies My Teacher Told Me* (New York: New Press, 1995) that high school history texts are laced with misconceptions, omissions and outright lies. In his new work, *Lies Across America*, Loewen, former professor at the University of Vermont, comes to essentially the same conclusion about the public presentation of history at sites across the United States.

Loewen traveled to all fifty states, examining over one-hundred historic markers, houses, forts, ships and monuments. The result is an indictment of how history has been commemorated across the country. The book is interesting, informative, and, like his earlier volume on high school history texts, offers valuable lessons to help partially repair the damage. Loewen describes this volume as alternately hilarious and appalling. However, his report is more appalling than funny. Many of the sites Loewen examines reinforce racist attitudes about Native American and African Americans.

Loewen shows how sculptors typically place depictions of Native Americans lower than European Americans on historic monuments. He also points out that Native Americans are frequently identified by tribal names that are incorrect and sometimes even derogatory. Although most history textbooks have changed references to Columbus' voyages from "discovery" to "encounter," historic markers have generally not been rewritten.

Loewen constantly reminds readers to scrutinize the people who put up markers and preserve historic houses. Many sites glorify people who fought to keep African Americans in chains or to maintain racial segregation. White Southerners who challenged racial norms are either ignored or misrepresented. Helen Keller's birthplace flies a Confederate flag even though she was an early supporter of the NAACP. Hannibal, Missouri's commemoration of Mark Twain includes a two-hour outdoor pageant based on *Huckleberry Finn*. The presentation manages to eliminate Jim, the runaway slave who is the moral center of the book. Monuments in other parts of the South honor "faithful slaves," but not rebels such as Nat Turner, who fought to end bondage.

Loewen emphasizes that public monuments are built by those with sufficient power to determine which parts of history are commemorated and the version that is conveyed. As a result, the past is continually sanitized. For example, Scottsboro, Alabama became well known because of the infamous Scottsboro Case in the 1930s. While the downtown has four historic markers, none mention this case. At historic homes, guides and texts avoid sensitive topics. When a historian asked a tour guide at FDR's Hyde Park mansion about Roosevelt's mistresses, she told him "the guides are specifically forbidden to talk about this." Amnesia continues at war museums that emphasize technology over anguish; at The

National Mining Hall of Fame and Museum that denies that mining today causes environmental damage; and at the Willa Cather Pioneer Memorial that denies that Nebraska's famous writer was a lesbian. Loewen also warns against overemphasis. Loewen wonders if archeologists of the future will conclude that American society venerated war above all other human activities.

New York State has its share of problems. For example, Dobbs Ferry's stately granite monument overlooking the Hudson River claims that George Washington made his headquarters there during the Revolutionary War -- except it was three miles away in the town of Greenburgh. Historians have suggested that the Sons of the American Revolution, who dedicated the 10-foot-tall, block-shaped monument, were less interested

in accuracy than in promoting tourism. The group is finally making amends by ordering a bronze plaque that will cover the monument's original engraving.

James Loewen has made a monumental effort to make public sites accountable. He urges us to "take back the landscape...initiate a dialogue with the past from countryside to city square, which will also begin a civic dialogue with each other...mount corrections on the Internet or even across the street." However, there is a problem with the way the book is organized. Loewen's focus on historical misrepresentation means that sites like Colonial Williamsburg, that have worked hard to change the way they present the past, are ignored. I eagerly await a promised sequel where I can learn which sites are showing American history, warts and all.

Ten Questions to Ask at a Historic Site

1. When did this location become a historic site? (When was the marker or monument put up? Or house "interpreted"?) How did the time differ from ours? From the time of the event or person commemorated?
2. Who sponsored it? Representing which participant group's point of view? What was their position in the social structure when the event occurred? When the site went "up"?
3. What were the sponsors' motives? What were their ideological needs and social purposes? What were their values?
4. Who is the intended audience for the site? What values were they trying to leave for us, today? What does the site ask us to go and do or think about?
5. Did the sponsors have governmental support? At what level? Who was ruling the government at that time? What ideological arguments were used to get the government to acquiesce?
6. Who is left out? What points of view go largely unheard? How would the story differ if a different group told it? Another political party? Race? Sex? Class? Religious group?
7. Are there problematic (insulting or degrading) words or symbols that would not be used today, or by other groups?
8. How is the site used today? Do traditional rituals continue to connect today's public to it? Or is it ignored? Why?
9. Is the presentation accurate? What actually happened? What historical sources tell of the event, people, or period commemorated at the site?
10. How does the site fit in with others that treat the same era? Or subject? What other people lived and events happened then but are not commemorated? Why?

A Science Teacher Looks at Social Studies

by S. Maxwell Hines

Dava Sobel, *Longitude: The True Story of a Lone Genius Who Solved the Greatest Scientific Problem of His Time* (NY: Penguin, 1996)

Social studies teachers tend to present Enlightenment philosophers as abstract thinkers or curious eccentrics whose ideas only incidentally had real world application. The most famous images are probably Isaac Newton sitting under an apple tree pondering gravity and Ben Franklin flying a kite during a lightning storm. Dava Sobel's book about the struggle to develop an accurate way of measuring longitude while at sea presents a very different picture. In this story, the Enlightenment is part and parcel of efforts to answer practical questions in an era of European global expansion through trade, conquest and colonization.

Using the astrolabe and the stars to measure latitude, distances north or south of the equator, was a relatively simple operation for the natural philosophers and intrepid mariners of the sixteenth century. However, they had no instruments for measuring longitude, distances east or west of a point, which was a big problem. When a ship's captain's estimate of longitude was off by a small amount, ships grounded on unexpected rocks and entire cargoes and crews were lost. Some ship's captains tried to avoid this fate by traveling east and west along a narrow band of well-plotted latitude, but this left them vulnerable to attack by pirates and enemy navies.

Goods acquired in East Asia and the 'New World' directly translated into wealth for European merchants and the nations under whose protection they ships sailed, so their loss at sea represented major economic catastrophes. Because of this, the problem of calculating longitude was of monumental import to European nation's during this period of increasing global interaction. The need to solve this problem was so significant that European nations

offered huge rewards to the scientist who could discover a practical method to accurately discern longitude while at sea.

The beauty of Sobel's book is in how she places human faces on the struggle to solve the problem of longitude. She painstakingly describes the life and times of the men who competed to solve this problem and for the reward, either by inventing a new measuring device or by mapping the heavens. We learn about the English clockmaker and non-scientist, John Harrison, who campaigned for forty years as a 'scientific outsider' to have his invention of a dual clock, substantiated by a skeptical scientific community. Harrison's clock was a complicated device that accurately measured distance by allowing mariners to compare the time of the rising and setting of the sun at sea with known times at home.

This book, which is eminently readable, offers social studies teachers and high school students a unique insight into the process of scientific discovery that lay people often miss. It helps students understand that scientific discoveries are often born out of practical human need, that they are generally predicated on previous findings, and that at first glance, they frequently appear to have little to do with the research question at hand. Scientific efforts that seem esoteric may eventually be used to develop practical solutions to problems that we have not yet even considered. The search for longitude netted a number of ancillary scientific discoveries, not the least of which were accurate calculations of the speed of light, the weight of the earth, and the distance of the earth from the stars.

Learning Activity: Scientific and Technological Achievements in Global History, 1050-1775

1050	Astrolabe arrives in Europe from the East
1151	China uses gunpowder as weapon
1400's	Italians use perspective in painting
1445-1450	Gutenberg printing press and Bible in Germany
1510	Leonardo da Vinci of Italy designs horizontal water wheel
1512	Copernicus argues earth and planets revolve around the sun
1665	Isaac Newton invents differential calculus; experiments on gravitation
1717	Lady Mary Wortley Montagu introduces inoculation against small pox into England
1733	English patent of flying shuttle loom
1764-1775	James Watt of England develops the steam engine
1775	Captain James Cook successfully field-tests John Harrison's devise for measuring longitude at sea

- Which scientific or technological developments do you consider most important in this period (select between one and three)? Why do you make these choices?

Human Rights Education

by Dennis Banks

According to the Preamble of the United Nations' Universal Declaration of Human Rights, human rights education is both a social responsibility and a fundamental human right. There is a growing consensus around the world that education about human rights contributes to the building of free, just, and peaceful societies and serves as a strong preventative to future human rights abuses.

The United Nations defines human rights education as "training, dissemination, and information efforts aimed at the building of a universal culture of human rights through the imparting of knowledge and skills and the molding of attitudes which are directed to: The strengthening of respect for human rights and fundamental freedoms; The full development of the human personality and the sense of its dignity; The promotion of understanding, respect, gender equality, and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups; The enabling of all persons to participate effectively in a free society; The furtherance of the activities of the United Nations for the Maintenance of Peace."

When American students say, "We've got rights," they usually think of the civil and political rights defined in the United States Bill of Rights, which include freedom of assembly, freedom of worship, and the right to a fair trial. Few students realize that broader social, economic, and cultural rights such as quality health care, housing, and education and a living wage, are also considered human rights. Although media reports regularly refer to human rights violations, "human rights literacy" is not widespread in the United States. This is a matter for concern because people who do not know their rights are more vulnerable to having them abused or ignored.

The Human Rights Committee of the New York State Council for the Social Studies includes elementary, middle, and high school teachers, administrators and curriculum developers and university-based social studies educators. For more information about the committee contact Dennis Banks at banksdn@snyoneva.cc.oneonta.edu.

Human Rights on the World Wide Web

The internet has turned into a primary source of information for teachers on all aspects of human rights education. From primary sources, to census data, to first person accounts of atrocities, the web allows every classroom to become a repository of limitless information. It is up to individual teachers to convert information into powerful lessons for their student. We hope the following sites will inspire teachers to take a chance and make a difference.

Recommending websites is always tricky. Many sites are maintained by advocacy groups. Even service organizations have political philosophies. We encourage students to use a critical eye when they visit sites. They should always ask: Who is sponsoring this site? What is their point of view? What other points of view exist on this subject? What evidence do they provide to support their position? For example, some groups that oppose the death penalty cite the United States for human rights violations.

- Charles Cronin, Robin Edwards, David Levy and Mariam Wahabzada

<http://www.hrw.org> Human Rights Watch is an excellent web site for obtaining links to primary source articles on human rights issues. Articles are current.

<http://shr.aaas.org/program/index.htm> The AAAS Science and Human Rights Project contains links to valuable primary sources for human rights issues. Pages are updated regularly. There is a link form this page to Human Rights Alerts. Recommended for high school students.

<http://www.hrea.org> The Human Rights Education Association contains tools for educators. This site provides links to information about books, resources, and curricula pertaining to human rights education. It also provides links to other human rights organizations on the web. Links are organized by geographic region.

<http://www.usip.org/library.html> The United States Institute of Peace Library provides global links to major and minor human rights organizations. Not all links are associated with human rights.

<http://www.usip.org/library.html> The Genocide Research web site of the Armenian National Institute is an electronic gold mine for those doing research on, or planning to teach about, the Armenian Genocide. The site includes photographs, stories, and documents.

<http://remember.org/genocide.html> The Genocide Research Project contains information, photographs, and links to sites devoted to genocide. The Cybrary feature has a great deal of on-line material regarding the holocaust.

<http://humanrights.about.com/newsissues/humanrights/> About Human Rights contains an impressive number of links to human rights sites. The GENOCIDE link connects to sites on the Holocaust, Armenia, and Cambodia.

<http://www.dfn.org/> The Digital Freedom Network contains links to reports, news articles, and editorials related to human rights. Includes links to political cartoons.

<http://www.dfn.org/> Resources on Human Rights has links to many other sources of information on human rights.

<http://www.unicef.org/graca/index.html> Impact of Armed Conflict on Children is a UNICEF sponsored web site. This site is for the educator or student who is willing to read lengthy documents and reports. The good news is that these are UN documents and reports. They provide startling statistics on what is happening all over the world to people who are vulnerable and least able to defend themselves.

http://www.library.upenn.edu/resources/subject/social/political/working/human_rights.html The University of Pennsylvania Library Political Science - Human Rights web site contains links to other major human rights web sites. It also has annotated bibliographies of documents and books relating to human rights. This site is for the serious researcher.

http://www.state.gov/www/global/human_rights/drl_hrpage.html The U.S. Department of State Bureau of Democracy, Human Rights, and Labor Web Site is an excellent resource for those seeking current reports on human rights around the world. It contains United States responses to U.N. reports. The teacher or student visiting this site can compare U.S. views on human rights issues with those of other countries.

<http://www.lostandfoundworldwide.com/refugees.htm> This site gives students a concrete example of how organizations are using the Internet to help reunite families. Students may even find ways to get involved in this process.

<http://www.kids.maine.org/quiz.htm> The Kids Hunger Quiz. This web site provides a short quiz on facts about world hunger. The responses to the questions contradict myths about hunger in the world. The quiz is followed by answers to the questions.

<http://www.kids.maine.org/hunfa.htm> The Kids Can Make a Difference web site has some surprising facts about world hunger. Once again many of these facts contradict myths about hunger. It also has startling revelations about the resources available to deal with the problem. It is rather lengthy. Teachers can use the information to prepare lessons on hunger.

<http://www.amnesty-usa.org> Amnesty International USA provides students and teachers with current information about human rights issues in the USA and around the world. It also provides a mechanism for getting involved.

<http://www.amnesty-usa.org/education> The Amnesty International Human Rights Education web site contains links to other useful web sites on human rights and education.

<http://www.amnesty-usa.org/aikids/udhr.html> Contains the Universal Declaration of Human Rights in Plain Language. Useful for students with lower reading levels.

<http://www.birzeit.edu/hrarc/> Birzeit University is located near Jerusalem. The human rights section of this web site has stories of Israeli raids on the university and surrounding villages. This site gives access to a Palestinian point of view not often presented in American newspapers.

<http://www.igc.org/globalvision> Globalvision's film and video work provides hard-hitting, analytical coverage of global human rights issues. Features a unique Human Rights Map. Click on any geographic section to access human rights reports about countries in that region.

<http://www.healthandhumanrights.org> The Consortium for Health and Human Rights is comprised of three nongovernmental health and human rights organizations--the François-Xavier Bagnoud Center for Health and Human Rights, Global Lawyers and Physicians, and Physicians for Human Rights. These groups promote the link between health and human rights internationally by providing education, research, and advocacy for professionals working in health and human rights, students, educators, and the general public.

<http://www.facinghistory.org> Facing History engages teachers and students of diverse backgrounds in an examination of racism, prejudice, and antisemitism to promote the development of a more humane and informed citizenry. By studying the historical development of the Holocaust and other examples of collective violence, students make the essential connection between history and the moral choices they confront in their own lives.

Teaching Children About Human Rights Using the Work of Eve Bunting

by Judith Singer

The 1989 United Nations Convention on the Rights of the Child looks at human rights from the vantage point of meeting the particular needs of children. It also provides a way of looking at human rights issues through the eyes of a child. Eve Bunting (1928 -), an author of more than 100 books for children, has an extraordinary ability to engage children in thinking about serious and complicated social issues through her writing. Several books by Bunting can be used to stimulate discussions of human rights issues with elementary school children. I have paired titles and book summaries with specific human rights concerns.

To learn more about the U.N. Convention on the Rights of the Child, see Kay Castelle, *In the Child's Best Interest* (NY: Defense for Children International, 1989) or www.unicef.org.

Every child has the right to be loved.

Train to Somewhere (NY: Clarion Books, 1996).

Illustrated by Ronald Himler.

Children on the "Train to Somewhere" are orphans from New York City in the late 1800's. They are being sent to live with farmers in the Midwest, where they will provide hands to do the work of farming and homesteading. This story has us accompany a young orphan girl, lonely for her mother, who worries that no one will adopt her. Her yearning for love reminds readers of present-day foster-care children, many of whom also yearn for love they may never receive.

Every child has the right to a home.

Fly Away Home (NY: Clarion Books, 1991). Illustrated by Ronald Himler.

Andrew and his dad live in the airport, because Andrew's dad doesn't make enough money to pay rent on an apartment. The airport is warm and safe, but they have to be very careful not to be noticed or the airport security guards will throw them out. Sometimes Andrew wants to push the people on their way to their homes and tell them, "Why do you have homes when we don't?" The story conveys a sense of the fundamental unfairness in not having a home.

Refugee children have the right to special protection.

How Many Days to America? (NY: Clarion Books, 1988). Illustrated by Beth Peck.

"It was nice in our village. Till the night in October when the soldiers came." This family is desperate to escape the soldiers who oppress them in their country. Together with a boat full of other refugees, they drift in the ocean; they are prey to thieves; and they are sent back by a group of soldiers, before they finally find welcome in America. Children can feel the fears of a child uprooted

from his home, not knowing whether he and his family will ever be accepted in a new place.

Every child has the right to peace and friendship among all people.

Smoky Night (NY: Harcourt Brace, 1994). Illustrated by David Diaz.

Daniel and his mother watch from their window as rioters carry off household appliances, clothing from the cleaners, shoes, and footballs. As they carry away cases of cereal from Mrs. Kim's store, Daniel muses that he and his mother do not shop in Mrs. Kim's store, because, "Mama says it's better if we buy from our own people." When their building catches on fire, Daniel and his mother are thrown together with Mrs. Kim. Following the lead of their two cats, they begin to re-examine whether there can be friendship with people who are not "our own."

Every child has the right to freedom from armed conflict.

The Wall (NY: Clarion Books, 1990). Illustrated by Ronald Himler.

This story speaks of the sadness and loss of the Vietnam War through the absence of a grandfather in a little boy's life. Each of the more than 58,000 names on the Wall in Washington, D. C. stands for a lost parent, grandparent, brother, sister or friend. The little boy agrees he is proud of his grandfather, "but I'd rather have my grandpa here."

Every child has the right to life and to protection from danger.

Terrible Things (NY: Harper and Row, 1980). Illustrated by Stephen Gammell.

In this allegory of the Nazi holocaust, the "Terrible Things" represent an unknown and unfathomable danger. The animals live together peacefully, until the day the "Terrible Things" come and begin to take them away in

their nets, one group at a time. None of the remaining groups makes a protest, until there is no one left except the little rabbit. There is a chilling sense of impending doom in this book, which raises the question of the consequences when we fail to take responsibility for one another. Little rabbit provides a glimmer of hope at the end, as he escapes the "Terrible Things" and runs off to warn the other animals in the forest.

A world without these rights--to love, a home, protection, peace, and friendship, is a world full of "Terrible Things" for children. Eve Bunting helps readers feel the fears of the characters in each story, but in each story she also provides a ray of hope. The final book raises the question of what each of us has to do to preserve

that hope. What will happen to our own rights if we don't take a stand for rights of others?

Other books by Eve Bunting on social issues include: *Someday a Tree* (NY: Clarion Books, 1993). Illustrated by Ronald Himler. Environmental concerns. *Going Home* (NY: HarperCollins, 1996). Illustrated by David Diaz. Ethnic Identity. *A Day's Work* (NY: Clarion Books, 1994). Illustrated by Ronald Himler. Immigration. *So Far from the Sea* (NY: Clarion Books, 1998). Illustrated by Chris Soentpiet. Injustice/Japanese Internment.

Authors - Social Science Docket, Winter-Spring, 2000 (Volume 1 / Number 1)

Christina Agosti-Dircks is a social studies teacher at Half Hollow Hills High School West, Dix Hills, NY.

Dennis Banks is coordinator of the Secondary Education Social Studies program at the State University of New York - Oneonta Campus and is chair of the Human Rights Committee of the New York State Council for the Social Studies.

Gary Bugh is working on his doctorate in Political Science at the University at Albany. He has served as co-coordinator of the New York State Student/Parent Mock Election and is an Invitational Scholar at the New York State Archives.

Severin Cornelius is a social studies teacher at Evander Childs High School, Bronx, NY.

Lynda Costello is a social studies teacher at Lawrence Road Middle School, Uniondale, NY.

Henry Dircks is a social studies teacher at Mephram High School in the Bellmore-Merrick School district in NY.

Lawrence Frohman is a social studies teacher in at Clarkstown High South in Clarkstown, NY and an adjunct at the State University of New York.

Rachel Gaglione is a social studies teacher and staff developer in IS 119 in District 24, Queens, NY.

Clinton Grant is a social studies teacher at Uniondale High School, Uniondale, New York.

Howard Harris is a labor educator working with 1199P/SEIU, the health care workers union, in Pennsylvania.

S. Maxwell Hines is a science educator at Hofstra University, Hempstead, NY.

Andrea Libresco is a social studies teacher at Oceanside High School and lead teacher for social studies in the Oceanside Public School District in New York.

Joyce Kenny Loftus is a graduate of the Master of Arts program in Secondary Education at Hofstra University.

Maureen Miletta is a former elementary school teacher in Great Neck, New York and teaches elementary education at Hofstra University.

Deon Gordon Mitchell is a social studies teacher at Bushwick High School, Brooklyn, NY.

Maureen Murphy is director of the New York State Great Irish Famine Curriculum project and coordinator of the Secondary Education English program at Hofstra University.

Lorraine Lupinski- Huvane is a social studies teacher at Harborfields High School, Greenlawn, NY.

Alan Singer is a former social studies teacher in New York City and coordinator of the Secondary Education Social Studies program at Hofstra University.

Judith Singer is a former day care director in New York City and teaches social studies in the elementary education program at Long Island University-Brooklyn Campus.

John Syffard is a social studies teacher at Intermediate School 292 in Brooklyn, NY.