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ABSTRACT

Prepared for elementary and secondary social studies teachers, this volume presents four exemplary learning activities for teaching about the Bicentennial. Each activity explores a recurring theme in the United States' Development--dedication to a cause, humor, frontiers, and loyalty. Lesson 1 concerns George Washington and the problems he encountered during the Revolution. Lesson 2 contains representative examples of American humor. Lesson 3 deals with the idea of conquering frontiers as evidenced in the life of a noted 19th-century American astronomer. The last lesson deals with roles played by the Japanese Americans while serving the Allied cause during World War II, raising the question of conflicting loyalties. Each lesson plan presents the intended student audience, suggested time, materials, questions, concepts and objectives, teaching suggestions, references, and additional materials. The materials can be used as presented or as models for teachers developing their own similar activities for the Bicentennial. (Author/JH)

TIPS FOR TEACHING ABOUT THE BICENTENNIAL IN THE SOCIAL STUDIES: FOUR LESSONS

by

Allan O. Kownslar

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PREFACE

This is one of two papers on the Bicentennial developed under the auspices of the ERIC Clearinghouse for Social Studies/Social Science Education and the Social Science Education Consortium, Inc. Both papers provide resources for social studies teachers seeking creative ways to celebrate the nation's 200th anniversary in the classroom.

In this paper, Dr. Kownslar elaborates four exemplary learning activities for elementary and secondary students. Each activity explores a recurring theme in the United States' development--dedication to a cause, humor, frontiers, and loyalty. Lesson plans and student materials are given for each activity. These activities are printed here in a format appropriate for duplication, should the reader wish to use one or more of them as they are. They can also serve as models for teachers to follow in developing their own similar learning activities related to Bicentennial themes.

Dr. Kownslar field tested all four activities with teachers attending a methods course he offered at Trinity University and with teachers at an inservice workshop. The lessons were tried out before reviewers for the National Council for the Social Studies commented on the draft and again after receiving and incorporating their suggestions for changes. Revisions were made on the basis of the feedback from the trials teachers.

The companion paper to this one is *Materials for Teaching about the Bicentennial: An Annotated Bibliography* by Karen B. Wiley and Roxy Pestello. It describes 89 sets of curriculum materials and guides appropriate for teaching about the Bicentennial.

It is our hope that these two resources can provide teachers with some much-needed help in devising Bicentennial programs for their social studies classrooms.

Irving Morrissett
Executive Director, Social Science Education Consortium, and
Director, ERIC Clearinghouse for Social Studies/Social Science Education

July 1975

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The author of this monograph wishes to express his sincere appreciation to Dr. Frances K. Hendricks, who served as a critic reader; to Dorothy S. Arnof and Paul Flaum for their excellent comments; and to the following teachers who offered constructive criticisms of lessons that appear in this monograph: Walter Acton (Bandera I.S.D.), Elizabeth Beekly (Edgewood I.S.D.), Carol Bressler (Northeast I.S.D.), Anne Collins (Alamo Heights I.S.D.), John Collins (Edgewood I.S.D.), Elaine Crow (St. Luke's School), Margaret Enriquez (Trinity University), Tom DeKunder (Marion I.S.D.), Eulalaih Garrett (San Antonio I.S.D.), Efrain Garza (San Antonio I.S.D.), Ester Garcia (Northside I.S.D.), Constance Grimm (San Antonio I.S.D.), Joy Heaton (San Antonio I.S.D.), Earl Hessong (Northside I.S.D.), Cathryn Johnson (St. Luke's School), Sid Langhart (San Antonio I.S.D.), Frank McElwrath (Southwest I.S.D.), June McSwain (Northeast I.S.D.), Victor Moreno, (San Antonio I.S.D.), Olive Paschal (Northeast I.S.D.), Marion Rowe (San Antonio I.S.D.), Kathleen Schock (Northeast I.S.D.), Joe Shelton (Northeast I.S.D.), Arthur Smith (Northside I.S.D.), Bryce Stone (Trinity University), Elvin Tyrone (Texas Education Agency), Sandra von Kanel (Cumberland I.S.D.), Harriett Welter (Alamo Heights I.S.D.), Nathalie White (Northeast I.S.D.), and to the many educators who attended the 1975 state convention of the Wisconsin Council for the Social Studies.

--A. Kownslar
June 1975

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TIPS FOR TEACHING ABOUT THE BICENTENNIAL IN THE SOCIAL STUDIES: FOUR LESSONS

by

Allan O. Kownslar
Trinity University, San Antonio, Texas

Literally hundreds of events will acknowledge our country's Bicentennial birthday. Most of them have been officially recognized and are eligible for federal assistance and subsidies by the American Revolution Bicentennial Administration, the agency responsible for coordinating the celebration. They range from local happenings to national observances, including the transformation of fireplugs to painted, miniature colonial soldiers in Columbus, Ohio, to an unmanned landing on Mars on July 4, 1976.

Few scheduled events, however, deal with specific examples and suggestions of how our nation's 200th anniversary might also be celebrated in the classroom. That is, therefore, the subject of this monograph.

This paper is intended to contain student-oriented materials and raise basic questions for consideration at both the elementary and the secondary level. While these materials by no means raise all the basic questions Americans have asked themselves during the past 200 years, they do illustrate some very critical ones which we have considered, and, it is hoped, will continue to consider. Each lesson begins with a contemporary, relevant example and then progresses to a historical problem parallel in nature.

Specifically, Lesson 1 concerns George Washington and the problem he encountered in obtaining military supplies, maintaining troop morale, leaving his wife during military campaigns, and differing with his Tory mother during the American Revolution. The central question for inquiry and values-clarification as it deals with Washington's wartime problems focuses on what kinds of sacrifices dedication to a cause imposes.

Lesson 2 contains representative examples of American humor, especially Black-American humor, and of how Americans in general have somehow

usually managed to make light of problems they have faced. The lesson also raises questions concerning who needs humor and what purposes it can serve in helping maintain the emotional stability and perpetuate growth of a people.

The third lesson deals with the idea of conquering frontiers, as illustrated by the life of Maria Mitchell, a noted 19th-century American astronomer. When examining the highlights of her life, revealed in selections from her diary, students can discuss whether her problems were typical of problems many women have had to face.

The last lesson in this monograph deals with the roles played by many Japanese-Americans while serving the Allied cause during World War II. The lesson raises a question which plagued Americans even before the birth of our nation: how can loyalty conflicts be resolved?

All four lessons follow approximately the same format, which includes:

1) Lesson plan
   a) Intended student audience
   b) Suggested time for class use of the materials
   c) Materials for classroom use
   d) Central question for inquiry and values clarification
   e) Major concept developed
   f) Major objectives of the lesson: cognitive domain
      --knowledge
      --skill development
   g) Major objectives of the lesson: affective domain
      --empathizing
      --social participation
      --values clarification
   h) Teaching suggestions
      -- lesson overview
      -- student assignments
      -- introducing the lesson
      -- predicted outcomes of introduction
      -- continuing the lesson
      -- concluding the lesson
      -- predicted outcomes
   i) Additional teaching suggestions
   j) References cited
   k) Additional references

2) Student materials

For some lessons, some of the student material is copyrighted. Teachers wishing to duplicate these materials in quantity for handing out to their classes should obtain permission to reprint from the publisher.

LESSON 1:

HOW DEDICATED SHOULD ONE BE TO A CAUSE?

GEORGE WASHINGTON AND THE AMERICAN REVOLUTION

Lesson Plan

Intended Student Audience: Advanced upper elementary and secondary levels

Suggested Time for Class Use of Materials: 50-150 minutes (1-3 class periods)

Materials for Classroom Use: Three reading assignments (beginning on page 11)

Central Question for Inquiry and Values Clarification: What kinds of sacrifices does dedication to a cause impose?

Major Concept Developed: Dedication

Major Objectives of the Lesson: Cognitive Domain

Upon completion of this lesson the students will:

Knowledge

a) *know* at least six different interpretations of the concept *dedication*.

b) *know* the major causes for the American Revolution.

c) *know* what were at least four problems George Washington faced when he served as commander in chief of the American Army during the period 1775-1779.

Skill Development

a) *read, recall,* and *compare* information about what caused the American Revolution and what major problems George Washington faced during the years 1775-1779.

b) *recognize the problem for inquiry:* What kinds of sacrifice does dedication to a cause impose?

c) *form hypotheses* in answer to the problem for inquiry.

d) *test the validity* of the hypotheses by examining information about George Washington's dedication to the American cause of 1776.

e) ~~*form a generalization* or more definite~~ conclusion about what kinds of sacrifices dedication to a cause imposes.

Major Objectives of the Lesson: Affective Domain

Upon completion of this lesson the students will:

Empathizing	*empathize* with those noted in the lesson who had problems in deciding how dedicated to be to a cause.
Social Participation	*be willing to participate* in group discussions while examining a relevant and historical topic.
Values Clarification	*be willing to attempt to analyze* objectively how to face the problems raised by dedication to a cause.

Teaching Suggestions

Lesson Overview. This lesson focuses on problems George Washington encountered in obtaining adequate military supplies, in maintaining troop morale, in leaving his wife during military campaigns, and in differing from his mother's opinion during the trying times of the American Revolution. The lesson also raises the question of how dedicated anyone should be to a cause.

Student Assignments. Student examination of this central question will involve use of three reading assignments, which are provided on pages 11 through 22.

Assignment 1 depicts an imaginary situation in which a student is faced with a conflict of loyalties in a student council race--whether to support a candidate her friends prefer or another candidate whose platform she more fully endorses.

Assignment 2 describes the background to and major causes for the American Revolution.

Assignment 3 illustrates some of the major problems George Washington encountered while serving as commander in chief of the armed forces during the early years of the American Revolution.

Introducing the Lesson. Before they examine any of the materials for this lesson, ask the students: What might be the meaning of the word *dedication*? What examples can they give which would help explain the meaning of the word? Record sample student responses on the chalkboard.

Then tell the class that another example of dedication will be seen in Assignment 1 and hand out a copy of the reading to each student. Emphasize that this assignment concerns an imaginary situation.

For this assignment, and for the two which follow, you may wish to have your students work in groups of fours or fives. Depending on the make-up of your class, you may also want to have each group contain representative proportions of what you regard as slow, average, and bright students and allow each group, once formed, to select a leader. When the groups have completed their examination of each assignment, each leader should be prepared to report group findings, especially with respect to each assignment's concluding questions. Emphasize that, while seeking answers to the questions that introduce and conclude each assignment, group members should feel free to express different opinions.

While discussing the concluding questions to Assignment 1 with the full class, have the students pay particular attention to questions 4, 5, and 6. When discussing answers to question 4, ask for specific examples of how the term *dedication* can be applied to Susan's actions. List these examples on the chalkboard. When discussing students' responses to questions 5 and 6, also note on the chalkboard any examples of what dedication to a cause may require of a person and how dedicated one should be to a cause--any cause. Keep a record of responses to questions 5 and 6 for later reference, when the students complete Assignments 2 and 3.

Predicted Outcomes of Assignment 1. Whatever their answers, the students will have *recognized a problem for inquiry* (What kinds of sacrifices does dedication to a cause impose?) and *offered some hypotheses* or tentative answers in response to the question.

Continuing the Lesson. Then tell the students that they will next examine how the term *dedication* might be applied to the American Revolution (Assignment 2) and particularly to the situation of George Washington during the early years of that conflict (Assignment 3).

When discussing student responses to the questions that conclude Assignment 2, compile a list on the chalkboard of all reasons given for American support of independence. Then ask if any one of those reasons might have been a cause for revolt. Does any one reason seem to justify revolt more than the others? What seems to cause rebellion? When is rebellion justifiable? How dedicated should the Americans have been to their cause for independence? Might any one (or all) of the reasons

given for independence have served to make the Americans especially dedicated to their cause? Do you think dedication to a cause should ever continue to the point of rebellion? Explain why or why not.

During a discussion of the questions concluding Assignment 3, ask what other problems Washington encountered while serving as commander in chief of the American armed forces. Did any of these situations involve a form of dedication? Would everyone illustrated in the examples in Assignment 3 or those noted in the concluding questions have attached the same meaning or have used the same situations to explain the meaning of dedication? In other words, might a person's particular situation affect how he or she might interpret the meaning of dedication?

To encourage additional student discussion, read or relate to the class the following information and have the students consider how and why each example might serve as a form of dedication.

> A variety of people of English, German, Scotch, Irish, African, and French ancestry fought for independence and took part in making our new nation. Some, including John Hancock, Paul Revere, and Betsy Ross, have become household words. But very few know about Sybil Ludington, a 16-year-old girl who actually rode longer than Revere the night of April 18, 1775, to spread the alarm about the British. When her husband was killed in action at the battle of Harlem Heights in September of 1776, Margaret Corbin filled his battle station until she herself became disabled by three grape shots before the post was overcome. Lydia Darragh endangered her own personal safety by serving as a spy for Washington when the British occupied Philadelphia during the winter of 1777-78. Deborah Sampson, a young woman from Plymouth, Massachusetts, disguised herself as a man, fought in several engagements, and was wounded in battle near Tarrytown, New York.
>
> Even before approval of the Declaration of Independence, some Blacks had died for the American cause. One was Crispus Attucks, a former slave, killed when British soldiers fired on a violent crowd of protesting colonists in Boston on March 5, 1770. Two others, Peter Salem and Salem Poor, took part in the defense of Bunker Hill in 1775. About 5,000 free and enslaved Blacks served under General George Washington's command in the Continental Army. One, called Black Sampson, was prominent in the battle at Brandywine, Pennsylvania, in 1777. Pompey, a Black spy, in 1779 obtained information which helped to bring about an American victory at Stony Point, New York. James Amistead, also a spy, discovered information about British troop movements which greatly helped the American cause at the close of the war. Deborah Gannett, a Black

woman, fought as a soldier and received a citation for gallantry. Captain Mark Starlin of the Virginia navy commanded the *Patriot*, an American war vessel. Some Black Americans served in all-Black military companies, such as the Bucks of America from Massachusetts. One Black regiment repeatedly held back the enemy during the battle of Rhode Island in 1778. Enslaved Blacks helped the Colonial forces care for soldiers and build fortifications. Both Alexander Hamilton and James Madison urged the enlistment of slaves into the army. In return, the slaves were to receive their freedom. Unfortunately, that freedom had to wait nearly a hundred years.

Help for the American cause also came from numerous other peoples and countries. Haym Salomon, a Polish immigrant, loaned and invested most of his fortune in the Colonial struggle--money never returned to him. Friedrich Wilhelm von Steuben, a German, served as one of Washington's drillmasters during the trying days at Valley Forge. France sent Marquis de Lafayette and Comte de Rochambeau. These two men and other French soldiers and sailors greatly aided the Americans. French residents accepted George Rogers Clark's seizure of the Ohio Valley area in 1778 from British control. Spain and Holland, like France, were eager to see an end to British control of the sea and loaned needed money to the American cause. Among the Irish, John Barry, a recent immigrant, was the first naval commander commissioned by the Continental Congress. Thomas Lynch, Jr., at 27 was the youngest signer of the Declaration of Independence. And James McHenry, also a recent immigrant from Ireland, served as George Washington's private secretary and lat[illegible] as Secretary of War.

Concluding the Lesson. Conclude the lesson by again asking the students how dedicated to a cause they now think someone should be and what dedication to a cause can require of a person. Did any of the students make any changes from their responses compiled after discussing the fictitious student council race in Assignment 1?

Then ask the class for a definition of the term *compromise*. Should any of the people noted in the assignments have compromised any of their beliefs? What might have happened if they had compromised anything? Should one be so dedicated to a cause as never to agree to compromise about any issue? Do you think Washington, for example, compromised anything by leaving his farm, wife, and mother to go off to war? Did any of the people noted in question 6 of Assignment 3 appear to compromise anything? What might you now conclude about how the term *dedication* can

be interpreted? What can you now conclude about how dedicated to a cause anyone should be? For example, what may be required in order to be dedicated to a cause in the face of opposition or divided loyalties?

Predicted Outcomes of Assignments 2 and 3. In completing this part of the lesson, the students will have *tested the validity of their earlier hypotheses* (by examining additional examples of individual dedication to a cause) and, finally, will have *arrived at a broader generalization* or more definite conclusion about the problems of dedication.

Additional Teaching Suggestions

If you use a lesson such as this one early in the school year, secondary students could apply the lesson's central question again to the following situations.

1) The Minutemen's determination as illustrated by their actions at Lexington and Concord, Massachusetts, on April 19, 1775.
2) Thomas Jefferson and the dilemma he faced about whether to protest the deletion of his antislavery provision from the original draft of the Declaration of Independence.
3) Thomas Corwin and his decision to condemn United States military actions during the Mexican War--a decision that probably cost him the Whig nomination for president of the United States in 1848.
4) Sam Houston's choice to support the Union in 1861--a choice that caused his political death in Texas politics.
5) Robert E. Lee's decision to support the Confederacy in 1861.

If the students later consider such examples, have them consider the following questions:

1) What problems did each of these individuals face?
2) How dedicated did they appear to be to a cause in which they strongly believed?
3) Should they have compromised?
4) What are other examples in American history of dedication to a cause? Are there examples available today?
5) What is a *characteristic*?
6) Is it possible that dedication to a cause is a major characteristic of many Americans?

Additional characteristics of American life you may wish to have your students consider, define, and search for historical examples of could include the following:

1) A belief in the principle of federation.
2) A belief in the consent of the governed.
3) A belief in cultural assimilation.
4) A belief in the First Amendment freedoms.
5) A belief in public education.
6) A belief in philanthrophy.
7) A belief in pragmatism.

Another suggestion is for your students to examine the March 10, 1975, issue of *U. S. News and World Report*. Pages 54-58 and 60 contain specific advice for celebrating our Bicentennial by 24 prominent individuals, including George Meaney, Roger Staubach, James Wyeth, Shirley Chisholm, Walter Cronkite, Jerry Apodaca, Julian Bond, and Morris Thompson. Each of your students could select one of the suggestions made by these individuals and elaborate on practical ways it might be implemented on the school or local level.

Additional References

For additional information about the life of George Washington, see three volumes by James Thomas Flexner, *The Forge of Experience, 1732-1775*, 1965; *George Washington and the American Revolution 1775-1783*, 1968; and *George Washington: Anguish and Farewell 1793-1799*, 1972, all published by Little, Brown and Company. Other recommended works about Washington would include Douglas Southball Freeman's *George Washington: A Bibliography*, seven volumes, 1948-1957, published by Scribner's, and John Marshall's much earlier but excellent five-volume *The Life of George Washington*, 1804-1807. A recent study of George Washington as a military strategist can be found in Dave R. Palmer's *The Way of the Fox*, Greenwood Press, 1975.

Among the more general references about the American Revolution, two paperbacks contain an extensive collection of primary source material. They are John Anthony Scott (ed.), *The Diary of the American Revolution 1775-1781*, Washington Square Press, 1967, and Richard Wheeler (ed.), *Voices of 1776*, Fawcett Publications, 1972. A comprehensive view of how the executive branch has evolved since the days of George Washington's first administration can be found in *The Presidency*, a special August 1964 issue by the American Heritage Publishing Company. Dumas Malone's *The Story of the Declaration of Independence*, Oxford University Press, 1954, is another well-illustrated volume that can be of benefit to students. Perhaps the best illustrated book on events that led to the Declaration of Independence is *The American Heritage Book of the Revolution*, American Heritage Publishing Company, 1958. Finally, each issue of the Smithsonian magazine since the early part of 1974 has carried "A Bicentennial Reminder of 200 Years Ago."

Student Materials

Assignment 1: Susan's Problem

The term *dedication* is usually applied when there is a commitment to a particular cause or course of action. As Americans, for example, we are dedicated to upholding the ideals expressed in our Declaration of Independence, federal Constitution, and Bill of Rights.

Another illustration of dedication can be seen in the following example. It is an imaginary situation that involves a student council election. As you read it, ask yourself:

1) What seemed to be the dilemma for Susan?
2) How do you think she should have resolved her dilemma?

* * * * *

Susan is a student in a fairly large high school. She is an average student but creative and excels in her art classes. Student elections are coming up and Susan's friends have decided that they want Jane, a member of their group, to be a student senator. They feel that by pooling their talents they can produce a very effective election campaign, and they want Susan to work on the posters. Jane is a popular and outgoing girl who has a lot of influence with her friends. She has talked them into supporting her because she thinks it would be "fun" to be a senator (meaning she would enjoy the prestige) and because it would look good on her record for college applications. However, she knows very little about the issues involved in the election and really has no new ideas to contribute to the student senate. If she gets elected, it will be on the strength of her personality and election campaign.

Susan knows Jane's opponent, Linda, although not as well as she know Jane. Linda is quiet, studious, and not as well known as Jane. She is not disliked, but she is not really noticed. She and Susan have worked on a few projects together and have talked about Linda's running for student senator. Susan is impressed with Linda's ideas and knows that they would benefit the school.

Susan also thinks that if Jane is elected, little if anything will be accomplished for the school. Susan believes very strongly in what

Linda advocates in her campaign platform. She also knows that Linda is a hard worker and dedicates herself to whatever she undertakes.

Susan decides to help Linda with her campaign instead of doing what her group wants. The result is that she somewhat alienates her friends, especially Jane.*

* * * * *

Questions

1) In this imaginary situation, who were Susan, Jane, and Linda?
2) What seemed to be Susan's problem?
3) What did Susan decide to do about her problem?
4) How can the term *dedication* be applied to Susan's actions? Explain your answer.
5) How does one decide to be dedicated to a cause?
6) How dedicated do you think someone should be to a cause--any cause? What kinds of sacrifices does dedication to a cause require?

*Example suggested by Patricia McCurdy of Trinity University.

Assignment 2: The American Revolution of 1776

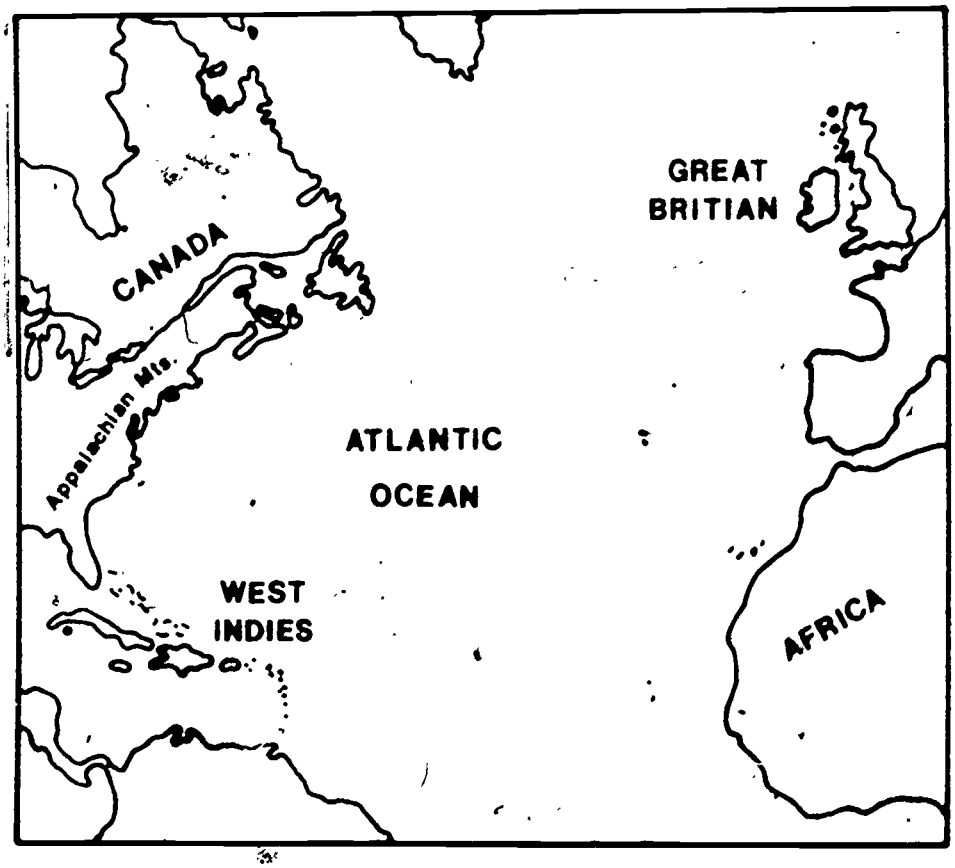
You have defined the term *dedication* and used it to describe an imaginary situation. Keep that definition in mind as you now examine the major causes for the American Revolution of 1776.

As you examine those causes, consider:

1) Why did the Americans openly rebel against the British in 1776?
2) Do you think they were justified in their actions?

* * * * *

The story of our American Revolution is a familiar one. It began in earnest with the conclusion of the French and Indian War (1754-1763). Soon after that conflict, the British governing body, called Parliament, passed a law that severely limited movement of colonists in the area west of the Appalachian Mountains, reserving that area for Indians. This Proclamation of 1763 angered many colonists who wished to move farther west in search of new lands.



English colonists also resented many other acts of Parliament designed primarily either to boost colonial trade with the mother country or to have the colonists pay a larger share of the debt England incurred with the French and Indian War. One law said that the colonists could trade only with British islands in the West Indies. Many New England merchants depended on trade with the French-, Spanish-, and Dutch-controlled islands in the West Indies for their income. With the Molasses Act of 1733 Parliament had imposed a tax on goods shipped to or produced from non-English islands for the purpose of aiding sugar producers in the English colonies. Another law, the Sugar Act of 1764, substituted new and more reasonable rates for the unenforceable duties imposed by the Molasses Act. Persons caught evading payment of any of these taxes were imprisoned and, to avoid a trial by jury in the colonies, were tried without a jury in the English admiralty courts. Additional problems occurred with the passage of the Quebec Act, which enlarged Canada by adding lands already claimed by Massachusetts, Connecticut, and Virginia.

Perhaps most troublesome to the colonists was the Stamp Act of 1765. It placed a tax on newspapers, deeds, contracts, and other legal documents. The purpose of the Stamp Act was to have the colonists pay a part of the cost of protecting the western frontier from attacks by Indians, who resented losing their tribal lands to the ever-encroaching English colonists. To provide for that protection, Britain planned to station about 10,000 troops in America. The colonials were expected to pay one-third of the cost. Part of that would come from duties imposed under the Sugar Act. The remainder would be from taxes derived from the Stamp Act.

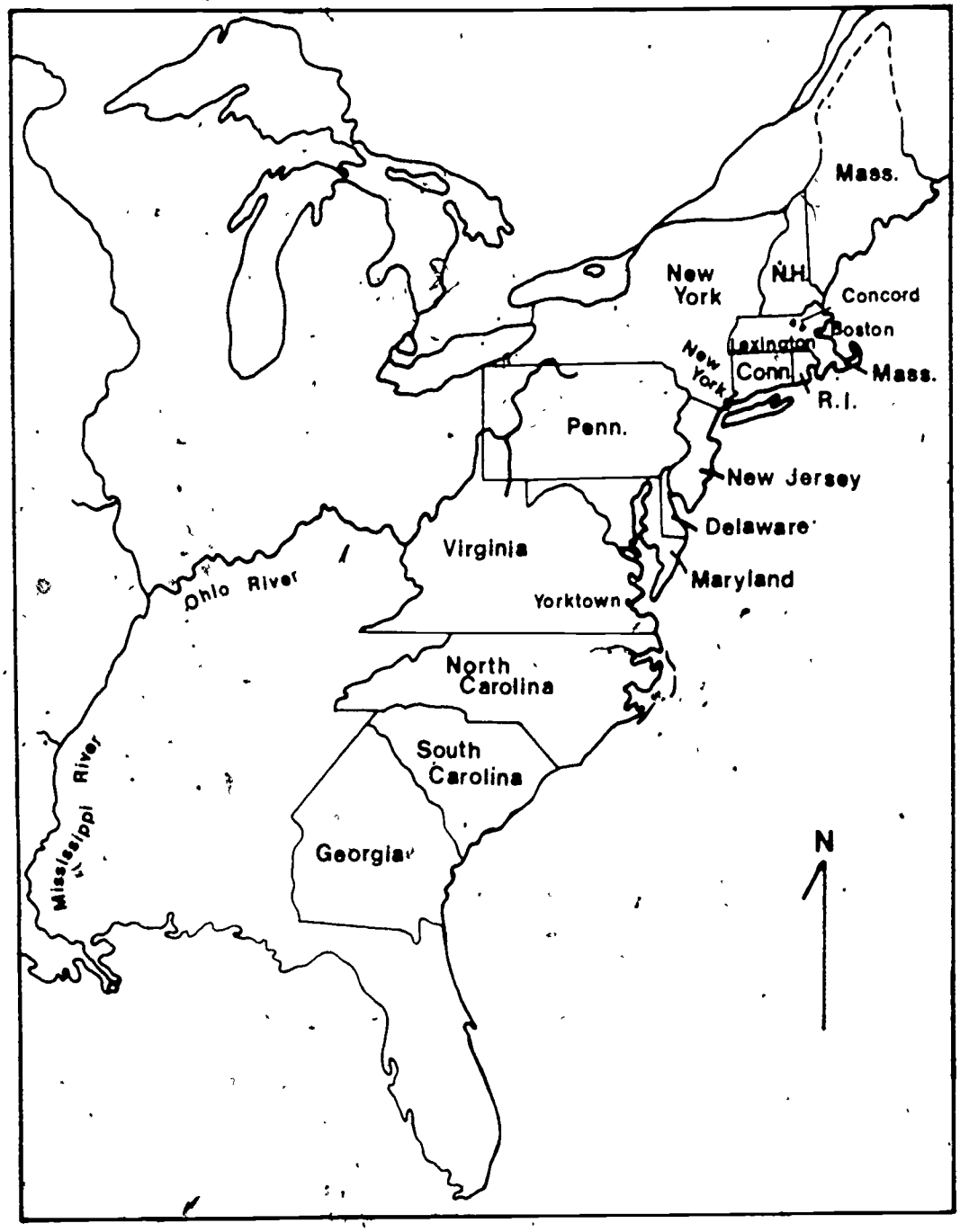
In contrast to other colonial acts passed by Parliament, the Stamp Act was the first internal form of taxation imposed on the colonists. And, according to British tradition, all internal forms of taxation could not be approved without the expressed consent of representatives of those it affected. The act especially enraged many colonists, who soon began to voice concern about lack of adequate representation in the British Parliament. Many argued effectively that there should be no taxation of any kind without representation--and England did not allow any colonial representatives to sit in Parliament. The crisis was resolved temporarily when England repealed the Stamp Act but stated that the King and Parlia-

ment had the power in the future to legislate whatever they desired for the colonies. But the harm had been done and many colonists thereafter continued to protest against passage and enforcement of most acts designed to regulate further the life of the colonies. Independence was beginning to become an acceptable and normal way of thinking for the colonists.

Many colonists were already used to much independence of action. They governed themselves at the local, and often at the colony, level. New Englanders, for example, elected their own local officials at town meetings. In Connecticut and Rhode Island the colonists elected their own governors. In the Middle Colonies, they selected their local and county officials. In Virginia the colonists had early acquired the right to choose delegates to their House of Burgesses, the colony's lawmaking body. Patrick Henry, a leader in the American revolutionary movement and an outspoken critic of the Stamp Act, was a member of that body. Any legislation passed by Parliament and intended to apply to the colonists made it difficult for them to accept what they regarded as restrictions on their freedom.

In addition to growing resistance to British rule, the geographic location of the thirteen colonies affected the situation. In the 17th and 18th centuries it was very difficult for Great Britain to maintain strict control over colonies thousands of miles away. As a result, few of Parliament's laws restricting colonial trade were vigorously enforced. This laxity of enforcement accustomed the colonists to minding their own affairs.

Finally, many colonists rebelled when they felt they were no longer allowed the full privileges of British citizenship and political representation. In April 1775, open hostilities broke out between some American colonists and British troops at Lexington and Concord in Massachusetts as a consequence of the presence of British troops sent to occupy Boston and enforce the laws. Shortly thereafter, delegates to the Second Continental Congress elected George Washington commander in chief of the rebellious American forces. Events then moved so quickly that a little over a year later, on July 4, 1776, the Continental Congress approved our Declaration of Independence--a document mainly



the work of a young man named Thomas Jefferson.

After a six-year struggle, which climaxed with the defeat of British forces at Yorktown, Virginia, in 1781, the Americans, with help from France and Spain, succeeded in their revolt against King George III and

Great Britain. By the terms of a peace treaty with England two years later, the new American nation had extended its westward boundaries to the Mississippi River. Thanks to the efforts of individuals such as George Washington, our first president, and Alexander Hamilton, Thomas Jefferson, Benjamin Franklin, John Adams, John Jay, and James Madison, the United States managed to unite as a nation and began to emerge as a power on the North American continent.

* * * * *

Questions

1) Give at least five reasons why colonists in the Thirteen Colonies finally declared their independence from Great Britain on July 4, 1776.

2) Do you think the colonists were justified in their rebellion? Explain the reasons for your answer.

3) When do you think rebellion is justifiable?

4) How dedicated do you think the colonists should have been to their cause for independence? Explain.

Assignment 3: George Washington and the American Revolution

George Washington had the difficult task of commanding American forces during the trying times of 1775-1781. The scope of problems he faced as well as information about his earlier life can be seen in the following account.

As you read it, ask yourself:

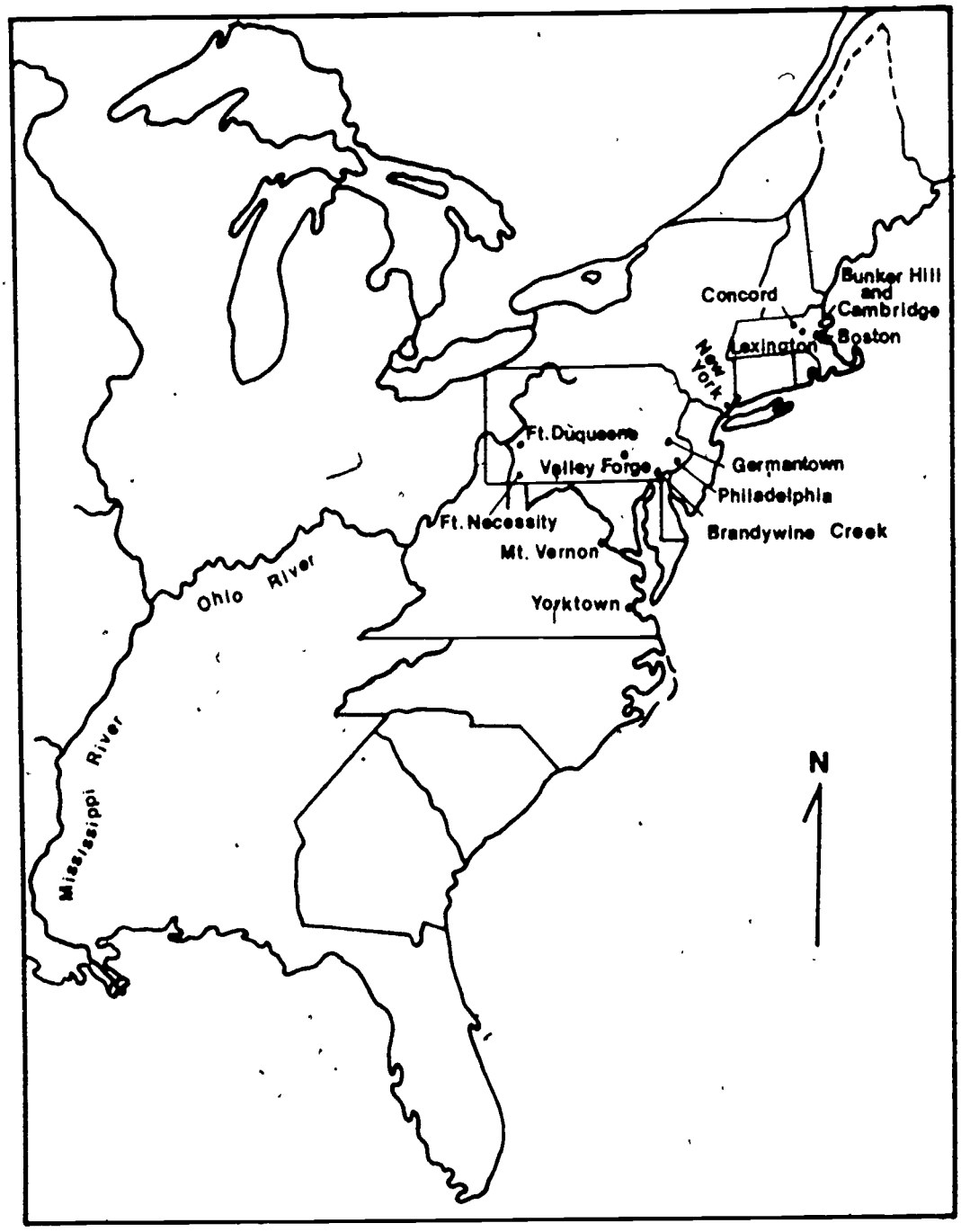
1) What specific problems did Washington encounter?
2) Would a person encountering such problems have to be dedicated to a cause in order to remain and seek a solution to them?

* * * * *

Early in life George Washington became involved in a variety of military campaigns. In 1753, when only 21 years of age, he was sent by the governor of Virginia to tell the French to withdraw from the area around the fork of the Ohio River claimed by Virginia. When the French refused to leave, the tall and athletic Washington again went to the Ohio country, in the spring of the next year. At that time he held the rank of lieutenant colonel in the Virginia militia. About 150 men were under his command. He soon encountered and fought the French troops about 40 miles from Fort Duquesne (pronounced du-cane'), at the site of present-day Pittsburgh, Pennsylvania. Washington retreated to Fort Necessity, where the French surrounded him and his men. After his surrender, the French allowed them to return to Virginia.

A year later, in 1755, Washington was with the disastrous expedition of Britain's General Edward Braddock. The expedition itself, a part of the French and Indian War, was overwhelmed at the fork of the Ohio by the French and their Indian allies. Washington, who managed to escape, shortly thereafter became commander in chief of all the Virginia militia. Shortly thereafter he was assigned tht task of protecting Virginia's frontier from French and Indian attacks.

The next major phase in Washington's career occurred at the beginning of the American Revolution, when he served as a delegate to the First and Second Continental Congresses. It was the delegates to the Second Congress who selected him to become commander in chief of the American armed forces after the battles at Lexington, Concord, and Bunker Hill in 1775. Powerfully built, dignified, blue-eyed, and then 43 years of age, Washington



was seen by many to radiate courage, patience, self-discipline, and a sense of justice. He was not regarded as a brilliant military leader, like Alexander the Great, Caesar, or Napoleon, but he could suffer with the best and possessed great endurance and patience. Washington took

command of the American forces at Cambridge, Massachusetts, and by July of 1775, forced the British to withdraw their hold on Boston.

His next military moves met with disaster. The British drove his army out of New York in 1777. He and his men retreated to the Philadelphia area, where the British again defeated his forces at Brandywine Creek and at Germantown. The American Army then retreated to winter quarters at a place called Valley Forge, located about 20 miles from Philadelphia.

At Valley Forge, one historian has written, "his frost-bitten and hungry men were short of about everything except misery." Albigence Waldo, a surgeon from Connecticut, was with Washington and his troops at Valley Forge. While there, he wrote the following entry in his diary.

December 21, 1777

> Preparations made for building huts. Provisions scarce. One soldier went home. Heartily wish myself at home--my skin and eyes are almost spoiled with continual smoke. A general cry through the camp this evening among the soldiers--"No meat!--No meat!" The distant vales echoed back the melancholy sound--"No meat!--No meat!"*

Another account written much later after the events at Valley Forge recalled the following.

> The arms at Valley Forge were in a horrible condition, covered with rust, half of them without bayonets, many from which a single shot could not be fired. The small bags for ammunition were quite as bad as the arms. A great many of the men had tin boxes, others had cow-horns; and muskets, carbines, and rifles were to be seen in the same company.
>
> The description of the dress is most easily given. The men were literally naked, some of them in the most terrible condition. The officers who had coats, had them of every color and make. I saw officers, at a grand parade of Valley Forge, mounting guard in a sort of dressing-gown, made of an old blanket.**

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*Adapted from Charles Bushnell Hart, ed., *American History Told by Contemporaries*, Vol. II, New York, Macmillan, 1898, p. 570.

**Adapted from Friedrich Kapp, *The Life of Frederick William Von Steuben*, New York, Mason Brothers, 1859, pp. 117-118.

In addition to a lack of basic provisions in arms, food, and clothing for his troops, during the early years of the revolution Washington also frequently had to request of Congress adequate pay for the army. Often the troops were not paid for many months. This caused some to return home where their crops had lain unattended and families had suffered during their absence.

Occasionally some troops even mutinied. In one instance, volunteer soldiers in a Pennsylvania regiment, upon learning that a bonus would be paid to draftees wishing to re-enlist, mutinied in protest of the fact that they had yet to be paid for their services as volunteers. So irritated were the battle-weary veterans that they seized arms and artillery, wounded several officers, and marched to present their demands to Congress. Officials of Pennsylvania met with the soldiers and finally made concessions that ended the mutiny.

Ironically, when the British learned of the Pennsylvania mutiny, they sent spies to the mutinous soldiers. The spies were to attempt to persuade the Americans to join the British army. Pennsylvania soldiers discovered the spies and immediately hanged them. With occasional exceptions, such as the case of Benedict Arnold, few American soldiers deserted to the British side. For the vast majority who did not desert, those were times, as observed so correctly by Thomas Paine, that tried men's souls.

Fortunately, with the final defeat of British forces at Yorktown, Virginia, in 1781, many of these problems had been alleviated. But during the years 1776-1779 they remained persistent headaches for Washington and his staff.

* * * * *

Questions

1) During the American Revolution, what were some of the problems Washington faced in regard to the morale of his soldiers?

2) During the Revolution, Washington had been forced to be away from his wife, Martha. There is evidence that shows she did not want him to go off to war. The same could be said about other wives whose husbands fought in the Revolution, even though they supported the American cause for independence. Do you think George Washington showed a form of dedication in leaving his wife for

war? Did Washington's troops show the same kind of dedication? Explain the reasons for your answer.

3) There is some evidence to indicate that George Washington's mother, Mary, did not whole-heartedly endorse American independence. One historian even believes she may have been a Tory, that is, one who is loyal to Britain. Mary Washington also belittled George's accomplishments and on numerous occasions was outraged that George did not stay home from the war and tend to her needs. He more than provided for her financially, but was absent much of the time during the Revolution. Do you think Washington showed a form of dedication by being away from his mother most of the time during the Revolution? Explain.

4) During the American Revolution, Washington served without pay. Do you think that showed a form of dedication? Explain.

5) During the war, Washington severely scolded one of the servants at his Mount Vernon plantation. The servant, under duress, had given the British some supplies. Washington would have preferred that the British burn down his home. Do you think this action showed a form of dedication? Explain.

6) How do you think the following people would have defined and used examples to show the meaning of the term *dedication*?

   a) George Washington
   b) Martha Washington and the wives and relatives of other soldiers in the Revolution
   c) Mary Washington
   d) Washington's troops
   e) American Tories, or Loyalists, during the Revolution
   f) King George III during the Revolution
   g) Susan in the opening lesson
   h) Jane in the opening lesson
   i) Linda in the opening lesson

7) Is it possible that each of the people noted in question 6 could all have similar yet somewhat different meanings and examples for *dedication*?

8) How would you now define and use examples to show the meaning of the term *dedication*?

9) How dedicated do you now think someone should be to a cause?

LESSON 2:

WHO NEEDS HUMOR?

EARLY BLACK-AMERICAN STORIES AND TALES

Lesson Plan

Intended Student Audience: Upper elementary and secondary levels

Suggested Time for Classroom Use: 50-100 minutes (1-2 class periods)

Materials for Classroom Use: One questionnaire, one reading, and six recordings (to be taped using scripts beginning on page 36)

Central Question for Inquiry and Values Clarification: Who needs humor?

Major Concept Developed: Humor

Major Objectives of the Lesson: Cognitive Domain

Upon completion of this lesson the students will:

Knowledge	a) *know* at least three different interpretations of the concept *humor*.
	b) *know* the definition of *oral tradition*.
	c) *know* at least two reasons why Black-Americans developed their own form of humor.
Skill Development	a) *listen, recall,* and *compare* information from six tales popular among Black-Americans prior to 1880.
	b) *recognize a problem for inquiry:* Who needs humor?
	c) *form hypotheses* about who needs humor.
	d) *test the validity* of the hypotheses by listening to six Black-American tales.
	e) *form a generalization* or more definite conclusion about who needs humor.

Major Objectives of the Lesson: Affective Domain

Upon completion of this lesson the students will:

Empathizing	*empathize* with the problems of Black-Americans cans illustrated as a vital part of their stories and tales.
Social Participation	*be willing to participate* in a class discussion about who needs humor.
Values Clarification	*be willing to decide* how humor influences and is a part of what the students value.

Teaching Suggestions

Lesson Overview. Student materials for use in this lesson focus on significant kinds of historical evidence about Black-American life at least a century ago. This evidence is available to students in the form of tales, stories, and folk-lore. Materials especially deal with selected examples of Black-American humor and how Americans in general have somehow usually managed to make light of problems they have faced.

Student Assignments. Student examination of the central questions--who needs humor?--will involve two assignments.

Assignment 1 contains a definition of the concept *humor* and includes questions asking the students to consider why anyone might ever need to see the humor in a given situation.

Assignment 2 includes a description of the general situation of slaves in the United States just prior to the Civil War and contains typical examples of the more humorous aspects of Black-American folklore. These examples appear in the six recording scripts suggested for classroom use.

Background.

During the Second World War, a Mississippi dowager, product of an old Southern family still living in the ante-bellum age, decided to invite three soldiers at the nearby training camp to celebrate Thanksgiving at her colonial mansion.

She telephoned the camp and was referred to the lieutenant in charge of personnel.

"Lieutenant," she crooned, "send me three nice, lonely boys. It doesn't make any difference whether they are Northerners or Southerners, just as long as they aren't Jewish. No Jews, if you please!"

"Thank you, Ma'am," said the lieutenant. "You are a generous woman, and on behalf of the Army, I want to thank you."

On Thanksgiving Day, a knock sounded on the door and when the lady went to admit the boys, there on the threshold stood three of the blackest Negro youths she had ever seen.

"B-b-but....there m-must be some m-mistake," she gasped, completely flustered!

"Oh, no, Ma'am," one of the young men assured her. "Lieutenant Goldstein *never* makes mistakes!" (Spalding 1969, p. 201)

This story, a favorite in the annals of American Jewish humor, aptly serves to illustrate a point made by J. Mason Brewer, this country's leading authority on Black folklore. According to Brewer the very idea of

humor is "designed primarily to create laughter and provide amusement... to kid, to tease, to make fun of, to laugh at, to gibe, to hackle, to taunt, to jeer at and to mock." (Spalding 1972, p. xi) Recorded humor extends at least as far back in time as Aesop's tales some 2600 years ago and may also be found in many classic works such as Geoffrey Chaucer's *Pardoner's Tale*, William Shakespeare's works, and Jonathan Swift's *Gulliver's Travels*. In the United States we have long been exposed to the works of humor--for example, Washington Irving's *The Legend of Sleepy Hollow* and writings of Benjamin Franklin, Abraham Lincoln, Mark Twain, James Russell Lowell, O. Henry, and Joel Chandler Harris (Uncle Remus of the Brer Rabbit tales). More recently we have seen humor from Will Rogers, Fred Allen, George Burns, Bob Hope, Jack Benny, Godfrey Cambridge, and Phyllis Diller and from television programs such as "All in the Family," "Sanford and Son," "The Jeffersons," and "Chico and the Man."

Among all these forms of humor, possibly the most entertaining produced by any ethnic or racial group in the United States is that of the Blacks. The institution of slavery greatly aided the development of Black humor by providing an environment that lent itself to the invention of humorous tales and stories. Like so many ethnic or racial groups to come to America, Blacks created humor to show a feeling of power in the midst of misery, to amuse, and to boost morale. According to Brewer, the "comparative well-being of the slave, if not his or her very survival, often depended upon his or her ability to think quickly--and in his or her own interests....But glibness of tongue merely to escape punishment could not long satisfy the yearnings of the hapless blacks, and they found themselves using their wits, not alone to maintain the status quo, but to turn unfavorable situations into their material advantage." (Spalding 1972, p. 73)

Indeed, the problems black slaves and, after 1865, free Blacks often encountered in the form of discrimination might best be summed up in what Brewer labeled "Black History in Two Paragraphs."

> A New Yorker, born and raised in Harlem, went to visit his relatives in a small Mississippi town. But as soon as he arrived, he noticed the complete absence of any other black people. He turned to a white man standing nearby. "Where do all the colored folks hang out in this town?"

> The stranger pointed to a big oak tree in front of the court house. "See that limb...?" (Spalding 1972, p. 67)

Black humor is especially significant as a form of historical evidence since any use of available evidence about Black-American slave life and the story of their lives between the period 1865-1900 presents a problem to the historian. Few enslaved Black-Americans, who before 1860 comprised most of the black population of the United States, were allowed to read or to write--thus greatly restricting available historical evidence about them. What evidence we do have available is usually limited to written accounts provided by whites who were often slave-owners. Early recollections and tales passed on orally by the enslaved Black-Americans thus became some of the few original sources we have about or by them. Just how important those recollections and tales are is the focal point of this lesson.

You may wish to use this particular lesson especially with classes of slow learners or with students experiencing problems in reading (the two not necessarily being the same type of student). It would allow these students the opportunity to obtain a sense of accomplishment by being able successfully to listen and react to the six American tales, whereas reading such tales might prove too difficult if not impossible for most slow learners and nonreaders.

Introducing the Lesson. Begin the lesson by providing each student with a copy of Assignment 1 and have the class read and consider the questions that appear on it. When discussing these questions, ask the students for examples of humor. How, for example, might it differ from sorrow? Especially focus attention on who needs humor and write student responses on the chalkboard. Keep a record of those responses for later reference when the students complete Assignment 2.

Predicted Outcomes of Assignment 1. Whatever their answers, the students *will have recognized a problem for inquiry* (Who needs humor?) and *offered some hypotheses* or tentative answers in response to the question.

Continuing the Lesson. Then tell the students that they will next consider how the term *humor* might be applied to selected examples of Black-American folklore. Provide each student with a copy of the Introduction to Assignment 2. The Introduction serves as background material to the

six recordings that follow.

After the students have read the Introduction, ask for definitions of *prejudice, discrimination,* and *oral tradition.* What is significant about a people's oral tradition? What was the situation for most Black-Americans prior to passage of the Thirteenth, Fourteenth and Fifteenth Amendments? What were some things the system of Black Codes forbad slaves to do? How did the development of plantations affect many Blacks? Where did most Black-Americans live before 1860?

When discussing students' responses to these questions, you may need to tell the class that prior to 1860 some Black-Americans were free people. Before 1860, for example, their numbers included Lemuel Haynes, pastor of all-white church congregations in New England and New York; John Derham, a New Orleans physician who was an expert on medicine; Jean Baptiste Point du Sable, a fur trapper whose trading post later grew into present-day Chicago; Jupiter Hammon, a writer from New York; Benjamin Banneker, a mathematical genius; Phyllis Wheatley, a New England poet; Peter Salem and Salem Poor, who distinguished themselves while fighting in the American Revolution; Paul Cuffe, James Forter, and John Jones who were successful merchants and manufacturers; Norbert Rillieux, who invented a process that revolutionized the refining of sugar; Lewis Temple, who invented a harpoon that became everyday equipment for the whaling industry; Elizabeth Taylor Greenfield, a famous concert singer; and Patrick Reason, a well-known painter and engraver. Stress the fact that most Black-Americans, however, lived as slaves until finally freed during the 1860s.

Then refer the students to the questions that conclude the Introduction. These serve to focus the students' attention on the recordings that follow.

Playing the Recordings. For classroom use of the six Black folktales, you may wish to have one or more student volunteers or someone appropriate tape record each story beforehand. (If you decide to duplicate the scripts and hand them out to the class, you will need to obtain reprint permission from the publisher.)

During a discussion of Recording 1, "Such Outrageous Prices," tell the class that, in J. Mason Brewer's words, the

> relationship between folklore and orthodox history is evidenced in this tale. Telemarque--also known as Denmark Vesey--bought his freedom by winning a $1,500 lottery. He paid $600 for his own liberty but was refused permission to purchase his children. Telemarque (1767-1822) became a Methodist minister, planned an insurrection to seize the city of Charleston and free his people. After two years of organizing the revolt, and one postponement, zero hour was fixed for June 16, 1822. Hundreds of slaves, free blacks and a few whites were armed and ready when, at the last moment, a renegade Negro revealed the plan to the white authorities. A bloodbath followed in which four whites were imprisoned, thirty blacks hanged, and on July 2, 1822, Telemarque died on the gallows. Thus did a lottery ticket bring freedom, hope, fame and death to an obscure slave. (Spalding 1972, p. 39)

Before the students listen to Recording 2, "Slave Owner's Justice," tell the class that *mission* was used by slaves to signify documents known as *letters of manumission*, which certified that a slave had been released from bondage and thereafter legally became a free man or woman. You may also wish to tell your students that Abraham Lincoln's Emancipation Proclamation of 1863 was applicable only to those slaves living within areas of the Confederacy then in revolt against the Union.

When discussing Recording 4, "Hoss Sense and Boss Sense," tell the class that Brewer also has noted that the

> role of the black man in the opening of the Midwest, Southwest and Far West has been largely ignored in the nation's popular novels, textbooks, motion pictures and television.... According to *Man, Beast, Dust*, Clifford Westermeier's authoritative history of rodeo, Negro Bulldogger Bill Pickett founded the sport of bulldogging when, failing to drive a steer into the corral, he jumped from his horse, twisted the steer's head, clamped his teeth on the animal's lower lip like a bulldog and held on until the animal fell to the ground. Pickett's fame spread and he was hired to appear in rodeos throughout the west. In 1910 bulldogging became a popular rodeo feature. (Spalding 1972, p. 58)

Recording 3, "A Laugh That Meant Freedom"; Recording 5, "Uncle Jasper and the Watermelon Bet"; and Recording 6, "Swapping Dreams," serve to illustrate subtle humor as a method by which slaves could retaliate against their owners. "Swapping Dreams" also expresses a belief held by most slaves that any form of life after physical death had to be better than slavery.

Concluding the Lesson. After your class has discussed the four

questions that conclude the Introduction to Assignment 2, ask the students: Do you think a sense of humor might be a basic characteristic of American life? Do you think humor can be a form of protest? Might protest also be a basic characteristic of American life? How would you now define and use an example (or examples) to show the meaning of the term *humor*? Who do you now think needs humor? What might life be without it? Did any of you make any changes from responses you formed after discussing the questions in Assingment 1?

Predicted Outcomes of Assignment 2. In completing this part of the lesson, the students will have *tested the validity of their earlier hypotheses* (by examining selected examples of Black-American humor) and, finally, *will have arrived at a generalization* or more definite conclusion about who needs humor.

Additional Teaching Suggestions

This lesson might also be used in a course on American history for either the elementary or secondary levels (when students begin an examination of slave life), world history (when introducing topics about early West Africa), Black-American studies, or African studies. The recorded folktales can also be used in any course where students will deal with oral traditions as a form of historical evidence--whether those traditions, for example, be about Robin Hood, Hwui Shan of China, Leif Ericson, or Hiawatha.

This lesson could also be used to illustrate other examples of a sense of humor as a basic characteristic of American life. Students in an American history course, for example, could locate those periods in our past when humor provided a healthy mental outlet for problems we faced. Some of those periods with their corresponding humorists of prominence would include:

Period	Humorist
The Colonial Era and the American Revolution	Benjamin Franklin
Early Nationalism	Washington Irving
Westward Expansion	Mark Twain
Slavery	Joel Chandler Harris

The Civil War	Abraham Lincoln
America Enters the Twentieth Century	O. Henry
The Great Depression	Will Rogers

Other examples of topics appropriate for both the study of humor and oral traditions appear in the following suggested references.

References Cited

Spalding, Henry D., ed. *Encyclopedia of Jewish Humor: From Biblical Times to the Modern Age*. Middle Village, New York: Jonathan David Publishers, 1969.

Spalding, Henry D., ed. *Encyclopedia of Black Folklore and Humor*. Middle Village, New York: Jonathan David Publishers, 1972.

Additional References

For more information about Black-American folktales see John Mason Brewer, *American Negro Folklore*, Quadrangle Books, 1968. Additional references on Black-American folklore can also be located in Charles Haywood, *A Bibliography of North American Folklore and Folksong*, Greenberg, 1951. Two sources about the Black West African and Black-American, past and present, which most grade 5-8 students could read and comprehend are R. Ethel Dennis, *The Black People of America: Illustrated History*, Webster-McGraw-Hill, 1970, and Julius Lester, *Black Folktales*, Richard W. Baron, 1969. A lengthy discussion of the sociology of slavery in the United States can be found in George P. Rawick, *The American Slave: A Composite Autobiography*, Greenwood, 1972. A standard reference to a history of Black-Americans is John Hope Franklin, *From Slavery to Freedom*, Knopf, 1967. The standard source on Black-American life during the period immediately following the Civil War is C. Vann Woodward's *The Strange Career of Jim Crow*, 2d rev. ed., Oxford University Press, 1966 (paperback). For locating additional contributions made by Blacks in United States history see Edgar A. Toppin, *A Biographical History of Blacks in American Since 1528*, McKay, 1971 (paperback).

If you are interested in the more complicated West African oral traditions and how scholars have attempted to deal with their validity, see: Jan Vansina's *Oral Tradition: A Study in Historical Methodology*, 1965, especially pages 142-186, which deal with the various types of African oral traditions; and pages 187-204, which focus on guidelines for gathering such tales; Rene Guillot's *African Folk Tales*, Franklin Watts, 1964; Maria Kosova and Vladislav Stanovsky. *African Tales of Magic and Mystery*, Paul Hamlyn, 1970; and Geoffrey Parrinder, *African Mythology*, Paul Hamlyn, 1967. For three highly readable paperback surveys of Black Africa, past and present, see: Paul Bohannan, *Africa and Africans*, National History Press, 1964; Basil Davidson, *The Lost Cities of Africa*, Little, Brown and Company, 1959; and Colin M. Turnbull, *The Lonely African*, Doubleday, 1962.

For suggestions on teaching Black African history by utilizing sources of information which include songs, pictorial evidence, maps, memoirs, fiction, and poetry see "Africa in the Curriculum," *Social Education*, February, 1971; Barry K. Beyer, *Africa South of the Sahara: A Strategy for Teaching*, Merrill, 1971. On the subject of teaching American Negro History, see James A. Banks, "Teaching Black History with a Focus on Decision Making," *Social Education*, November, 1971, pp. 740-745, 820-821.

Other specific aspects of sources for American humor and folklore would include the numerous publications by Benjamin Albert Botkin. Especially see his *Lay My Burden Down: A Folk History of Slavery*, University of Chicago Press, 1945; *New York City Folklore*, Random House, 1956; *Sidewalks of America*, Bobbs-Merrill, 1954; *A Treasury of American Folklore*, Crown, 1944; *A Treasury of Mississippi River Folklore*, Crown, 1955; *A Treasury of New England Folklore*, Crown, 1947; *A Treasury of Southern Folklore*, Crown, 1949; and *A Treasury of Western Folklore*, Crown, 1951. For folklore about other ethnic or racial groups in America, see Americo Paredes (ed.), *Folklore of Mexico*, University of Chicago Press, 1970 (paperback); Gerhard H. Weiss, *Folktale and Folklore--Useful Cultural Tools for Teachers of German*, Modern Language Association, 1969; Cottie Burland (ed.), *North American Indian Mythology*, Crowell, 1968; and Stith Thompson (ed.), *Tales of North American Indians*, Indiana University Press, 1966.

Selected examples of American wits would include Donald Day's *The Autobiography of Will Rogers*, Avon Books, 1975 (paperback); Richard W. Ketchum's *Will Rogers: The Man and His Times*, American Heritage and McGraw-Hill, 1973; Keith W. Jennison (ed.), *The Humorous Mr. Lincoln*, Bonanza Books, 1965; *The Selected Verse of Ogden Nash*, Random House, 1945; and James Thurber, *Lanterns and Lances*, Harper, 1961.

Among the more general references to American humor, contemporary examples would include use of syndicated newspaper columnists such as Art Buchwald and Erma Bombeck. More historical would be such sources as Rober N. Linscott's *The Best American Humorous Short Stories*, Random House, 1945, which includes selections by Mark Twain, Joel Chandler Harris, Bret Harte, O. Henry, Booth Tarkington, Ring Lardner, Sinclair Lewis, Dorothy Parker, Damon Runyon, Robert Benchley, and James Thurber; Mark Twain's *Library of Humor*, Bonanza Books, 1969, a reprint from an 1888 edition, includes writings by Oliver Wendell Holmes, Twain, W.D. Howells, R.J. Burdette, Josh Billings, and James Russell Lowell; Leon A. Harris' *The Fine Art of Political Wit*, Bell Publishing Company, 1974, includes humorous selections by Benjamin Franklin, Abraham Lincoln, Franklin D. Roosevelt, Adlai Stevenson, and John F. Kennedy. Your more morbid students might also enjoy *Comic Epitaphs from the Very Best Old Graveyards*, Peter Pauper Press, 1957.

You might also wish to consult the following sources, which also depict the complexity of American humor: Bryan Barker's *Humor Hints for School Publications*, Columbia Scholastic Press Association, Columbia University, 1965, which shows 24 different types of humorous devices; Norman M. Prentice's and Robert F. Fatham's *Joking Riddles*, American Psychological Association, September 1972, a study of the comprehension

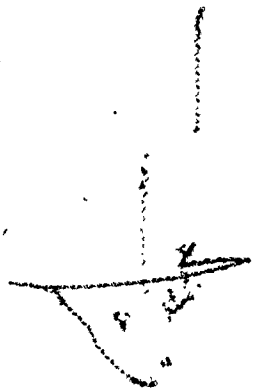
of riddles by first-, third-, and fifth-grade students; Kenneth Donelson's *Humor and Satire in the English Classroom*, Arizona English Teachers Association, October 1973, a series of 25 essays on various uses of humor and satire in the classroom; and Gerald Mast's *The Comic Mind: Comedy in the Movies*, Bobbs-Merrill, 1973, a history of comic films and the nature of such films as part of American humor.

Student Materials

Assignment 1: Humor--What and Why?

The term *humor* can be defined as something that is laughable or comical. For something to be funny, one must see the humor of the situation. A sense of humor allows us to perceive, enjoy, or express what we regard as something comical or funny.

But what might be the difference between laughing and crying about a situation? When, for example, can a crying matter become a laughing one? What, then, is humor? Who needs it? Why would anyone need a sense of humor? Why would anyone ever need to find humor in a situation?



Assignment 2: Black-American Humor

Introduction. Americans have had to face problems in every period of their history, beginning with the first native Americans to settle the continent through the periods of European exploration and colonization, during the American Revolution of 1776, through the westward expansion and Civil War, through the industrial revolution, during their rise as a world power, and through their involvement in four major wars during the 20th century.

Throughout these trying periods of national development, Americans have somehow managed to retain a sense of humor--no matter how difficult the obstacles faced. One group of people who best seem to typify that sense of humor has been the Black-American.

Of all Americans who have faced the destructive horrors of prejudice, the Black [redacted] perhaps endured the greatest amount of discrimination. Prior to the Civil War and their eventual legalized freedom with passage of the Thirteenth, Fourteenth, and Fifteenth Amendments in 1861, most Black-Americans were slaves. Few slaves, due to a system of Black Codes, were ever allowed to learn to read and write. As a result, the amount of historical evidence we have available about their lives before the 1860s is very limited.

Most Black-Americans who were slaves worked on farms in the southern states. The larger farms that raised crops for sale, such as cotton, were called plantations. Most plantations were located where rich soil, moderate temperatures, and plenty of rain made cotton growing profitable. Raising cotton required a great deal of labor, which the slaves provided.

From their experiences as slaves, and, later, as "free" people who continued to encounter prejudice, a major source of historical evidence about their lives emerged in the form of an *oral tradition*. This is a kind of evidence in which a story or tale is passed on orally from one generation to the next--sometimes over a period of hundreds of years. All ethnic and racial groups in our country have oral traditions that have somehow managed to survive to the present.

The origins of oral traditions are as old as civilization itself and have been popular among peoples throughout the world. In many instances--for example, among most pre-Columbian Black West African and American Indian

groups--tales or stories were usually transmitted by professional storytellers whose task it was to remember every detail and word of a tale or story. Among some groups of early West Africans and the Wichita Indians of the Americas the penalty for forgetting a single word or for making one mistake in telling a tale was death. Such a penalty usually insured the accuracy of the story or tale as it continued as part of an oral tradition.

You will be listening to tape recordings of typical examples of the Black-American oral tradition. In these examples, the stories for recordings 1-3 and 6 have come to us from the period when slavery was legal in the United States. Recordings 4 and 5 are stories that emerged just after the Civil War.

Questions

As you listen to these stories, consider the following questions.

1) What is the basic plot of each story? (How can it be summarized in one paragraph?)

2) What seems to be the main point or moral of each story? In other words, why might each story have been popular among the Black-Americans' oral tradition?

3) Do you consider each story a form of humor? Explain why or why not.

4) How do you think Black-Americans who enjoyed telling such stories might have defined the term *humor*?

Recording Scripts*

Recording 1: "Such Outrageous Prices"

Abraham had never worked in the fields a day in his life, but had been a servant to his master and had his own rooms in the attic of the main house. He had also managed to educate himself after a fashion and consequently became an added asset, keeping accounts, purchasing supplies, and paying bills.

One day, Abraham bought a lottery ticket from his meager savings earned from performing odd jobs for other landowners. To his glee, he won a thousand dollars. He was well aware of his favored status, of course, but he also knew he was a slave. So he decided to buy his freedom.

"Master," he began, "how much am I worth on today's slave market?"

"Oh, about fifteen hundred, more or less. Why?"

"I won first prize in a lottery. I want to buy my freedom."

"Well, good for you!" responded the owner feelingly. "In that case I'll make it an even thousand."

Abraham's face fell. He nodded and walked away scowling.

"What's the matter?" asked his master. "Don't you have that much left?"

"Yes, master, I have enough. But the price of slaves right now is too high. I'll wait for the market to ease up a bit and buy when we're cheaper."

Recording 2: "Slave Owner's Justice"

Little John was not very tall in stature but he had a heart as big as an oak, and just as tough. The Civil War was still raging and he had heard rumors of President Abraham Lincoln's Emancipation Proclamation of 1863, but, in Mississippi, the glad tidings had done little to lighten the hearts of the blacks: a slave could be put to death for merely talking about it.

Little John, slave though he may have been, was also a *man!* He approached the planation owner. "Sir, I hear that Mister Lincoln gave the slaves our freedom. Can I please have my 'mission?"

"Why, you impudent slave!" roared the owner. He reached for his gun, faltered, and then offered an oily grin. "Tell you what I'll do, considering that I'm a generous man. We caught an old wildcat last night and put him in a cage. Now, if you can whip that cat you go free. If not--" he shrugged, still grinning you'll have your freedom in the next world."

Little John nodded. "I'll fight 'im," he said.

Word of the coming contest spread like a grass fire on a windy day, and scores of people came to see the fight. At the designated time, five men leaped forward, seized Little John,

*Adapted from Henry D. Spalding, ed., *Encyclopedia of Black Folklore and Humor*, Middle Village, New York, Jonathan David Publishers, 1972, pp. 38-39, 44, 79-80, 58, 110-11, 82-83. Reprinted by permission of the publisher.

tied his hands behind his back, bound his ankles together, and then buried him in the ground standing upright, so that only his head and neck were above the earth. Next, they turned the wildcat loose.

Snarling ferociously, the animal sprang at the helpless man's head, but Little John twisted his neck and as the great cat flew by he grabbed its tail in his mouth and bit so hard the beast cried out in pain.

The wildcat, now more cautious, began circling around Little John, and was just about to pounce again, when the slave-owner yelled, "if you want your freedom you better fight fair this time!"

Recording 3: "A Laugh That Meant Freedom"

There were some slaves who had a reputation for avoiding work through their wit and humor. These slaves kept their masters laughing most of the time, and were able, if not to keep from working altogether, at least to draw the lighter tasks.

Nehemiah was a clever slave, and no master who had owned him had ever been able to keep him at work, or succeeded in getting him to do heavy work. He would always have some funny story to tell or some humorous remark to make in response to the master's question or scolding. Because of this faculty for avoiding work, Nehemiah was constantly being transferred from one master to another. As soon as an owner found out that Nehemiah was outwitting him, he sold him to some other slaveholder. One day David Wharton, known as the most cruel slave master in Southwest Texas, heard about him.

"I bet I can make that slave work," said Wharton, and he went to Nehemiah's master and bargained to buy him.

The morning of the first day after his purchase, he walked over to where Nehemiah was standing and said, "Now you are going to work, you understand? You are going to pick four hundred pounds of cotton today."

"Awright, Master," answered Nehemiah, "but if I makes you laugh, won't you let me off for today?"

"Well," said the new owner, who had never been known to laugh, "if you make me laugh, I won't only let you off for today, but I'll give you your freedom."

"Ah declare, Boss," said Nehemiah, "you shore is a good-lookin' man."

"I am sorry I can't say the same thing about you," retorted David Wharton.

"Oh, yes, Boss, you could," Nehemiah grinned, "if you told as big a lie as Ah did."

David Wharton laughed before he thought. Nehemiah got his freedom.

Recording 4: "Hoss Sense and Boss Sense"

Old Buck Hopkins, during his youth one of the top cowboys in all of Texas, was watching his grandson trying to break a horse. Each time the young fellow got astride the critter he

would be tossed off. Old Buck watched in silence until his grandson was thrown for the fourth time. He could no longer remain quiet. It had been twenty years or more since he had attempted to break a horse, but a glimmer of his younger days sparkled in his eyes as he called out, "All right, boy; you watch *me*! I'll show you how to break that hoss!"

He mounted the animal, held on right, and, exactly as he used to do so many years ago, he began to holler at it--just to let it know who was boss. "Git goin', you no-'count animal! Start walking easy-like, you flop-eared, small-brain Mister Nothing! You got a *man* on your back now, not a little boy!"

The horse took two steps forward, hunched its spine, and with one mighty leap threw old Buck from its back and into the dirt. He picked himself up, dusted his britches with his hat, turned to his grandson and said: "Now that's the way to do it! When you see the hoss is getting ready to throw you--*jump!*"

Recording 5: "Uncle Jasper and the Watermelon Bet"

Quite a few watermelons are raised in the state of South Carolina, but one of the counties where they thrive best is Barnwell County. During the season, a large number of people in the small towns make a business of selling watermelons. Most of the blacks usually buy a large melon on Saturday and carry it home to use as part of their Sunday dinner. The watermelon business is so prosperous that many of the vendors buy an entire wagonload at a time.

One of the best watermelon peddlers in the county was a white man at Allendale by the name of Dillon. Most of the blacks in Allendale bought their melons from him because he had special ways of attracting their attention and getting them interested in buying.

There was only one time that he made a mistake in his advertising methods, and that was one Saturday when he picked up a big forty-pound watermelon from his wagon and said, "I'll give anybody who can eat this whole melon to the rind a ten dollar bill, but under one condition only: if he fails to eat it to the rind he will have to pay me a dollar for the melon."

No one said anything at first, but finally an old man by the name of Uncle Jasper got up off the box he was sitting on and said, "Will you give me ten minutes to decide?"

"Sure," replied Dillon. So Uncle Jasper left. In exactly ten minutes he came back and announced that he was ready to eat the forty-pound melon. Dillon handed it to him and he ate it to the rind in about four minutes.

Dillon, who was very much surprised that Uncle Jasper was able to eat the large watermelon, and who hated to pay him the ten dollars that he had promised, said, "Uncle Jasper, I'm gonna pay you the ten dollars all right, but before I pay you I'd like to know why you wanted ten minutes to decide."

"Well," replied Uncle Jasper, "Ah knew that Ah had one at home that weighed forty pounds, so Ah went home and ate that one, and Ah knew if Ah ate that one, Ah could eat this one, too."

Recording 6: "Swapping Dreams"

Master Jim Turner, an unusually good-natured slaveowner, had a fondness for telling long stories about what he claimed were his dreams. He especially liked to swap dreams with Ike, a witty slave who was a house servant. Every morning he would set Ike to telling about what he had dreamed the night before. It always seemed, however, that the master could tell the best dream tale, and Ike had to admit that he was beaten most of the time.

One morning when Ike entered the master's room to clean it, he found the master just getting out of bed. "Ike," he said, "I certainly did have a strange dream last night."

"You say you did, Master, you say you did?" answered Ike. "Let me hear it."

"All right," replied the master, "It was like this: I dreamed I went to Negro Heaven last night and saw some old torn-down houses, a few old broken-down rotten fences, the muddiest, sloppiest streets I ever saw, and a big bunch of Negroes walking around."

"Well, well, Master," said Ike, "you sure must have eaten the same thing I did last night. I dreamed I went up to the white man's paradise and the streets were of gold and silver, and there was lots of milk and honey there, and pretty pearly gates. But there wasn't a soul in the whole place."

LESSON 3:

WHY DO PEOPLE STRIVE TO CONQUER NEW FRONTIERS?

MARIA MITCHELL, AMERICAN ASTRONOMER

Lesson Plan

Intended Student Audience: Advanced upper elementary and secondary levels

Suggested Time for Classroom Use: 50-100 minutes (1-2 class periods)

Materials for Classroom Use: One reading assignment (beginning on page 47) and one recording (to be taped using script beginning on page 50)

Central Question for Inquiry and Values Clarification: Why do people strive to conquer new frontiers?

Major Concept Developed: Frontier

Major Objectives of the Lesson: Cognitive Domain

Upon completion of this lesson the students will:

Knowledge

a) *know* at least five different interpretations of the concept *frontier*.

b) *know* at least ten examples of Americans who have attempted to conquer new frontiers.

c) *know* what were at least three problems Maria Mitchell faced in attempting to conquer a new frontier in the field of astronomy.

Skill Development

a) *read, recall,* and *compare* information about prominent Americans who attempted to conquer new frontiers.

b) *listen, recall,* and *compare* information from a recording taken from excerpts of an interview with and a diary kept by Maria Mitchell.

c) *recognize a problem for inquiry:* Why do people strive to conquer new frontiers?

d) *form hypotheses* about why some people attempt to conquer new frontiers.

e) *test the validity of the hypotheses* by listening to problems and successes experienced by Maria Mitchell.

f) *form a generalization* or more definite conclusion about why people strive to conquer new frontiers.

Major Objectives of the Lesson: Affective Domain

Upon completion of this lesson the students will:

Empathizing	*empathize* with the problems experienced by Maria Mitchell as she attempted to make contributions to the field of astronomy.
Social Participation	*be willing to participate* in a class discussion about why some people strive to conquer new frontiers.
Values Clarification	*be willing* to *analyze objective* how the attempt to conquer a new frontier can illustrate what one might value.

Teaching Suggestions

Lesson Overview. This lesson focuses on the accomplishments of Maria Mitchell, a noted astronomer of the 19th century, how she has been typical of problems many women have had to overcome, and how she serves to illustrate the American urge to conquer new frontiers.

Student Assignments. Student examination of Maria Mitchell's life and of why some people strive to conquer new frontiers will involve two assignments.

Assignment 1 includes a definition and specific examples of the concept *frontier* and includes questions that ask the students what frontier (or frontiers) they might like to conquer someday.

Assignment 2 contains excerpts from an interview with and selections from a diary kept by Maria Mitchell. These excerpts illustrate her joys, frustrations, and philosophical outlook as a female astronomer in a male-dominated society.

Introducing the Lesson. Begin the lesson by providing each student with a copy of Assignment 1 and have them read and consider the two questions that appear on it. When discussing those questions, ask for a review of a definition of the concept *frontier* and for examples of frontiers as they appear in the assignment.

Especially focus attention on why some people strive to conquer frontiers. What might make them want to do so? Could this serve to illustrate a basic characteristic of American life, past and present? Keep a record of responses for later reference when the students complete Assignment 2.

Predicted Outcomes of Assignment 1. Whatever their answers, the stu-

dents *will have recognized at least one problem for inquiry* (Why do people strive to conquer new frontiers?) and *offered some hypotheses* or tentative answers in response to the question.

Continuing the Lesson. Then tell the students that they will next examine how the term *frontier* might be applied to the life of Maria Mitchell, a noted 19th-century American astronomer. A brief overview of her life appears in the Introduction to Assignment 2. You will need to provide each student with a copy of the Introduction, which serves as background material for the recording which follows.

During a discussion of the Introduction, you may also want to tell the class more about Maria Mitchell's life. Eve Merriam, one of her biographers, recently wrote:

> Leaving school at age sixteen, Maria Mitchell tried a succession of teaching jobs until she found a nearly ideal situation as librarian of the Nantucket Atheneum. The library was open only afternoons and on Saturday evenings. As there were not many visitors, she had ample time for her own studies.
>
> On clear evenings, even if company had come to call, she would carry a lantern and ascend the rooftop of the Mitchell house to observe through her father's telescope. On October 1, 1847, she was "sweeping the sky" as usual when she believed she saw a comet. She hurried down to tell her father, who immediately came back up to the roof with her, verified her findings, and promptly wrote off to Professor Bond at Cambridge to announce his daughter's discovery. The king of Denmark had offered a gold medal to the first discoverer of a telescopic comet, and while the comet was viewed in Rome on October 3, in Kint, England, on October 7, and in Hamburg on October 11, Maria was the first. The gold medal was awarded to her, and the following year--1848--she was unanimously elected to the American Academy of Arts and Sciences as the first woman member--and for a long time thereafter the only one...
>
> In addition to the American Academy of Arts and Sciences, Maria was elected to the American Association for the Advancement of Science, and often attended their annual conventions...
>
> For twenty years Maria stayed at her library post and then went to Vassar College as professor of astronomy and director of the observatory. She stayed on there for the next twenty years, and it was a boast of her later life that she had earned a salary without cease for over fifty years. She was also prideful of her good health, taking walks every day, no matter what the weather. A serious fall, however, put an end to her vigorous physical exercise, and she died some time later at her family's home in Lynn, Massachusetts, in 1889 at the age of 71.
>
> The diary excerpts that follow give some indication of the tedium of the daily work as well as the glory of pursuing her

chosen career. Further, they show that, despite her own early fame, she was ever conscious of the actual and psychological obstacles placed in the way of becoming scientists.*

Playing the Recording. You may wish to have a student volunteer(s) or some other appropriate person tape record the selection which contains an interview with Mitchell and excerpts from her diary. The script is on pages 50 through 54. (If you decide to duplicate the script and hand it out to your students as a reading, you will need to obtain permission for reprinting from the publisher.)

Before the students listen to the recording, refer them to the questions that conclude the Introduction to focus their attention on the recording. You may also wish to write the following on the chalkboard and define their meanings. Each appears in the recording.

Swept - scanned or viewed.

Nebula - any diffuse mass of interstellar dust, gas, or both, visible as bright patches or as areas of darkness.

Galileo - Galileo Galilei, an Italian scientist and philosopher who lived from 1564-1642 AD and specialized in mathematics, astronomy, and physics.

Annular - formed or shaped like a ring. An annular eclipse is a solar eclipse in which the moon covers all but a bright ring around the circumference of the sun.

This part of the lesson may also be especially appropriate for slow learners or students experiencing reading problems in your class. Use of the recording can allow such students the opportunity to obtain a sense of accomplishment by being able to listen and react successfully, whereas reading such material might prove too difficult if not impossible for most slow learners or nonreaders.

Concluding the Lesson. After the class has listened to the recording and discussed the three questions that conclude the Introduction, ask the students: How might selections from an interview and from a diary serve as forms of historical evidence? Do you think Maria Mitchell's desire to conquer a new frontier might have been a form of protest? Do you think her professional endeavors could serve to illustrate at least one basic

*From Eve Merriam, *Growing Up Female: Ten Lives*, New York, Doubleday and Company, Inc., 1971, pp. 84-85. Copyright 1971 by Eve Merriam. Reprinted by permission of the publisher.

characteristic of American life, past and present? How would you now define and use an example (or examples) to show the meaning of the term *frontier*? Why do you now think people strive to conquer new frontiers? Have any of you changed the answers you made to the questions in Assignment 1? How would you respond to the following statement: "It may be that the glory of the human race is that we keep reaching beyond our known limits."

Predicted Outcomes of Assignment 2. In completing this part of the lesson, the students will have *tested the validity of their earlier hypotheses* (by examining selected examples written by one who conquered a new frontier) and, finally, *will have arrived at a generalization* or more definite conclusion about why people strive to conquer new frontiers.

Additional Teaching Suggestions

Depending on the make-up of your classes, the students, in an examination of American history, could select one of the individuals named in Assignment 1 and do an in-depth study of one of their lives by focusing on why that individual undertook to conquer a new frontier. The additional references below suggest other examples of appropriate topics related to why many women have attempted to conquer new frontiers and the problems they faced while doing so.

References Cited

Merriam, Eve. *Growing Up Female: Ten Lives*. New York: Dell Publishing, 1971.

Additional References

Fortunately there are now available a number of anthologies which contain selections about the roles American women have performed and endured throughout our past. Among the ones especially recommended are the following, all of which appear in paperback: James L. Cooper's and Sheila M. Cooper's *The Roots of American Feminist Thought*, Allyn and Bacon, 1973, contains selections including ones by Margaret Fuller, Charlotte Gilman, Margaret Sanger, and Suzanne La Follette; Jean E. Friedman's and William G. Shade's *Our American Sisters: Women in American Life and Thought*, Allyn and Bacon, 1973, has observations about women's roles from colonial times to the 1970s; Frederick C. Giffin's *Woman As Revolutionary*, New American Library, 1973, presents a worldwide view of roles prominent women have played throughout history, from Joan of Arc and Alexandra Kollontai, to Helen Keller and Joan Baez; Gerda Lerner's *Black Woman in*

White America: A Documentary History, Vintage Books, 1972, presents a chronological view of the treatment most black women received from 1811 to 1972; Pat Ross' *Young and Female*, Vintage Sundial, 1972, depicts the views of women ranging from Shirley MacLaine to Shirley Chisholm to Edna Ferber; Alice S. Rossi's *The Feminist Papers from Adams to DeBeauvoir*, Bantam, 1973, contains female views from individuals such as Abigail Adams, Mary Wollstonecraft, Angelina Grimke, Elizabeth Cady Stanton, Susan B. Anthony, Jane Addams, and Margaret Mead. Many of these same writings also can be found in Miriam Schneir's *Feminism: The Essential Historical Writings*, Vintage Books, 1972.

Secondary sources about American women that might be of interest to your students would include Claire R. and Leonard W. Ingraham's *An Album of Women in American History*, Franklin Watts, 1972; Bell Irvin Wiley's *Confederate Women*, Greenwood Press, 1975, focuses on the roles played by Mary Boykin Chesnut, Virginia Tunstall Clay, and Varina Howell David during the Civil War; Dee Brown's *The Gentle Tamers: Women of the Old Wild West*, Bantam, 1974 (paperback), is also good for the roles some women played during the 19th century of American development.

If any of your students are interested in drama, they should consult Victoria Sullivan's and James Hatch's *Plays By and About Women*, Vintage Books, 1973 (paperback). Included in the anthology are plays by Lillian Hellman, Clare Boothe, and Alice Childress.

Legal obstacles American women have encountered can be examined in Sylvia Feldman's *The Rights of Women*, Hayden Book Company, 1974 (paperback); and Susan C. Ross, *The Rights of Women: The Basic ACLU Guide to a Woman's Rights*, Discus Books, 1973 (paperback).

Specific teaching ideas for using materials about feminism can be found in Janice Law Trecker, "Teaching the Role of Women in American History," in *Teaching Ethnic Studies: Concepts and Strategies*, J. Banks (ed.), 43rd Yearbook, National Council for the Social Studies, 1973 (paperback); and Elizabeth Burr, Susan Dunn, and Norma Farquhar, "Women and the Language of Inequality," *Social Education*, December 1972. Additional bibliographical sources available on American women can be found on pages 62-79 of *Teaching American History: The Quest for Relevancy*, A. Kownslar (ed.), 44th Yearbook, National Council for the Social Studies, 1974 (paperback).

Three final recommended sources perhaps best summarize the central question in this lesson. The first is Frederick Jackson Turner's *The Frontier in American History*, Holt, reprinted in 1950. By formulating his frontier thesis in 1893, Turner also opened up a new frontier of historical writing, which was well underway by the beginning of the 20th century. A second source is *The American Heritage Book of the Pioneer Spirit*, American Heritage Publishing Company, 1959. This well-illustrated volume deals with how people such as Christopher Columbus, John Eliot, Daniel Boone, Josiah Strong, Brigham Young, Robert Fulton, Cyrus Field, Theodore Roosevelt, and Thomas Edison all chose to conquer a variety of frontiers. The third source is Jonathan Fairbanks' "Frontier America," *Harvard Magazine*, March 1975, pp. 30-37. Fairbanks' article depicts the variety of land and cultural frontiers met by successive waves of Americans, beginning with the Indians. His article is also well-illustrated for classroom use for grades 5-12.

Student Materials

Assignment 1: Frontiers

The term *frontier* is often referred to as a region just beyond or at the edge of a settled area. It can also refer to any undeveloped field, such as in the area of scientific research or space exploration.

American history abounds with examples of people who have seen and conquered new frontiers. Our earliest settlers, the Indians, were the first to cross land frontiers in both North America and South America. They were followed by explorers and colonizers from Europe. Among these were Christopher Columbus, the Pilgrims, French fur traders, early Mexican ranchers, the Mountain men, the '49ers, and the Mormons.

The United States has always had its share of people who have somehow managed to conquer other frontiers. Phillis Wheatley was the first black woman to become a published poet in this country. Susan B. Anthony fought to open new frontiers for women in politics. Jane Addams pioneered new ways to develop settlement house programs in urban ghettos. Henry B. Gonzales was among the first of the Mexican-Americans to serve in public office. George Ryochi Ariyoshi was the first governor of Japanese-American descent in the United States. Jonas Salk conquered the frontier imposed by the dread disease of polio. George Gershwin helped to pioneer new forms of music. Another Jew, Samuel Gompers, crossed a frontier when he succeeded in establishing the American Federation of Labor. Jackie Robinson was the first black to play baseball in the major leagues. Hank Aaron crossed a new frontier when he broke Babe Ruth's homerun record. Babe Zaharis pioneered in the area of professional golf for women. Billie Jean King has made professional tennis for women very popular today. Amelia Erhart, Wiley Post, and Charles A. Lindbergh crossed new frontiers in aviation. And Neil Armstrong proved that people could visit the moon and return safely.

Each of these individuals saw a new frontier and became determined to conquer it. Some, like Amelia Erhart and Wiley Post, died in their efforts. But all were successful at least in their initial attempts.

Questions

Keeping this in mind, consider the following questions.

1) If you could, what kind of frontier would you like to cross and conquer someday?

2) Why would you like to conquer such a frontier?

Assignment 2

Introduction. Maria Mitchell was one of the American pioneers to conquer a new frontier. Her personal frontier was the field of astronomy. She was born in 1818 to Quaker parents on Nantucket Island, Massachusetts. Her father was an astronomer, and all the children, as they grew old enough, were drafted into the service of counting seconds by the chronometer during his observations of the heavens. A chronometer is an exceptionally precise clock which astronomers use to gauge accurately the amount of time that expires as they observe the movements of stars, eclipses, or comets.

Among the Mitchell children who assisted their father in such endeavors, Maria very early showed a special talent for mathematics and an enthusiasm for the further pursuit of astronomy.

Astronomy as a career, however, was among the many occupations women were not then expected to undertake. Until the full emergence of our industrial-technological revolution during the latter part of the 19th century and well into the 20th century, American women were expected by society as a whole to remain at home and tend mainly to household chores.

Questions

As you listen to some of the observations Maria Mitchell made about her 19th-century life and about her view of women's roles during her time, consider these questions.

1) What problems did she encounter?
2) What did she see as woman's role in society?
3) How do you think she might have defined the term *frontier*? What examples do you suppose she might have used to define the term?

Recording Scipt: Maria Mitchell*

Speaking of the special circumstances which led Maria Mitchell to a study of astronomy, she once said in an interview:

> It was, in the first place, a love of mathematics, seconded by my sympathy with my father's love for astronomical observation. But the spirit of the place had also much to do with the early bent of my mind in this direction. In Nantucket people quite generally are in the habit of observing the heavens. The landscape is flat and somewhat monotonous, and the field of the heavens has greater attractions there than in places which offer more variety of view. In the days in which I lived there the men of the community were mostly engaged in sea-traffic of some sort, and "when my ship comes in" was a literal, not a symbolical expression.

In an excerpt from her diary dated February 15, 1853, Maria Mitchell recalled:

> It seems to me that the stitching needle is the chain of woman, and has enslaved her more than the laws of the country.
>
> Once free her from the "stitch, stitch, stitch," and she would have time for studies which would engross as the needle never can. I would as soon put a girl alone into a closet to meditate as give her only the company of her needle. The art of sewing, so far as men learn it, is well enough; that is, to enable a person to *take the stitches*, and, if necessary, to make her own garments in a strong manner; but the dressmaker should no more be a universal character than the carpenter. Suppose every man should feel it is his duty to do his own mechanical work of *all* kinds, would society be benefited? Would the work be well done? Yet a woman is expected to know how to do all kinds of sewing, all kinds of cooking, all kinds of any *woman's* work, and the result is that life is passed in learning these only, while the universe of truth beyond remains unentered.

* * * * *

> *March 2, 1854.* I "swept" last night two hours. It was a grand night--not a breath of air, not a fringe of cloud, all clear, all beautiful. I really enjoy that kind of work, but my back soon becomes tired, long before the cold chills me. I saw two nebulae with which I was not familiar, and that repaid me for a time. I am always the better for open-air breathing, and was certainly meant for the wandering life.

* * * * *

*Adapted from Eve Merriam, *Growing Up Female in America: Ten Lives*, New York, Doubleday and Company, Inc., 1971, pp. 83, 86-87, 89-92, 95-101 *passim*.

Sept. 22, 1854. On the evening of the 18th, while "sweeping" there came into the field the two nebulae which I have known for many a year, but which to my surprise now appeared to be three. Had the nebulae suddenly changed? Was it a comet, or was it merely a very fine night? Father decided at once for the comet; I hesitated, with my usual cowardice, and forbade his giving it a notice in the newspaper.

* * * * *

October 17, 1854. I think I am a little better thinker, that I take things less upon trust, but at the same time I trust myself much less. The world of learning is so broad, and the human soul is so limited in power! We reach forth and strain every nerve, but we seize only a bit of the curtain that hides the infinite from us.

* * * * *

December 5, 1854. The spiders, and bugs which swarm in my observation deck I have rather an attachment for, but they must not crawl over my recording-paper. Rats are my greatest fear, and I learned with pleasure that some poison had been placed out for them.

One gets attached (if the term may be used) to certain midnight phenomenon. The Aurora Borealis is always a pleasant companion; a meteor seems to come like a messenger from departed spirits; and the blossoming of trees in the moonlight becomes a sight looked for with pleasure.

Aside from the study of astronomy, there is the same enjoyment in a night upon the housetop, with the stars, as in the midst of other grand scenery; there is the same subdued quiet and grateful seriousness; a calm to the troubled spirit, and a hope to the desponding.

* * * * *

Dec. 26, 1854. They were wonderful men, the early astronomers. That was a great idea, which now seems to us so simple, that the earth turns upon its axis, and a still greater one that it revolves about the sun (to show this last was worth a man's lifetime, and it really almost cost the life of Galileo). Somehow we are ready to think that they had a wider field than we for speculation, that truth being all unknown it was easier to take the first step in its path. But is the region of truth limited? Is it not infinite?

We know a few things which were once hidden, and being known they seem easy; but there are the flashings of the Northern Lights; there are the startling comets, whose use is all unknown; there are the brightening and flickering stars, whose cause is all unknown; and the meteoric showers--and for all of these the reason is clear as for the succession of day and night; they lie just beyond the daily mist of our minds, but our eyes have not yet pierced through it.

* * * * *

1866. When we are fretted by small cares, a look at the stars will show us the littleness of our own interests.

But star-gazing is not science. The entrance to astronomy is through mathematics. You must make up your mind to steady and earnest work. You must be content to get on slowly if you only get on thoroughly.

We especially need imagination in science. It is not all mathematics, nor all logic, but it is somewhat beauty and poetry.

The great gain in science would be freedom of thought. Women, more than men, are bound by tradition and authority. What the father, the brother, the doctor and the minister have said has been received without question. Until women throw off this reverence for authority they will not mature. When they do this, when they come to the truth through their investigations, when doubt leads them to discovery, the truth which they get will be theirs, and their minds will work on and on.

* * * * *

1874. I am but a woman! For women there are, undoubtedly, great difficulties in the path, but so much the more to overcome. First, no woman should say "I am but a woman!" But a woman! What more can you ask to be?

Born a woman--born with the average brain of humanity--born with more than the average heart--if you are mortal, what higher destiny could you have?

In 1878, she traveled out to Denver, Colorado, to observe a solar eclipse. In her diary she recalled:

We started from Boston a party of two: at Cincinnati a third joined us; at Kansas City we came upon a fourth who was ready to fall into our ranks, and at Denver two more awaited us: so we were a party of six--"All good women and true."

All along the road it had been evident that the country was roused to a knowledge of the coming eclipse; we overheard remarks about it; small telescopes traveled with us, and our landlord at Kansas City, when I asked him to take care of a chronometer, said he had taken care of fifty of them the previous night.

In sending out telescopes so far as from Boston to Denver, I had carefully taken out the glasses, and packed them in my trunk. I carried the chronometer in my hand.

It was only five hours' travel from Pueblo, Colorado, to Denver, and we went on to that city. The trunks, for some unexplained reason, or for no reason at all, chose to remain at Pueblo.

One telescope-tube reached Denver when we did; but a telescope-tube is of no value without glasses. We learned that there was a war between the two railroads which unite at Pueblo, and war, no matter where or when it occurs, means ignorance and stupidity.

A war between two railroads seemed very small compared with two minutes forty seconds of observation of a total eclipse.

It was Wednesday when we reached Denver. The eclipse was to occur the following Monday.

We haunted the telegraph-rooms, and sent imploring messages. We placed ourselves at the station, and watched the trains as they tossed out their freight; we listened to every express-wagon which passed our door without stopping, and just as we were trying to find if a telescope could be hired or bought in Denver, the glasses arrived.

It was now Friday; we must put up tents and telescopes, and test the glasses.

It rained hard on Friday--nothing could be done. It rained harder on Saturday. It rained hardest of all on Sunday, and hail mingled with the rain. But Monday morning was clear and bright.

As totality approached all was silent, only the count, on and on, of the young woman at the chronometer. When total eclipse came, even that ceased.

How still it was!

As the last rays of sunlight disappeared, the corona burst out all around the sun, so intensely bright near the sun that the eye could scarcely bear it; extending less dazzlingly bright around the sun for the space of about half the sun's diameter, and in some directions sending off streamers for millions of miles.

It was now quick work. Each observer at the telescopes gave a furtive glance at the un-sunlike sun, moved the dark eye-piece from the instrument, replaced it by a more powerful white glass, and prepared to see all that could be seen in two minutes forty seconds. They most note the shape of the corona, its color and its seeming substance. Our special artist, who made the sketch for my party, could not bear the light.

When the two minutes forty seconds were over, each observer left her instrument, turned in silence from the sun, and wrote down brief notes. Happily, someone broke through all rules of order, and shouted out, "The shadow! the shadow!" And looking toward the southeast we saw the black hand of shadow moving from us, a hundred and sixty miles over the plain, and toward the Indian Territory.

And now we looked around. What a strange orange light there was in the north-east! Was it really the same old earth, and not another planet?

We have a hunger of the mind which asks for knowledge of all around us, and the more we gain, the more is our desire; the more we see, the more we are capable of seeing.

Nothing comes out more clearly in astronomical observations than the immense activity of the universe.

Observations of this kind are peculiarly adapted to women. Indeed, all astronomical observing seems to be so fitted. The training of a girl fits her for delicate work. The touch of her fingers upon the delicate parts of an astronomical instrument might become wonderfully accurate in results; a woman's eyes are trained to nicety of color. The eye that directs a needle in the delicate meshes of embroidery will equally well bisect a star. Routine observations, too, dull as they are, are less dull than the endless repetition of the same pattern in crochet-work.

Then there is the girl's habit of patient and quiet work, peculiary fitted to routine observations. The girl who can

stitch from morning to night would find two or three hours in the observatory a relief.

* * * * *

March 16, 1886. In February, 1831, I counted seconds for father, who observed the annular eclipse at Nantucket. I was twelve and a half years old. In 1885, fifty-four years later, I counted seconds for a class of students at Vassar; it was the same eclipse, but the sun was only about half-covered. Both days were perfectly clear and cold.

LESSON 4:

HOW CAN LOYALTY CONFLICTS BE RESOLVED?

JAPANESE-AMERICANS DURING WORLD WAR II

Lesson Plan

Intended Student Audience: Advanced upper elementary and secondary levels

Suggested Time for Classroom Use: 100 minutes (2 class periods)

Materials for Classroom Use: Three reading assignments (beginning on page 61)

Central Questions for Inquiry and Values Clarification: How can loyalty conflicts be resolved?

Major Concept Developed: Loyalty

Major Objectives of the Lesson: Cognitive Domain

Upon completion of this lesson the students will:

Knowledge

a) *know* the definitions of *prejudice* and *discrimination*.

b) *know* at least six different interpretations of the concept *loyalty*.

c) *know* what were at least four problems faced by Japanese-Americans from 1880 to 1945.

Skill Development

a) *read, recall* and *compare* information about the Japanese-Americans during the period 1880-1945.

b) *recognize a problem for inquiry:* How can loyalty conflicts be resolved?

c) *form hypotheses* about how one might resolve a loyalty conflict.

d) *test the validity of the hypotheses* by examining loyalty conflicts experienced by Japanese-Americans during World War II.

e) *form a generalization* or more definite conclusion about how one might resolve a conflict of loyalties.

Major Objectives of the Lesson: Affective Domain

Upon completion of this lesson the students will:

Empathizing	*empathize* with the conflict of loyalties experienced by many Japanese-Americans during World War II.
Social Participation	*be willing to participate* in a class discussion about how one might best begin to resolve a loyalty conflict.
Values Clarification	*clarify* some of their own values when attempting to resolve a loyalty conflict

Teaching Suggestions

Lesson Overview. This lesson focuses on acts of discrimination perpetrated against Japanese-Americans and the roles played by Japanese-Americans while serving the Allied cause during World War II. The lesson raises the question of how conflicts of loyalties can be resolved.

Student Assignments. Student examination of this central question will involve use of three reading assignments.

Assignment 1 depicts a fictitious situation in which a member of an imaginary race must decide how the resolution of a conflict of loyalties will probably affect not only her/his own kind but others as well.

Assignment 2 illustrates the various forms of legalized discrimination against Japanese-Americans during the period from about 1880 to 1945.

Assignment 3 includes descriptions of how many Japanese-Americans responded to the Allied cause during World War II.

Introducing the Lesson. Before the class considers information about the Japanese-Americans, duplicate and have your students examine Assignment 1, which deals with a person's conflicting loyalties to two imaginary races in the fictitious country of Gamma.

After the students have read this assignment, use the questions at the conclusion of the example as the basis for a class discussion. Record on the chalkboard sample responses of steps related to how the students might begin to resolve loyalty conflicts.

Predicted Outcomes of Assignment 1. Whatever their answers, the students *will have recognized a problem for inquiry* (How can loyalty conflicts be resolved?) and *will have begun to offer hypotheses or tentative answers* in response to the question. At this point the students should also have realized that there are different types of loyalties, some of which can often be in conflict with each other.

Continuing the Lesson. To further emphasize the concept of loyalty, you might also ask the students to offer other definitions and examples of loyalty. Write several of the definitions and examples on the chalkboard. Leaving student responses on the board, continue the lesson by having the class read the overview of the Japanese-American experience in the United States prior to World War II (Assignment 2).

Before the students examine Assignment 2, write Issei (Is-ay') and Nisei (Nee-say') on the chalkboard and pronounce each word. Tell the class that definition for each word will appear in Assignment 2.

During a discussion of the questions that conclude Assignment 2, have the students provide specific examples of how the term *discrimination* might be applied to the Issei and the Nisei experience in the United States prior to 1940. Ask if these experiences could in any way resemble those encountered by the fictitious member of the Alpha race in Assignment 1.

Here you may also wish to read or relate to the class the following experiences, as described by J. Joseph Huthmacher, of the Chinese in early United States history. When discussing the Huthmacher material, ask if the experiences he described in any way resemble those of the Issei and the Nisei prior to 1940.

> The Chinese were the first immigrants from the Far East to begin arriving in large numbers. A trickle of them came at the time of the California Gold Rush of 1849. In the 1850's and 1860's much larger groups came to work on the railroads and in the mines then being developed in the American West. By 1880 there were more than a hundred thousand Chinese in the United States, the great bulk of them concentrated in California....
>
> From the outset the Chinese were faced with discrimination. A law passed in 1790 had limited the right to become naturalized citizens of the United States to "free white persons". At the time, that law had been aimed at slaves and at Indians living in tribal organizations. But in the late nineteenth century, some Americans contended that it applied to the Chinese as well. A federal district court in California agreed with this interpretation. Thereafter Chinese immigrants were generally considered ineligible for citizenship (although any children born to them in America were, of course, native-born citizens).
>
> In the late nineteenth century, jobs became scarce for settlers of all sorts who had poured into the West during the previous boom. In an effort to cut down on the supply of labor, white American workmen were soon agitating against the Chinese

minority...It was natural that these "natives" should turn against their Chinese competitors....The Chinese were willing to work for extremely low "coolie" wages, they complained, and thus they deprived American working men of job opportunities.

At the same time, the native-born Americans stepped up their drive to end immigration from China altogether...they gradually won support throughout the nation to have Congress pass...a law which suspended Chinese immigration. That law, moreover, officially affirmed the ineligibility of Chinese immigrants already here to become naturalized citizens.

In many places, intermarriage between Chinese and members of other races was forbidden. Frequently they were refused service in hotels, restaurants, and other public facilities. Their ability to move to better housing, even when they became able to afford it, was handicapped by the fact that landlords refused to rent or sell to Chinese. Crowded Chinatowns were often subject to criminal violence. In September 1885, for example, rioters in Rock Springs, Wyoming, murdered twenty-eight Chinese and destroyed property worth $140,000. Similar outbreaks were a common occurrence in other Western states. So were lynchings...*

Assignment 3. After the students have discussed the discriminatory acts perpetuated against the Japanese-Americans prior to 1940, have the class examine the information in Assignment 3. During a discussion of the questions that conclude Assignment 3, ask what the Nisei had to consider, especially those who volunteered for combat duty. Was this in any way similar to what Mexican-Texans had to consider in 1836? Black slaves during the Civil War? the member of the Alpha race as described in the fictitious example in Assignment 1? the American Indians of today? Have other groups of people or other individuals experienced discrimination in American history, past and/or present? Could their situations have been similar in any way to those experienced by the Nisei during World War II? Here you may especially wish to have your students review the materials for Lesson 1 (George Washington and the American Revolution, pages 11 through 22). Those materials can be used as additional examples that focus on how loyalty conflicts can be resolved.

You may also wish to tell your class about how some of the Nisei have progressed since World War II. Ironically, one Nisei, Jerry Enomoto, for

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*Excerpted from *A Nation of Newcomers: Ethnic Minority Groups in American History* by J. Joseph Huthmacher, pp. 45-54. Copyright (c) 1967 by J. Joseph Huthmacher. Reprinted with the permission of Delacorte Press.

example, who experienced the confinement camp of the World War II detention camp, in 1975 became the director of California's State Prison System. Enomoto recently said of his experience, "We were misused. Without harboring an undying hatred for camps, you can't help but be affected. And I don't want to do that to other people." (Quoted in the San Antonio *Express*, Feb. 18, 1975, p. 10).

Another Japanese-American from Hawaii who suffered through the World War II detention of his race is George Ryochi Ariyoshi. In 1974 he became the first Nisei to be elected a state governor. His father had immigrated to Hawaii as a ship's crewman and later became a sumo wrestler and a small businessman. In addition to Ariyoshi, by 1974 the lieutenant governor and all four Congressmen from Hawaii were Nisei, as was the president of the University of Hawaii.

Concluding the Lesson. Conclude the lesson by asking the students what steps or questions they might now wish to consider when deciding how to resolve any conflict of loyalties. Would those steps or questions be the same as ones formulated after consideration of "Alpha-Beta" situation in Assignment 1? Were new steps or questions added?

Predicted Outcomes of Assignments 2 and 3. At this point the students *will have tested the validity of their earlier hypotheses* (by examining additional examples of loyalty conflicts) and, finally, *will have arrived at a generalization* or more definite conclusion about how to best begin to resolve loyalty conflicts. The students should also have continued to realize (1) that there are different types of loyalties, (2) that loyalties can often be in conflicts with one another, and (3) that formation of a decision concerning a conflict of loyalties can be based on the objective analysis of values placed on the different loyalties involved.

Additional Teaching Suggestions

Depending on the make-up of your classes, the students could also apply the central question raised in this lesson to the following situations in a study of American history:

1) John Adams and his dilemma about whether to defend the British soldiers accused of murder in the Boston massacre of 1770.

2) Loyalists and their dilemma about whether to support the policies of King George III during the American Revolution.

3) Robert E. Lee and his dilemma about whether to support the Union or the Confederacy in 1861.

4) Eugene McCarthy and his dilemma about whether to challenge the Vietnam policies of President Lyndon B. Johnson.

References Cited

Huthmacher, J. Joseph. *A Nation of Newcomers: Ethnic Minorities in American History*. New York: Delacorte Press, 1967.

Additional References

For additional information about the Issei and the Nisei, see Donald Teruo Hata, Jr., and Nadine Ishitani Hata, *Japanese Americans and World War II*, an excellent monograph published by Forum Press in 1974. A more detailed study of the history of the Japanese-Americans can be found in Bill Hosokawa's *Nisei: The Quiet Americans*, William Morrow and Company, 1969 (paperback).

Other recommended studies about the ethnic minority experience in America can be found in Oscar Handlin's *This Was America*, containing 18th- through 20th-century observations by newly arrived foreigners, Harvard University Press, 1969, and his earlier classic, *The Uprooted*, Little, Brown and Company, 1951. Barbara Kaye Greenleaf's *America Fever: The Story of American Immigration*, New American Library, 1970, and J. Joseph Huthmacher's *A Nation of Newcomers: Ethnic Minorities in American History*, Dell, 1967 (paperback) are especially readable for the upper-level secondary student. On a more advanced level is John Higham's *Strangers in the Land: Patterns of American Nativism 1860-1925*, Atheneum, 1963 (paperback).

Especially useful for classroom suggestions is "Teaching the Asian-American Experience" by Lowell K.Y. Chun-Hoon, in *Teaching Ethnic Studies: Concepts and Strategies*, J. Banks (ed), 43rd Yearbook, National Council for the Social Studies, 1973 (paperback). This yearbook has suggestions for teaching about black studies as well as about the Cuban-American, Chicano, Indian, Puerto-Rican, and female experiences in American history. Each chapter also contains an extensive bibliography for related additional sources and teaching suggestions.

Student Materials

Assignment 1: Loyalty Conflicts

Loyalty may be defined as being faithful to a person, a group of people, a cause, an ideal, or a cherished custom or tradition. Keep this definition in mind as you read the following imaginary situation.

* * * * *

You live in the fictitious country of Gamma and are a member of the Alpha race. Some of the Alphas have gained control of Gamma. They have promised you a greater voice in the conduct of the government. You have supported them in their bid to control the government. Once in office, the Alpha officials form a dictatorship through which they have complete control of the country. The result is that you have less part in the government than before, a situation you strongly oppose.

Some members of the Beta race who live in Gamma decide to form their own government--a democratic form of government in which a majority of the people decide the policies and practices of the country. Soon the Betas rebel against the Alpha dictators. Many Betas regard *all* Alphas as second-class citizens. In other words, many Betas think they are better than you are. But, like the Betas, you favor a democratic form of rule.

Soon the leaders of the Alpha dictators and the Beta democrats begin a war against one another. Your own brother joins the Alpha dictators and fights on their side. You, on the other hand, are not sure what to do. Should you fight against your own brother? Should you support the Alpha dictators even though you favor what the Beta democrats want. Should you fight for what the Betas want--although many of them are prejudiced against you? It seems that the Alpha dictators may win the war. If so, you and your family probably would not be physically harmed unless you joined the Beta cause.

* * * * *

Questions

1) As an Alpha, what loyalties might you have to:

   a) the Alpha race
   b) your brother
   c) the Alpha dictatorship
   d) the Beta race
   e) the Beta democrats

2) What would you decide to do in the situation just described? Why?

3) What different kinds of loyalties did you consider before deciding what to do? Might any of your loyalties be in conflict with one another? For example, how might your decision affect:

   a) how most Alphas feel toward you.
   b) how the Betas might feel toward you.
   c) how your brother might feel toward you.
   d) how you might feel toward your brother.
   e) how you might feel toward yourself.

4) How might you begin to decide what to do when you experience a conflict of loyalties?

Assignment 2: Japanese-Americans--The Issei and the Nisei

Until the beginning of the United States' entry into World War II in December of 1941, the story of the Japanese-Americans was one of the Issei (Is-say') and the Nisei (Nee-say'). The Issei were first-generation immigrants from Japan. The Nisei, the Issei's sons and daughters, were second-generation Americans.

As you read about their experiences in the United States, ask yourself what problems they seemed to encounter. As first-generation immigrants, the Issei were ineligible for American citizenship. This was because our immigration laws and the Fourteenth Amendment to the United States Constitution then allowed naturalization only of "white" persons or those of African descent. The Issei were classified as "yellow" and therefore not eligible for citizenship. The Nisei, however, were native-born American citizens.

In 1890 both the Issei and the Nisei populations numbered no more than about 2,700 persons in the United States. As their numbers began to increase and more of them settled in the western states of California, Washington, and Oregon, many other Americans expressed concern. Some feared, for example, that their jobs and wage levels were in danger. Labor unions and employers in many of the West Coast cities combined to keep most of the Japanese-Americans in only the most menial jobs. The San Francisco Board of Education in 1906 even ordered segregation of all the city's Japanese-American children in a separate school. President Theodore Roosevelt opposed the Board's action and persuaded it to rescind its order only after he had negotiated a gentleman's agreement in which the Japanese government agreed to attempt to halt any further immigration of Japanese laborers to the United States.

Other kinds of discriminatory actions also faced the Japanese immigrants. The state of California, for example, in 1913 passed an Alien Land Act which forbade any Japanese immigrant (the Issei) from owning land in that state. Another California law forbade any Japanese immigrant from obtaining a license for commercial fishing. And in 1924 the United States Congress passed an immigration bill which established, with some exceptions, very strict and low quotas on any immigrants from anywhere other than northwestern Europe. (This law was not changed until

1952.)

Those laws did not and could not apply to the Nisei who were native-born citizens. Many were able to obtain land and establish new farms and businesses. By 1920 about 72,000 Japanese (both Issei and Nisei) lived in California and more than 111,000 in the United States. By 1940 some 126,000 were living in this country, with another 160,000 residing in what was then the United States territory of Hawaii. Almost all of the Issei and the Nisei were hardworking, loyal, and law abiding residents. Most of the Nisei had become so Americanized that Japanese was a second language to them.

Questions

1) How would you define the term *discrimination*?

2) How can the term be applied to the Issei and the Nisei? Cite at least four examples.

3) Why do you suppose there was discrimination against the Issei and the Nisei?

Assignment 3: Japanese-Americans during World War II

New experiences awaited the Japanese-Americans in the latter part of 1941. As you read about those experiences, ask yourself if the Japanese-Americans faced a conflict of loyalties.

* * * * *

After the Japanese attack on our naval base at Pearl Harbor on December 7, 1941, the United States government required 110,723 Japanese-Americans to leave their homes and go to relocation camps scattered throughout the western and southwestern states. Of that total, some 40,000 were Issei and just a few over 70,000 were Nisei.

In those camps the Japanese-Americans were under constant guard throughout World War II. Although they had steadfastly maintained their total allegiance to the government of the United States, many people living in this country at the time of that war looked upon all Japanese-Americans as second-class citizens and as traitors.

Yet during the conflict with Japan, Germany and Italy, more than 33,000 Japanese-Americans volunteered to serve the United States in the armed forces. Two Japanese-American groups, the 442nd Regimental Combat Team and the 100th Battalion, saw extensive combat duty in Europe. In seven major campaigns, the 442nd, for example, suffered 9,486 casualties and earned 18,000 individual medals which included one Medal of Honor and 52 Distinguished Service Crosses.

Among many who distinguished themselves in battle was Daniel K. Inouye, a Nisei whose grandfather had immigrated to Hawaii in hopes of making enough money to pay off a family debt of honor. While seeing action in Europe, Inouye, upon charging a German machine gun nest, received a bullet wound in the abdomen. He continued his charge even after a grenade blew off his right arm. After the battle, Inouye received the Distinguished Service Cross, which he wore with a previously earned Bronze Star. Losing his arm destroyed his hopes of becoming a physician. He turned to law, became the first Congressman from Hawaii and was elected to the United States Senate in 1962. He also was a member of the Senate Committee to investigate the Watergate affair.

* * * * *

Questions

1) How do you suppose Japanese-Americans, especially the Nisei, felt about being sent to relocation camps during World War II?

2) What conflict of loyalties do you think those Japanese-Americans might have faced? What do you suppose they had to consider, especially the ones who volunteered for combat duty during World War II?

3) Do you see any similarities between the situation of the Japanese-Americans during World War II and the imaginary situation that you examined at the beginning of this lesson?

4) When Texas declared its independence from Mexico in 1836 a number of prominent Mexicans fought for the Texas cause. They included Jose Francisco Ruiz, Jose Antonio Navarro, Lorenzo de Zavala, and Juan Seguin. Among those Mexican-Texans who died while fighting with Davy Crockett and Jim Bowie at the Alamo were Juan Abamillo, Carlos Espalier, Antonio Fuentes, Andres Nava, and Gregorio Esparza. Those Mexican-Texans supported independence from Mexico, knowing full well that many of the Anglo-Texans regarded them as second-class citizens.

   The story about Gregorio Esparza is perhaps typical. When he died for Texas independence, he was only 33 years of age. Esparza's family, his wife and four children, were in the Alamo when it finally fell to Santa Anna's troops. Esparza even had a brother in Santa Anna's army. Considering this, what conflict of loyalties do you think men such as Esparza might have faced in 1836? Do you see any similarities between his situation and that of many Japanese-Americans during World War II?

5) During the Civil War (1861-1865) some Black slaves willingly helped their owners in the Confederate cause. Do you see any conflict of loyalties those slaves may have had? Would their situation have been similar in any way to (a) the Japanese-Americans during World War II or (b) the Mexican-Texans in 1836?

6) The Shinnecocks and the Poospatucks, two groups of American Indians, controlled most of New York's Long Island East End until the arrival of European settlers. By the time of the American Revolution, most of their lands had been taken or traded away. Now most of the 400 descendants of the Shinnecocks and Poospatucks live in the area and work at low-paying jobs in the community. One Shinnecock man recently asked in an angry tone, "Why should we celebrate the Bicentennial? We lost the whole country." His comment is one that many American Indians, or Native Americans, have asked themselves. Considering this, do you think the American Indians should want to celebrate the Bicentennial? Should they have loyalties to a way of life that existed before 1492? Should they have loyalties to their federal government--a federal government whose policies helped to cause them to lose many of their lands after 1776? Do you think this would cause a conflict of loyalties? Would such a situation be similar in any way to (a) the Japanese-Americans during World War II or (b) the Mexican-Texans in 1836 or (c) some Black slaves during the Civil War?

7) How do you suppose the following people would have defined and used examples for the term *loyalty*?

a) a member of the fictitious Alpha race
b) a member of the fictitious Beta race
c) Japanese-Americans during World War II
d) Mexican-Texans who died defending the Alamo in 1836
e) Black slaves who supported the Confederate cause during the Civil War
f) the American Indian today

8) How would *you* define and use an example (or examples) to show the meaning of *loyalty*?

9) Have you ever experienced a conflict of loyalties? When your own loyalties seem to be in conflict, how might you decide which one should receive the highest priority?