

Theatreworks USA presents the Living Voices production of

Through the Eyes of a Friend: The World of Anne Frank



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Anne Frank and the Holocaust

Introduction to the Guide

This guide can help your students begin to understand Anne Frank and, through her eyes, the war Hitler and the Nazis waged against the Jews of Europe.

Anne's viewpoint is invaluable for your students because she, too, was a teenager. Reading her diary will enhance the *Living Voices* presentation. But the diary alone does not explain the events that parallel her life during the Holocaust. It is these events that this guide summarizes. Using excerpts from Anne's diary as points of departure, students can connect certain global events with their direct effects on one young girl, her family, and the citizens of Germany and Holland, the two countries in which she lived. Thus students come to see more clearly both Anne and the world that shaped her.

What was the Holocaust?

The Holocaust was the planned, systematic attempt by the Nazis and their active supporters to *annihilate* every Jewish man, woman, and child in the world. Largely unopposed by the free world, it resulted in the murder of six million Jews.

Mass annihilation is not unique. The Nazis, however, stand alone in their utilization of state power and modern science and technology to destroy a people. While others were swept into the Third Reich's net of death, the Nazis, with cold calculation, focused on destroying the Jews, not because they were a political or an economic threat, but simply because they were Jews.

In nearly every country the Nazis occupied during the war, Jews were rounded up, isolated from the native population, brutally forced into detention camps, and ultimately deported to labor and death camps. Jews everywhere in Europe were unconditionally targeted for death; all were to share the same fate. An estimated 65 to 70 percent of all the Jews in Europe, including virtually all German and East European Jews, were killed.

Why Should We Teach About the Holocaust?

The Holocaust is a watershed in the history of Western civilization and has irrevocably changed our thinking about humanity. If we seek a world in which our children are neither victims nor perpetrators, neither bystanders nor collaborators, we must educate them about the Holocaust through critical, rational thought. The study of the Holocaust, its central significance in our time, and its repercussions might well present the most important lessons our children can learn.

Meet Anne Frank

Anne Frank was 13 when she went into hiding in an attic at the back of a factory in Amsterdam, Holland. Until then, Anne's childhood had been carefree. Out-going, friendly, and fun-loving, Anne was typical: she liked chocolate and ice cream, movies and books, Ping-Pong and bicycling. In school, her teachers called her a chatterbox. She was strong in composition but not in algebra, and she believed her sister, Margot, was smarter than

she was.

A thoughtful girl, Anne longed for a friendship that went beyond fun and joking. When her father gave her a diary for her 13th birthday, she decided that the diary would become her best friend. She called the little book “Kitty.” When told to fill her school satchel to go into hiding, the first thing she packed was her diary.

Through reading this diary, we can understand Anne’s life in hiding. But what conditions changed Anne’s carefree life so drastically? Why was she in hiding?

1918-1933: Germany between the Wars

Anne’s family had lived in Germany for centuries. Although Jews in this predominantly Christian country had long suffered periodic persecution, they had contributed greatly to German life. They were only one percent of the German population, but their success in every field enriched Germany, Europe, and the world.

Jews were composers, musicians, singers, actors, and authors. Jewish scientists were in the forefront of new developments in medicine, physics, chemistry, and technology. Jewish professors taught in the most prestigious universities in the country. German Jews were also great religious thinkers, philosophers, economists, psychologists, and psychiatrists; their contributions revolutionized each of these fields.

As good Germans, Jews were patriotic and loyal. They had fought bravely for Germany in the *Great War of 1914-1918* and proudly displayed their medals of honor. They believed they had been accepted as one with the German people.

Anne and her sister were born in Frankfurt, one of many German cities where well-to-do Jewish families such as the Franks had for years been respected. But Germany was a troubled country at the time of Anne's birth in 1929. Germany had lost the Great War, and its proud citizens felt humiliated by the defeat. The victorious countries, including the United States, France, and England, authored the Treaty of Versailles, a peace treaty that compelled Germany to accept the responsibility for starting the war, give up territory, and pay a great deal of money (reparations) to the countries whose lands it had damaged. Germany was obligated to decrease the strength of its army and its navy so that it could never start another war. It was also forced to restructure its political system to reflect democratic principles.

This Treaty hurt the Germans economically; payment of reparations caused high inflation and unemployment. It weakened them politically; they had to learn the complexities of a new, democratic German government based on free elections. But most of all, it hurt their pride. They had considered themselves to be the most cultured, distinguished, and civilized people in Europe, and now many of them were hungry, out of work, humiliated, and worried about their future. Above all, they were angry. But they coped with these problems and were putting the past behind them when the economic effects of the worldwide *Depression of 1929* swept through Germany and made their situation even worse.

The Rise of Adolf Hitler

When *Adolf Hitler* campaigned for election as Chancellor (Prime Minister) and offered a policy of *Deutschland ueber Alles*--Germany above all else--nationalistic Germans listened. They wanted to see their country regain its power and prestige. Hitler took advantage of this desire and of their anger and frustration and connected these feelings to the long-standing contempt many Germans had for the Jews. Hitler preached that the Jews were the cause of Germany's misfortune. Using vicious anti-Jewish propaganda to promote *Nazi* ideology, he described the Jews as members of an inferior, alien "race" that was polluting the purity of the German, "*Aryan*" race. He blamed the Great War on the Jews and preached that the ultimate aim of the Jews was to destroy Europe.

Many Germans believed him, because contempt for Jews had been a part of Christian culture since the Christian religion began. Christianity taught that Jews had killed Jesus (although in fact the killing was done by the Romans), so some Germans had been brought up with anti-Jewish beliefs based on religious grounds.

But Germans were beginning to see Jews as different and threatening, a reaction that had nothing to do with Christian beliefs. Some associated Jews with the despised political party of the *Communists*. Others considered Jews "outsiders" who had their own languages, Hebrew and Yiddish, as well as different customs, foods, and holidays that seemed strange to non-Jews. Some despised the Jews because Jews seemed to be able to maintain their identity and culture no matter where they lived. Even without a national homeland (Israel was not founded until 1948), they seemed to be truly one people.

Nazi Racial Anti-Semitism

The so-called "scientific" theory that the Jews were a race and not just a religion became popular in the late 19th century. This was far more dangerous than the Christian contempt for Jews, because Christianity encouraged Jewish conversion to its beliefs, but racial *antisemitism* branded Jews as unacceptable outsiders no matter what they believed.

Hitler used racial antisemitism to his advantage, claiming that Jews had strange and repulsive physical characteristics, low mental abilities, unstable and dangerous emotional tendencies, and even different and impure blood. He was a spellbinding speaker who understood his audience. He stressed that Jews were different from Aryans and that this difference was dangerous, telling the Germans what they wanted to hear. He simplified complex issues and promised the Germans a better life and a glorious future without Jews and their dangerous influences. The Nazi doctrine of German racial superiority gave the Germans a *pseudo-scientific* basis for their long-standing anti-Jewish feelings. This ideology demanded the elimination of the Jews in order to have a healthy Germany, and this view became more and more appealing to many Germans.

In January 1933, after the elections in which Hitler's *National Socialist* (Nazi) party won 44 percent of the vote, Hitler was appointed Chancellor of Germany by President *Paul von Hindenburg*. He established a coalition government and began to dismantle the fragile democracy that existed, eventually demanding and receiving from the German Parliament the power to form a totalitarian government with absolute control in his hands.

Persecution of the Jews

The persecution of the Jews began almost immediately. In March, the Jewish mayor of Frankfurt was replaced by a Nazi, and the *swastika* flag flew from the town hall. In April, there was a state-organized *boycott* of Jewish shopkeepers, doctors, and lawyers. The boycott was brief, but it was the first instance of official antisemitism, sponsored by the government and enforced by the police. Soon, all public servants with at least one Jewish grandparent were fired. The Nazis demanded a quota that limited the number of Jews in all professions. According to the Nazis' beliefs, there was room in the country only for pure white Germans, the "Aryans"; Jews were not Aryans. Jews, the Nazis insisted, competed with Aryans for living space.

It was at this time that the Frank family left Germany. Anne was not yet four years old. **1933-1940:** *"As we are Jewish, we emigrated to Holland in 1933,"* Anne wrote, *"where my father was appointed Managing Director of Travies, Inc."*

Mr. Frank chose Holland because it had remained neutral during World War I; Jews there had not been persecuted; and Holland accepted Jews as immigrants. He had business connections there and had been considering the move even before Hitler came to power. When he opened a branch of his business in Amsterdam, the Franks settled comfortably into their new community.

Throughout the 1930s their life in Holland was happy. Anne and Margot attended an excellent private school, and the family had friends within a wide circle of immigrants like themselves as well as Dutch citizens.

But the decision to leave Germany wasn't so easy for many other Jews. Some watched the rise of the Nazis with concern, but didn't, or couldn't, believe that anything terrible would come of it. Although the Jews were their main target, the Nazis were preaching hatred for certain non-Jewish Germans as well. Nazis arrested people who disagreed with them politically. They categorized gypsies, homosexuals, Jehovah's Witnesses, the mentally ill, and the mentally retarded as other "undesirables." Surely Hitler's ravings against so many of Germany's minorities would be proof that he was unfit for leadership, the Jews hoped. Surely a majority of decent Germans would not let the Nazis stay in power. Many Jews who believed this chose to wait out the hard times rather than leave their beloved homeland.

Others were concerned but had no way to earn a living in a new country. They agonized about where to go or whether to go at all. Life continued to worsen for the Jews, but discrimination progressed slowly, so they tried to ignore it. But as the Nazis became more powerful and continued to enact anti-Jewish laws, Jews could no longer ignore the antisemitism that now governed their lives.

The Nuremberg Laws

In 1935 the Nuremberg Laws were passed. These "Race Laws" were designed to perpetuate the myth that Jews were a race, different from and inferior to other Germans, and to identify and separate German Jews from all other

Germans. These laws stripped Jews of their citizenship. They could no longer vote, hold office, or fly the German flag. They could not marry non-Jews on the grounds that Jews were “of impure blood”; intermarriage would “pollute” Aryan pure blood. By law and by threats, Jews were segregated politically, economically, and socially from their non-Jewish friends, neighbors, and acquaintances. Unable to participate in daily German life, Jews were forced to become the outsiders that many Germans had always considered them.

In March 1938, Germany’s army, which Hitler had gradually rebuilt, entered Austria and made it a part of the German empire. There was little opposition from the Austrian people, who readily accepted the racial antisemitism preached in Germany.

The Evian Conference

By now the persecution of the Jews was known throughout the world. In July 1938, at the suggestion of President Franklin D. Roosevelt, officials from 32 countries convened in the French town of Evian to see how they could help. The delegates heard eyewitness reports and facts and figures about the Jews’ worsening plight. But no significant help was forthcoming, not even from the United States. Hitler wanted Germany free from Jews: “*Judenrein.*” The Jews wanted to leave. But there was no place they could go.

***Kristallnacht*: Night of Pogroms**

Throughout 1938, the Nazis intensified their persecution of the Jews. During the evening of November 9-10, 1938, throughout Germany and Austria, Nazis smashed Jewish shop windows, destroyed Jewish homes, desecrated and burned virtually every synagogue, murdered close to 100 innocent Jews, and arrested 30,000 men and boys and put them in concentration camps. The Nazis called this night of terror “*Kristallnacht*,” the night of broken glass. Newspapers in many countries reported full accounts of the events. After *Kristallnacht*, the remaining Jews in Germany and Austria tried to leave, but borders were closed to them and quota systems of other countries limited or prohibited them from entering.

World War II Begins

In September 1939 Hitler invaded Poland. France and Great Britain declared war on Germany, beginning *World War II*. Within a year most of the other countries of Eastern Europe would be conquered by the German armies. “Germany above all else” was Hitler’s promise in the early 1930s; now he would try to make that promise a reality.

War is always a time of tremendous sacrifice and distress for innocent civilians, who suffer indirectly as their armies fight one another. But the Nazi assault against the Jews was a war that had as its primary target not armies, not armed soldiers, but every Jewish man, woman, child, and infant in Europe. These innocent civilians were the intentional targets simply because they were Jews.

In less than a year, Germany invaded and occupied Denmark, Norway, Belgium, Luxembourg, France, and

Holland. In all of these countries, Nazi race laws against the Jews were put into effect and strictly enforced. Thus Jews who sought refuge in Holland now faced the same persecution they had left behind in Germany.

1939-1943: *“After May 1940 good times rapidly fled,”* wrote Anne. *“First the war, then the **capitulation**, followed by the arrival of the Germans, which is when the sufferings of us Jews really began. Anti-Jewish **decrees** followed each other in quick succession. Jews must wear a yellow star, Jews must hand in their bicycles, Jews are banned from trains and are forbidden to drive. Jews are only allowed to do their shopping between three and five o'clock and then only in shops which bear the sign 'Jewish shop.' Jews must be indoors by eight o'clock and cannot even sit in their own gardens after that hour. Jews are forbidden to visit theaters, cinemas, and other places of entertainment. Jews may not take part in public sports. Swimming baths, tennis courts, hockey fields, and other sports grounds are all prohibited to them. Jews may not visit Christians. Jews must go [only] to Jewish schools, and many more restrictions of a similar kind [were imposed].”*

The yellow star was a Jewish symbol, the six-pointed Star of David. The Nazis tried to use it as a mark of shame, a badge that would make all Jews visible. First used in Poland and then in virtually every country invaded by the Nazis, the yellow badge effectively separated Jews from the rest of the population and also made them targets for Nazi brutality.

Still, the Franks and other Dutch Jews were safer than those in other European countries. The German troops advanced through Eastern Europe, rounding up and deporting Jews, forcing them into *ghettos* and brutal *labor camps*. In 1941, Hitler invaded Russia. There, his specially-trained “death squads” began to shoot hundreds of thousands of Russian Jews, throwing their bodies into mass graves.

Mr. Frank worried about the Nazis’ strengthening grip on Europe and the increasing restrictions on Jews in Amsterdam. He realized his choices were severely limited: his family could stay where they were and hope to avoid the Nazis; they could try to leave Amsterdam; or they could go into hiding and make the Nazis think they had left the country. From April to December 1941, Mr. Frank tried desperately to get into the United States, writing to friends and relatives, “It is for the sake of the children mainly that we have to care for. Our own fate is of less importance.” But US immigration was restricted, and he was not granted a visa. He sought haven in Cuba and received a visa on December 1, 1941, but Germany declared war on the United States and the visa was canceled. So Mr. Frank made the best decision he could under the circumstances: the family would hide.

Going into Hiding

July, 1942: “Daddy began to talk of us going into hiding.... He said, 'You know that we have been taking food, clothes, furniture to other people for more than a year now. We don't want our belongings to be seized by the Germans, but we certainly don't want to fall into their clutches ourselves. So we shall disappear of our own accord, and not wait until they come and fetch us.’”

Help from Dutch Christians

To succeed, the Franks would need a good deal of help from non-Jews who were willing, at great risk to themselves, to bring them food, supplies, and news. They found these people within their circle of good Dutch Christian friends: two young women, Miep Gies and Elli Vossen, and two older men, Mr. Kraler and Mr. Koophuis. Together, they found and prepared a hiding place in the attic of Mr. Frank's small spice factory. The Franks had planned to go into hiding on July 16, but Margot received from the Nazis a *call-up notice* to report to a labor camp. To avoid this, the Franks entered their hiding place ten days early.

July 8, 1942

"Into hiding--where would we go, in a town, or the country, in a house or a cottage, when, how, where...? These were the questions I was not allowed to ask, but I couldn't get them out of my mind. Margot and I began to pack some of our most vital belongings.... The first thing I put in was this diary, then hair curlers, handkerchiefs, schoolbooks, a comb, old letters; I put in the craziest things with the idea that we were going into hiding. But I'm not sorry; memories mean more to me than dresses."

The Franks were soon joined in hiding by another family, the Van Daan and their 15-year-old son, Peter. Several months later, as conditions worsened for the Jews, they offered to take in someone else, a dentist named Albert Dussel. Their helpers arranged it.

Although Anne was often depressed by being in hiding, she wrote about being luckier than other Jews.

"Countless friends and acquaintances have gone to a terrible fate. Evening after evening...the Germans ring at every front door to inquire if there are any Jews living in the house. If there are, then the whole family has to go at once.... No one has a chance of evading them unless one goes into hiding.... I often see rows of good, innocent people accompanied by crying children, walking on and on...bullied and knocked about until they almost drop. No one is spared--old people, babies, expectant mothers, the sick--each and all join in the march of death."

These were the round-ups, the gathering of Jews for *deportation to concentration camps*. Anne was safe; others were not. She wrote, *"How fortunate we are here, so well cared for and undisturbed....I feel wicked sleeping in a warm bed, while my dearest friends have been knocked down or have fallen into a gutter somewhere out in the cold night.... And all because they are Jews!"*

Miep and the other helpers, as well as *clandestine* radio broadcasts, kept Anne and her family informed. In October 1942, she heard about deportation camps. She wrote, *"These people are...being loaded into cattle trucks and sent to Westerbork [a transit camp where people were detained until they were deported to death camps in Eastern Europe]...If it is as bad as this in Holland, whatever will it be like in the distant and barbarous regions they are sent to? We assume that most of them are murdered. The English radio speaks of them being gassed."*

This incomprehensible news was true. Jews were sent to death camps, where they were killed by poison gas.

The effects of the War on the Dutch Civilians

Anne wrote frequently about the suffering of Dutch civilians and the effects of the war on the rest of the world.

January 13, 1943

“The Dutch people are anxious, too; their sons are being sent to Germany. Everyone is afraid....The children here run about in just a thin blouse and clogs; no coat, no hat, no stockings, and no one helps them. Their tummies are empty, they chew an old carrot to stop the [hunger] pangs, go from their cold homes out into the cold street.... And every night hundreds of planes fly over Holland.... No one is able to keep out of it; the whole globe is waging war.”

The war against the Jews continued and intensified in the midst of the world war.

January, 1943

*“Day and night more of those poor miserable people are being dragged off, with nothing but a **rucksack** and a little money. On the way they are deprived even of these possessions. Families are torn apart, the men, women, and children all being separated. Children coming home from school find that their parents have disappeared. Women return from shopping to find their homes shut up and their families gone.”*

The military war continued and intensified as well. The German army was losing ground but the repression of the Dutch people increased:

July, 1943

“North Amsterdam was very heavily bombed on Sunday,” Anne wrote. “Whole streets lie in ruins.... There are two hundred dead and countless wounded; the hospitals are crammed. You hear of children lost in the smoldering ruins, looking for their parents.”

Anne Despairs

1944: February: “I hear nothing but...talk the whole day long, invasion and nothing but invasion, arguments about suffering from hunger, dying, bombs, fire extinguishers, sleeping bags, Jewish vouchers, poisonous gasses, etc. None of it is exactly cheering.”

When the adults spoke worriedly of the plight of the Jews, Anne, at 15, heard terrible things and was deeply affected by them. Her protectors tried valiantly to keep her spirits up. But they couldn't keep the grim news from her, and Anne felt despair. She confided to her diary in February 1944, *“I have now reached the stage that I don't care much whether I live or die. The world will still keep on turning without me; what is going to happen, will happen, and anyway it's no good to resist.”*

The Nazis were taking anything that could be of value to the German war effort, and this caused severe shortages among Dutch civilians. The food shortage was a problem for children outside, for Jews in hiding, and for those who helped the Jews using illegally-obtained food coupons.

March, 1944

“The people from whom we obtain food coupons have been caught, so we just have our five ration cards and no extra coupons, and no fats....From tomorrow we shall not have a scrap of fat, butter, or margarine left....Our supper today consists of hash made from kale [a cabbage-like vegetable]....Ugh! the mere thought of eating that muck makes me feel sick.”

The War and the War against the Jews Intensify

Although the military war was going badly for the Germans, the Nazis intensified their efforts to annihilate the Jews. They requisitioned trains that could have carried their own soldiers and used them instead to transport Jews to death camps. In March the Nazis invaded Hungary.

In Holland, Dutch antisemitism was on the rise. In May, 1944, Anne wrote, *“To our great horror and regret we hear.... That...the Christians blame the Jews...for the fact that...a great many Christians have suffered terrible punishments and a dreadful fate....This morning our vegetable man was picked up for having two Jews in his house.”*

This antisemitism, however, contrasted with the attitudes of those who continued to risk their lives to help Jews, as Anne acknowledged:

“It is amazing how much noble, unselfish work these people are doing, risking their own lives to help and save others. Our helpers...have pulled us through... till now and we hope they will bring us safely to dry land.... Never have we heard one word of the burden which we certainly must be to them, never has one of them complained of all the trouble we give....That is something we must never forget; although others may show heroism in the war or against the Germans, our helpers display heroism in their cheerfulness and affection.”

Hopes of Liberation

By May 1944 there was good news. Russian troops had defeated the German army in Russia. Americans had landed in Italy and were defeating the Germans there, too. On June 6, 1944, American and British forces landed on the coast of Normandy, France. General Eisenhower, the Commander of the Allied Forces, announced, “The year 1944 is the year of complete victory.” Anne's optimism returned.

“Would the long-awaited liberation that has been talked of so much, but which still seems too wonderful, too much like a fairy tale, ever come true? Could we be granted victory this year? We don't know yet, but hope is revived within us; it gives us fresh courage, and makes us strong again.”

But Anne's hope was not to be realized. German resistance was strong and the Allies did not advance as rapidly or successfully as expected. The killing continued throughout 1944 as the Nazis increased their efforts to destroy every Jew in Europe.

The Families are Discovered

The Nazis were aided by *collaborators*, who reported Jews in hiding in return for some small payment from the Nazi secret police. It was such a Dutch informer who provided the Nazis with information about the Franks and the

others with them. On August 4, 1944, a truck stopped in front of the factory. The police marched straight to the third-floor bookcase that concealed the hiding place and demanded access. Outside, Miep and Mr. Kraler could do nothing to help; inside, the families could do nothing to resist arrest.

Upstairs, the Nazis demanded valuables; they found silverware and a Chanukah menorah. They emptied Mr. Frank's briefcase onto the floor to make room for the silver. The soldiers had been ordered to leave no documentation behind. But when they emptied the briefcase, Anne's diary fell to the floor and remained there as the group was taken away.

Mr. and Mrs. Frank, Anne, Margot, Mr. and Mrs. Van Daan, Peter, and Mr. Dussel were forced downstairs and into the truck. They were taken to Nazi police headquarters in Amsterdam and then sent to Westerbork, the transit camp, to wait for deportation to a death camp.

On September 5, 1944, the Allied armies liberated southern Holland, but that success came too late to save Anne. She and her family were already aboard a freight train along with the last thousand Jews to be shipped out of Holland.

September 1944: Deportation and the Death Camps

Each freight car, jammed with 75 people, had only a small barred window, and the doors were sealed shut. For three days the train traveled slowly. On the third night it stopped at *Auschwitz*, the infamous *death camp* in Poland. As the weak, hungry, terrified people were pulled out of the cars, they were met by searchlights, police dogs, and shouts of Nazis who separated the men from the women. Here Anne said goodbye to her father, not knowing it would be for the last time.

Life in Auschwitz almost defies description. According to survivors who were with Anne, she was depressed by the horror and painfully aware of the deaths around her. But she remained relatively strong, and in October 1944 she and Margot were sent to *Bergen-Belsen*, a camp in Germany. Mrs. Van Daan was sent to Bergen-Belsen in November.

Mr. Van Daan died in the gas chambers in Auschwitz. Mrs. Frank remained in Auschwitz, where she died of disease and starvation. Mr. Dussel and Peter died in different camps in Germany.

1945 and After

In January 1945 the Allies reached Germany, and the Russians liberated Auschwitz and freed the remaining prisoners, including Mr. Frank, about two weeks after Mrs. Frank's death.

But there was no hope for the people at Belsen, where there was chaos, starvation, and *typhus*. Mrs. Van Daan died there, and in March 1945 Margot and Anne died within a few days of one another, just two months before the Allies defeated the Nazis.

After regaining strength, Mr. Frank made his way back to Amsterdam, stopping to inquire if other refugees had news of his family. Only after he returned home did he receive official notification that his wife and daughters had

died. Miep and Elli, who had been saving Anne's notebooks and diary for her, gave them now to Mr. Frank. They were all that remained of his life during the Holocaust.

In April, Holland was completely liberated by the Allies, and the Nazis and their collaborators were arrested. On April 30, 1945, Hitler's reign of terror came to an end: he died, not at all like the conquering hero he wanted to be, but by committing suicide. In May, the German Army surrendered unconditionally.

By June of 1945, World War II ended, and with it, the war against the Jews. Six million Jews had been killed. They were not traitors or enemies of the state; they were not at war with Germany: they were killed simply and solely because they were Jewish. One and one-half million of those murdered Jews were children.

After Viewing “Through the Eyes of a Friend”:

Considerations for Students and Teachers

I. Questions for Review, Reflection, and Research

Review:

1. What circumstances existed in Germany after World War I that again brought to the surface the hostility of Germans toward Jews?
2. As Hitler rose to power, what were the signs that life for the Jews was going to worsen?
3. What percentage of the 70 million Germans were Jews? What made the Germans come to believe that such a small group had to be eliminated from Germany?
4. What were the results of the Evian Conference?
5. What facts make it clear that the war being waged against the Jews was an action separate from the military war? How did the military war make the assault on the Jews easier for the Nazis?
6. Food shortages affected the Dutch population. What were the implications of this for the Jews in hiding? For their protectors?

Reflect:

1. The anti-Jewish decrees came slowly at first. How do you think Jews and non-Jews would have reacted if they had come all at once?
2. How do you think Hitler interpreted the results of the Evian Conference?
3. We read today that terrible things are happening to people in other countries. Yet we often do nothing in response, even if we feel saddened or upset. Why does this happen?
4. Should collaborators have been punished after the war? Explain.
5. Mr. Frank originally showed the diary only privately as a memorial to his family. What are your thoughts about his decision to have it published?
6. Anne’s diary is read the world over. Why is this important? What accounts for its vast popularity?

Research:

1. What is propaganda? How did it help promote Nazi ideology? Explore its uses in Nazi Germany as a weapon against the Jews.
2. What were the demands of the Treaty of Versailles? How did they contribute to the decline of Germany and the rise of antisemitism?
3. Examine the Nuremberg Laws and explain how each furthered the Nazi goal of forcing the Jews to leave

Germany.

4. The Evian Conference was convened to explore the possibilities of offering the Jews a refuge. How can you explain the failure of the conference to succeed in its goal?

5. Research and discuss the rescue activities of Joop Westerweel, Corrie ten Boom, and Marion Pritchard, other Dutch Christians who helped Jews in Holland.

6. Fortunately, we have the testimony of many victims and survivors. Discuss the study of diaries as primary source material. Why are they so valuable? Read other Holocaust diaries or memoirs written by survivors and compare them with Anne's diary. Some good choices of memoirs are *The Upstairs Room* by Johanna Reiss, *Dry Tears* by Nechama Tec, *Hide and Seek* by Ida Vos, *Touch Wood* by Renee Roth Hano, *A Bag of Marbles* by Jo Joffo, *Behind the Secret Window* by Nelly S. Toll, and *Clara's Story* by Clara Isaacman.

II. Additional Thoughts and Questions for Deliberation and Discussion:

"I think that it will all come right, that this cruelty too will end, and that peace and tranquility will return again." When Anne wrote those words, she did not know her fate. When we look at our world today, not knowing our future, do we share Anne's optimism?

As we learn about the darkness that shadowed the world during the Holocaust, we think about our hopes for our future and the ways we can help realize those hopes. When you ask questions that arise from your study, you will discover no easy answers. Remember, though, that the Holocaust was unique; nothing like it had ever occurred before. We are all trying to understand how and why it happened, and why other genocides continue today in spite of everything we know about the causes and consequences of the Holocaust.

People who lived during the Holocaust assumed, or were forced to take, different roles. Some were perpetrators, who did the round-ups, the deportations, and the murders. Many were bystanders, who did nothing to help the targeted people. A few were helpers or rescuers, who helped or saved Jews. There were the Jews themselves: babies, children, teens, young adults, parents, the elderly. The questions that follow help you to consider each of these groups as you think about what the Holocaust means to you today.

1. Many people mistakenly think that the Nazis were inhuman monsters or insane. But the perpetrators were ordinary people with spouses and children and pets whom they loved. They were often highly educated: many were MDs and PhDs. They knew perfectly well what they were doing. They were not monsters but humans, basically just like us. If we accept that Nazis were more or less ordinary people, what do we have to face about ourselves?

2. The bystanders, by their unwillingness to get involved, aided in the destruction of millions of innocent people. Were those people themselves changed by having stood by? Could more people have tried to help the Jews? If more good people had helped, could the Nazis have been stopped?

3. Some people helped the Jews by offering them forged identification, food, or shelter for a night when they were on the run from the Nazis. Others did even more, building hiding places for them to stay for months or even years at a time and caring for them, just as Miep Gies and her friends did for the Franks. These rescuers were the few brave souls who risked their lives to save others. How do their actions challenge us to consider our responsibility to others in need? Are we our “brother’s keeper”?

4. The Jews were persecuted and destroyed simply because they were Jews. How does their plight move us to consider the consequences of the racism that exists in our society today and the genocide occurring in other countries? Does our awareness of the murder of innocent people end our innocence about human nature?

5. On July 15, 1944, Anne wrote, *“It’s really a wonder that I haven’t dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart....I can hear the ever-approaching thunder, which will destroy us too.... In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out.”* Do you believe that “in spite of everything, people are really good at heart”? Do you feel that in our world today your ideals may be “impossible to carry out” as much as you feel a need to uphold them? Explain.

6. Tragically, religious and racial hatred of “the other” still causes death and despair around the world. What is one international event that you are now learning about that is fueled by hatred? Do you have an idea for helping the people who are being killed by such hatred? How can we as individuals act to try to repair whatever part of our world is torn by prejudice and racism?

For the Teacher: Background Notes: The Jews in Holland during World War II

Germany invaded Holland on May 10th, 1940. It was a complete surprise: Holland expected to remain neutral as it was during World War I. The Nazi occupation was swift. In days all important areas of the country were seized. The prime minister and his cabinet fled to England and set up a government-in-exile. After fierce fighting near Arnhem and the bombing of Rotterdam, Holland was forced to surrender. Nazi rule brought identity cards, food rationing, black-outs, and persecution of Dutch Jews.

The Dutch Jewish population in 1940 was about 140,000, of whom 24,000 were refugees. Some 90,000 Jews lived in Amsterdam, the largest Jewish community in Holland. Most were poor; a minority were professionals. Between May 1940 and the summer of 1941 the Nazis gradually removed Jews from public life.

Although Jews had lived reasonably freely in Holland for centuries, antisemitism was not unknown. A Dutch Nazi party thrived in the 1930s; its members welcomed their German counterparts. Thousands of Dutch men assisted by rounding up Jews, sometimes as brutally as the Germans.

The first mass arrests of Jews began in February 1941. On the 22nd of February, 400 Jewish men and boys were grabbed from streets and homes, beaten, and taken away. No one knew where they had been taken. In June another 230 Jews disappeared. To protest, the Dutch, and especially its Communist party, organized a two-day strike, one of the most significant acts of West European resistance during the war. Nazi troops moved in to restore order.

Eventually Jews were excluded from schools and compelled to wear the yellow star. By July 1942 unemployed Jewish men, forced to leave their homes, were told they would work in Eastern Holland. In fact, they were taken to concentration camps. This was when Anne Frank's family decided to go into hiding.

In 1944, after two years in hiding, the Frank family was betrayed, tracked down, arrested, and taken to Auschwitz.

Glossary

1. Annihilate: To destroy totally and completely.
2. Antisemitism: An extreme and irrational social rejection of Jews based on religious, economic, and especially racial hostility.
3. Aryan: A non-Jewish Caucasian German considered by the Nazis to be racially superior to all other people.
4. Boycott: An economic sanction against all Jewish shopkeepers and service people organized by the Nazis on April 1, 1933.
5. Call-up notice: A summons from the Nazis to various citizens in occupied countries to report for work in labor camps in Germany or Poland. Jews were usually taken not to work but to their deaths.
6. Capitulation: Surrender to the enemy.
7. Clandestine: Secret
8. Collaborator: The term used to describe anyone who helped the Nazis.
9. Communist: One who believes in communism, the political creed that asks everyone to contribute according to his abilities and receive according to his needs.
10. Concentration camps: Places in Germany and Poland used to confine Jews and others the Nazis considered “undesirables.” In the camps people died of starvation or disease or were worked to death.
11. Death camps: Places in Poland designed by the Nazis to murder Jews by gassing, starvation, overwork, and disease. Auschwitz was the most infamous and largest death camp, where over two million people were murdered by the Nazis from 1940-1945.
12. Decree: An authoritative command or proclamation.
13. Deportation: The removal, or "resettlement," of Jews from Nazi-occupied countries to labor or death camps.
14. Depression: Called the Great Depression, a period of economic crisis and low business activity that began just after the stock market crash in New York in 1929 and continued through the 1930s, affecting the entire Western world.
15. Ghettos: Areas of cities in Eastern Europe to which Jews were restricted and from which they were forbidden to leave.
16. Great War: Another name for World War I, 1914-1918. England, France, the United States, Russia, and other countries (the Allies) fought against Germany, Austria-Hungary, Turkey, and Bulgaria (the Central Powers).
17. Hindenburg, Paul von: President of the democratic German government before Hitler came to power. He appointed Hitler Chancellor of Germany in January, 1933.
18. Hitler, Adolf: Hate-filled leader of the Nazi party and Germany from 1933-1945. He waged a military war in Europe and a campaign to destroy the Jewish people that almost destroyed Western civilization itself in the

process.

19. Labor camp: A type of concentration camp in which people were worked to death and then replaced by new workers. Most people didn't survive more than three months in labor camps.

20. National Socialist German Workers Party: Came into being in 1920 and soon was led by Hitler. It acquired national political power in 1933. NAZI is the abbreviation of the German words for the National Socialists.

21. Pseudo-scientific: Something falsely represented as the scientific truth.

22. Reparations: Compensation payable by a defeated country to another country for damages or loss suffered as a result of war.

23. Rucksack: Bookbag, backpack, knapsack.

24. Swastika: An ancient religious symbol used by Hitler as the official symbol of the Nazi party.

25. Typhus: An acute, infectious disease transmitted by lice or fleas. Anne Frank died from typhus.

26. World War II: A war fought between the Allies (mainly the United States, England, France, and Russia) and the Axis countries (mainly Germany, Italy, and Japan) from 1939 to 1945.

Teacher's Guide



Produced By



LIVING VOICES

A Journey into Immigration

Script Written by Rachel Atkins



ARTS FUND



What is The New American?

The New American is an interactive live presentation that uses an Actor/Educator and video to create the era of America's largest tide of immigration. The goal of Living Voices' programs is to create a tangible link between students and history. Ultimately, Living Voices aims to supplement school curriculum and ignite interest and discussion in these topics that will last long after the presentation.

Introduction **The New American**

The New American is Living Voices' journey into immigration in 1910. It tells the story of a young Irish girl whose economic outlook for herself and her family forces her to make some hard choices in order to survive. Bridget, like young people from countries around the world, makes a journey that was the only hope left for so many people, a journey to America.

What is required of the school?

This play uses a live actor who interacts with a videotape containing the voices of other people in Bridget's life as well as the sounds, music, and images of the time. The New American may be presented in the classroom up to three times a day. This intimate setting allows for a closer connection between the students, the story, and the presenter.

For this setting, the school only needs to provide a TV, a VCR and a stool and the program is ready to go.

Before the presentation the Actor/Presenter will give a short introduction that will familiarize the students with the subject and the story that they will be seeing. After the presentation time is allowed for the students to interact with the presenter and ask questions about the story.

This program will not work if the TV is mounted on the wall. It is important that the presenter sit next to the TV. It is acceptable to combine more than one class for one presentation but we suggest you keep the numbers around ninety students.

The program has been effectively presented in libraries, multi-purpose rooms, and small auditoriums. (For these settings, please refer to the set-up instructions enclosed). Remember, smaller groups are preferred. Our goal is to maintain an atmosphere where students feel comfortable interacting with the presenter. This comfort level diminishes with larger groups.



The Story

Our *New American* Bridget Fitzgerald, raised in County Clare, Ireland. Like people in many countries around the world, her family is beset with unremitting hardship brought on by economic and political forces beyond their control. Bridget's father finds it increasingly difficult to make enough money to pay the landlord's rent on their farm. Hoping for a little extra income, Father sends Bridget's older brother, Denny, to Dublin to work in the factories. Things are looking better until Denny disappears with no trace.

Father is forced to send his youngest child, Bridget, to America where they have a distant cousin who will take her in and allow her to work in his home. There is hope that she'll be able to make a great deal of money and return to Ireland right away.

Bridget is sent across the Atlantic in the steerage compartment with hundreds of other immigrants from around the world. She makes friends with another young Irish girl named Katie. A hard nosed, determined, no nonsense young woman, Katie is able to help Bridget survive the difficult journey at sea. Katie is traveling to America to marry a man named Johnny whom she only knows through a photograph and some letters.

Upon arrival at Ellis Island, Bridget is assaulted with a barrage of tests and questions as well as the voices of languages from around the world. The crowds and intrusions are almost more than she can take. If she were to fail any tests, however, she could be sent right back to Ireland without ever setting foot in Manhattan. That would mean disaster for her and her father. Katie is marked for suspicion for an eye disease; however, misfortune is diverted when a friendly worker tells her to hide the letter "E" that has been drawn on her shawl.

Both Bridget and Katie survive the testing and are approved for entry into the United States. Katie, however, is not allowed to leave the island until she is married to Johnny as young girls are not allowed off the island unless they are escorted by a trusted member of the family. Bridget is allowed to leave the island when her cousin picks her up.

Once in New York's lower east side, Bridget finds her cousin's 'house' is really a tenement building in which she is expected to work for no pay. Knowing that she will never be able to earn the money needed to save her father and the farm, Bridget strikes out into the streets where she finds people of all nationalities, languages, and cultures living in small neighborhoods. At an Irish aid society she finds Katie working with other refugees, and Bridget soon lands a job at the Triangle Shirtwaist Factory.

Bridget is one of the only Irish girls among mostly Italian and Jewish women. She makes friends with an English girl named Rose. This friendship would never have happened in Ireland. The money that she makes

helps her father bring the farm out of debt; it looks like she may be able to return soon.

One afternoon, the entire factory catches fire and Bridget narrowly escapes being a victim in one of America's worst factory disasters. With the help of Katie and Johnny, Bridget is able to gain a job in the home of a rich Irish politician and send much more money home than she was able to make at the factory.

Bridget's father sends word that Bridget's brother Denny was recently killed by British troops during fighting in Dublin. He is regarded as a political hero. Father then informs Bridget that he intends to give the farm to their cousin Patrick and that she should consider staying in America. Bridget realizes that there is no life for her in Ireland any more.

Bridget makes the decision to become a citizen of the United States. Even though she still longs for Ireland, she realizes that she now belongs with the people from around the world who have come together to create a new way of life in a new world. She knows that she is an American.

THE IMMIGRANT EXPERIENCE



Definition: (**Migration, Immigrant, Emigrant**) The English word migration derives from the Latin verb migrare, meaning “to move from one place to another.” Two other words associated with migration are “emigrant” and “immigrant.” An emigrant is someone who leaves one place for another. An immigrant is a person who comes into one country from another. Thus, a person who migrates to the United States from Ireland is an emigrant from Ireland and an immigrant to the United States. (*1)

Reasons for Immigration.

If people are satisfied where they are, they will not migrate. For migration to take place, there must be some factor that pushes people out or that pulls them to a new environment. Throughout history, people have left their native lands for a variety of reasons: **religious or racial persecution, lack of political freedom, economic deprivation.** The forces that attracted them to new homelands were the opposites of these: religious and political freedom, ethnic toleration, economic opportunity (*1)

Ask your students to identify some of the reasons that forced Bridget to leave Ireland.

A. Were Bridget and her family the victims of persecution?

B. Did the Fitzgerald family have a lack of political freedom?

C. Was Bridget a victim of economic deprivation?



THE FIRST IMMIGRANTS

Native Americans were our country’s first immigrants. Anthropologists say they came from northeastern Asia. They resembled the early Mongoloid people of that region. Nobody knows when or how they came. They probably arrived when ice sheets covered much of northern North America. This may have been 20,000 to 30,000 years ago. They may have come because they were wandering hunters, like most people of that era. They crossed the Bering Strait to Alaska, seeking new hunting grounds. Bridges of land existed then, making passage easy. There seems to have been ice-free land and game in Alaska and open land east of the Rocky Mountains, leading into the

heart of North America. Perhaps the Indians moved along this area as they needed new hunting grounds. Gradually the ice melted, and the Indians spread to most parts of both Americas. (*1)

IRELAND

In the mid 1800’s Ireland was strongly controlled by England who had decided that they would turn the island into a “cattle civilization” for the benefit of England. The Irish were deprived of their civil rights and those who could not work were discarded into the streets. During a visit to Ireland in the 1840’s, the African-American statesman Frederick Douglass witnessed unspeakable suffering inflicted on the Irish by the British. Douglass, a freed slave, was “much affected” by the “wailing notes” of Irish music and commented that it reminded him of the “wild notes” of American slave songs. (*2)

In 1910, Ireland was fighting for independence from England. Most of the people of Ireland were still extremely poor, consumed by massive unemployment and hunger. The native language had been almost

destroyed as well as the native way of life. After two famines, much of the population had already left for America or died from disease brought on by the famines.

THE IMMIGRANTS OF THE 1910'S

The Irish were not the only people experiencing great suffering at the turn of the 20th Century. At the time that Bridget's story takes place there were examples of persecution and poverty around the world that forced millions of people to come to America.

In Russia the czarist "pogroms" were forcing Polish and Russian Jews to leave their farms and villages or face death at the hands of Czarist soldiers.

In Italy political and economic chaos forced Italians from Sicily and parts of the mainland to give up their homes and try to make a new life for themselves across the Atlantic.

The Triangle Shirtwaist Factory Fire

In **The New American** Bridget takes a job at the Triangle Shirtwaist Factory. This factory was a "sweatshop" located in Manhattan's Lower East Side. Thousands of immigrants worked in these factory's. Crammed together on floor after floor, they operated large sewing machines and worked long hours. Social activist and union organizer Clara Limlich likened sweatshop work to slavery and said, "(The Bosses) yell at the girls and 'call them down' even worse that I imagine the Negro slaves were in the South." With no ventilation, badly stored flammables, exhausted workers, and locked fire escapes, these factories were always extremely dangerous. (*2)

On March 26, 1911, a fire suddenly erupted in the factory when a lit cigarette or match came in contact with oily rags. With 800 young women trapped inside, fire rushed through the stairways, up the elevator shafts and covered the walls of every floor. Workers who could not get through the locked fire escapes died in the smoke and the heat of the inferno; many others jumped to their deaths from the windows rather than be engulfed by the raging fire.



Today's factory workers are protected by a variety of labor and safety laws as a result of this fire. Strong labor unions are also able to protect their workers in the workplace. However, many sweatshops still exist today in New York and around the country. In the Mid 1980's a chicken processing plant in the south caught fire, killing many workers who were trapped by locked fire exits just as the Triangle workers were some 70 years earlier.

Are there any work places in your community where people are working in dangerous conditions for very little pay?

Are there any immigrants or migrants in your community? Where do the immigrants or migrants in your community work?

AMERICA TODAY

Among the American people today about 60 percent owe their origins to Northern Europe, with Germany, Great Britain, Ireland, Scandinavia, and The Netherlands having made the largest contributions. Southern and Eastern Europe contributed another 16 percent. Blacks, originally from Africa, total 10.5 percent; Hispanics, largely from the Western Hemisphere, about 4 percent; American Indians nearly 3 percent. There are others—Americans all—but with ethnicity retained. Certainly this is one of the great strengths of the nation.

(*1)

Look in the newspaper, have you heard of any countries today that are experiencing racial, political, or religious persecution?

Are people from those places immigrating to America?

Talk about your own family history. Where did they come from? Do you have more than one culture in your family background?

Where Are We Coming From Now?

When the Russians suppressed the Hungarian revolution in 1956, more than 30,000 Hungarians were admitted to the United States. In the 1960s and 1970s more than 650,000 anti-Castro Cubans arrived. Between 1975 and 1980, about 360,000 Vietnamese found their way to the United States. Legal and illegal immigrants continue to come north from Mexico. For a period the illegals could appeal under the law for citizenship. The United States has admitted many “boat people”. The Haitians are an example. Currently the troubles in the former Yugoslavia are beginning to create new rush of refugees to America.^(*1)

Conclusions

Though conditions in this country weren't always safe nor were people always inviting to their new neighbors, America still represented the best hope to people from around the world who had no hope at all. An Irish girl living in New York wrote, “My dear Father . . . Any man or woman without family are fools that would not venture and come to this plentiful country where no man or woman ever hungered!” In Mexico the U.S. became known as “El Nort” and represented an answer to their dreams.

This culture is nothing if not diverse. Chinese immigrants developed Bing Cherries. American Indians gave the world tomatoes, corn, and tobacco as well as words like “Okay” and “Yankee”. American Indians created the first confederation, constitution, and bill of rights, a model for the government we now live in. Jazz, Blues and Rock & Roll originated from African Americans as well as scientific and medical discoveries. Gold mining techniques were brought here by Mexicans plus ranching and “Cowboy” techniques were brought to us by the *Vaqueros* with their *Lariats*, *Lassos* and fear of *Stampedes*. Russian Jews like Irving Berlin brought us great music like “God Bless America”, “Easter Parade”, White Christmas”, “Over There!” and many more.

Such diversity is still America's strongest and most unique quality in the world. America is not just a country of common history but a place where all the histories of all the worlds come together. There is no “true” story of America. Rather the true meaning of America lies somewhere in millions of individual stories that make up the population of the country.

The final test of America's strength will be our continued ability to respect and learn from the diversity of the people around us while feeling secure in ourselves and our place in this society. America never did and never will belong to one group. Realizing this we can better appreciate the arrival of every *New American*.

Terms From
The New American



POTATO FAMINE: From 1845 to 1855 about 1.5 million people came to the United States, largely from the west and southwest of Ireland. A massive failure of the potato crop due to a fungus, *Phytophthora Infestans*, combined with British inaction and the colonial socioeconomic structure to produce massive death, destitution, and emigration. The emigrants left hurriedly and by any means they could, including overcrowded unseaworthy “coffin Ships.” These ships were characterized by a death rate similar to that of the slave ships from Africa. This group was the one of the most destitute yet one of the most aggressive of all the emigrant waves.

During the post-famine years from 1855 to the 1920’s, emigration became an institutionalized part of Irish life. Over 2.5 million Irish came to America. Emigration during this period was generally the result of deteriorating economic conditions and increased political repression. Evictions began to increase and agrarian violence and disobedience intensified. These emigrants came largely from the economically impoverished areas of west and extreme southwest Ireland. It was this group that sent back massive amounts of money to Ireland in order to improve the conditions of those left behind or to pay for further emigration of relatives.^{(*)3}

WAKE: Many cultures hold “wake” as ceremony in honor of a person who has just died. In Ireland, a wake is characterized by considerable revelry with the body of the deceased present. It is thought that the soul needs this liveliness in order to protect it from the evil spirits that it will encounter on its way to heaven. When the participants have determined that the dead person’s soul is safe, they follow their revelry with great “wailing” and crying.

Sometimes a wake was also performed for people who were emigrating to America. This was done since the great distances made seeing that person again unlikely and for all other purposes they could be considered dead.

STEAMSHIP: At the Turn of the Century the only way to get to America was by ship. Most immigrants from Europe at this time were brought over in “Steamships”. Steamships were large passenger ships that didn’t use masts. Huge steam engines turned propellers (or “screws”) providing the ships with a speedy and reliable method of propulsion. Steamers were divided into different classes such as “First” “Second” and “Third”, The first class compartments were the most expensive and provided the most luxurious amenities; the Second Class was the most popular for middle class and professionals, Third Class provided no luxury and only the barest essentials. Usually very dreary, this is the class most often used by the Immigrants.

STEERAGE: At the back of ship is the area where the rudder and propeller are located (the steering mechanisms). This is the part of the ship called steerage. Third class was often called “steerage class” since this is the part of the ship where third class compartments were usually located.

STATUE OF LIBERTY: An Immigrant herself, The Statue of Liberty is perhaps the most well known symbol of America and immigration. The Statue is on Liberty Island in Upper New York Bay commanding the entrance to New York City. Originally known as “Liberty Enlightening the World,” it was initially proposed by the French historian Edouard Laboulaye in 1865 to commemorate the French Alliance with the American Colonies during American war of independence. A Franco-American Union (founded in 1875) raised funds, and the statue was designed by the French sculptor F.A. Bartholdi as a woman with an uplifted

arm holding a torch. The Statue, using Bartholdi's 9 foot model, was constructed of copper sheets. It was shipped to New York City in 1885, where it was assembled and dedicated in 1886. The base of the statue is an eleven pointed star. A 150 foot pedestal, American Funded, is made of concrete faced with granite. An elevator runs to the top of the pedestal, with steps within leading to the crown. The statue became a national monument in 1924, and an American Museum of Immigration was established there. In 1965, Ellis Island was named part of the Statue of Liberty Monument. In 1982, Secretary of the Interior James Watt announced the creation of the Statue of Liberty / Ellis Island Centennial Commission. The Centennial of the Statue of Liberty was celebrated in a four day extravaganza in July 1986, with President Ronald Reagan, French President Francois Mitterand, and many other dignitaries in attendance.^(*)3)

ELLIS ISLAND: The United States Immigration Station (1892-1954). It has been called "the Gateway," "The Golden Door," and "the Island of Hope and the Island of Tears." Situated in the Narrows, between Brooklyn and Staten Island, it is now part of the Statue of Liberty National Monument. Originally 3.3 acres, the island was expanded by landfills in 1890, 1913, 1920, and 1934, to its present size of 27.5 acres.

Ellis Island was opened as an immigration station on January 1, 1892. Before then, it was used as an oyster-shucking place and as a storage depot for powder magazines. Its immigration history relates to the passage of the Immigration Act of 1882, which excluded "any convict, lunatic, idiot, or any person unable to take care of himself or herself without the becoming a public charge." Until Ellis Island opened, immigrants were processed at Castle Garden on lower Manhattan Island. But concern for crowding, crime, and lack of supervision brought the immigration process under federal control. Ellis Island was chosen as the place to process newcomers because it was difficult to escape from an island.

After the original buildings burned in 1897, the present structures were completed. The first floor contained the baggage room, administrative offices, a railroad room, and a wide stairway that led up to the Registry Room where the actual inspections took place.

Most persons were taken to the island by a ferry where they were led into the baggage room. They were processed in groups of thirty, corresponding to the number on the manifest sheet that had been completed by the ships captain. At the top of the steps began the physical examination. Those with problems were given tags or letters on their lapels: "L" for lung problems, "H" for heart disease, and "X" for mental deficiencies. If they survived this part, the next stop was the Registry Section, and as many as thirty-three questions. Name? Age? Height? How did you pay for you passage? Do you have any relatives here? Do you have promise of a job? Where born? Last residence?

For those who passed inspection, this whole process took only forty-five minutes. For them, final arraignments were made at the currency exchange and the railroad ticket office. But approximately 2 percent were detained and many were deported, after an appearance before the Board of Special Enquiry.

In 1916 Germans saboteurs damaged the facility and caused the evacuation of hundreds of occupants. During WWI German ship crews were detained on the Island. In 1919 thousands of suspected communist immigrants were detained on the island and later deported.

In the early 1920's a quota system was put into place that severely reduced the number of immigrants allowed to enter the country. The Island fell into worsening condition until the late forties when a brief rise in

immigration took place. Survivors of WWII were coming to America to escape the destruction in Europe and start a new life in America.

On November 9, 1954 Ellis Island was vacated and declared excess Federal Property. After attempts to sell the island failed it was added to the Statue of Liberty National Monument. Today the Main building has been refurbished and turned into museum.^(*3)

THE LOWER EAST SIDE: A part of Manhattan Island where most Immigrants first settled. This part of the city was once one of the most densely populated areas in the world. Tight conditions, bad facilities (or no facilities) and rows upon rows of tenement buildings characterizes this part of New York. Immigrants from around the world would bring their own culture into their part of the neighborhood, a walk through the lower east side was like walking around the world.

TENEMENT: Buildings that contain low rent apartments. Typically found in the lower east side of Manhattan and other poor neighborhoods. According to one report to the city of New York the tenements were described as “overcrowded, not ventilated, unlighted, unsanitary, and were fire hazards.” (*3) Tenement buildings are able to house a large number of people on a small lot of land. Numerous rows of tenement buildings in New York and other large American cities allowed large numbers of immigrants to be located in concentrated areas. The buildings themselves typically had very few amenities, usually one toilet per floor shared by everyone on that floor, and small one or two room apartments for an entire family.

AID SOCIETIES: A number of the different immigrant groups who settled in America created aid organizations in order to help new immigrants from their home countries adapt to American society. Sometimes these organizations were fronts for gambling and other sorts of organized crime as well as a place where a person could gather with other people from their own culture.

THE TRIANGLE SHIRTWAIST FACTORY: A “sweatshop” where shirts and other garments were made. This factory was typical of factories in the garment industry and other businesses. Workers were jammed into large rooms with no ventilation where they worked elbow to elbow at huge sewing machines for long hours. Children were hired younger than fourteen and made to do all sorts of dangerous work such as climbing behind the large looms to thread the machines or fix them if they became jammed. On March 26, 1911 this factory caught fire, killing 146 workers who couldn’t get through the locked fire escapes. Many of the casualties were woman who jumped to their deaths from the highest floors rather than be caught in the blaze.

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Some Suggested Reading

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Presents the Living Voices production of

Hear My Voice: Win the Vote

Study Guide

Objective: Through the viewing of and participation in the live presentation of *Hear My Voice: Win the Vote*, as well as the use of this packet for pre and post performance exploration, students will gain a greater understanding of the American women's suffrage movement, the roles of women in society over this period in time, and the importance of all citizens having a voice in their own government. Students then will be able to draw parallels between this movement and other historical events, particularly the other major social movements of the 20th century.

Hear My Voice: Win the Vote Story Synopsis

The fight for woman's right to vote in the United States is one of the most underappreciated civil rights movements in history: a seventy-two year long struggle whose methods of nonviolent protest predated many of the more well-known movements of the 20th century.

Jessie Barclay is the daughter of an important political journalist growing up in Washington, DC during the early 1900s. She dreams of being as important to her father as her younger brother Will is, but learns from an early age that boys and girls are not considered equal.

When Jessie's father's Aunt Charlotte, a longtime suffragist, comes to Washington, she introduces Jessie to the ideas and practices of the suffrage movement. Jessie begins to learn about the history of the women who started the movement, such as Susan B. Anthony and Elizabeth Cady Stanton; the new generation who have continued the fight, like Alice Paul and Lucy Burns; and those who oppose it, including her own family. Despite her parents' and her brother's objections, Jessie soon becomes deeply involved with the National Woman's Party, led by Alice Paul, participating in picket lines and protests, and even being sent to jail for her beliefs and actions.

When World War I breaks out, Jessie's brother Will enlists and is sent overseas, where he begins to understand the comparison between the suffragists' fight for democracy at home and the one he stands for as an American soldier abroad. Will's letters home, and his subsequent death at the end of the war as a result of injuries he sustained in battle, forces Mr. and Mrs. Barclay to look differently at Jessie's commitment to gaining her rights. And when the fight for the vote culminates in the Barclay's home state of Tennessee, Jessie finally has her family standing beside her on this pivotal issue. That year, they all cast their votes together.

Rights for Women: The Suffrage Movement and its Leaders

Source: <http://www.nwhm.org/RightsforWomen/tableofcontents.html>

In the early 1800s, women were second-class citizens. Women were expected to restrict their sphere of interest to the home and the family. Women were not encouraged to obtain a real education or pursue a professional career. After marriage, women did not have the right to own their own property, keep their own wages, or sign a contract. In addition, all women were denied the right to vote. Only after decades of intense political activity did women eventually win the right to vote.

Gaining the vote for American women, known as woman suffrage, was the single largest enfranchisement and extension of democratic rights in our nation's history. Along with the Civil Rights Movement, the woman suffrage movement should be considered one of the two most important American political movements of the 20th century. The woman suffrage movement was a full-fledged political movement, with its own press, its own political imagery, and its own philosophers, organizers, lobbyists, financiers, and fundraisers.

The movement to enfranchise women lasted for more than 70 years, and involved three generations and millions of women. Each generation of activists witnessed the division of the suffrage movement into moderate and radical camps. Suffrage activists spent more than 50 years educating the public and waging campaigns in the states and

nationally to establish the legitimacy of “votes for women.” Suffragists undertook almost 20 years of direct lobbying as well as dramatic, non-violent, militant action to press their claim to the vote.

The Abolition Movement and Woman Suffrage

Prior to 1776, women exercised the right to vote in several American colonies. After 1776, states rewrote their constitutions to prevent women from voting. After 1787, women were able to vote only in New Jersey. Women continued to vote in New Jersey until 1807, when male legislators officially outlawed woman suffrage.

In the 1830s, thousands of women were involved in the movement to abolish slavery. Women wrote articles for abolitionist papers, circulated abolitionist pamphlets, and circulated, signed, and delivered petitions to Congress calling for abolition. Some women became prominent leaders in the abolition movement. Angelina Grimke and Sarah Moore Grimke became famous for making speeches to mixed (male and female) audiences about slavery. For this radical action, clergymen soundly condemned them. As a result, in addition to working for abolition, the Grimke sisters began to advocate for women’s rights.

Other women who were active in the abolitionist movement became interested in women’s rights as well, for many reasons. Female abolitionists sometimes faced discrimination within the movement itself, which led to their politicization on the issue of women’s rights. In addition, women working to secure freedom for African Americans began to see some legal similarities between their situation as Anglo women and the situation of enslaved black men and women.

In 1840, the World Anti-Slavery Convention was held in London. Abolitionists Elizabeth Cady Stanton and Lucretia Mott attended the Convention but were refused seats on the floor by male abolitionists because they were women. As a result, Stanton and Mott decided to hold a convention on women’s rights.

The Seneca Falls Convention and the Early Suffrage Movement

It was eight years before Elizabeth Cady Stanton and Lucretia Mott would carry out their agreement to hold a convention on women’s rights. On July 19 and 20th, 1848, they hosted the Seneca Fall Convention on women’s rights in Seneca Falls, New York. At the convention, they presented and the delegates adopted a “Declaration of Sentiments,” a document modeled on the Declaration of Independence, which called for a range of women’s rights, including the right to equal education, equal treatment under the law, and the right to vote. Sixty-eight women and thirty-two men signed the Declaration of Sentiments. Among the signers was Frederick Douglass, the prominent abolitionist.

Over the next decade, women held numerous other conventions and conferences on the issue of women’s rights and undertook campaigns to improve married women’s property rights and secure other rights for women.

During the Civil War, women temporarily suspended their work on women’s rights. Beginning in 1863, Elizabeth Cady Stanton and Susan B. Anthony organized women in support of the 13th Amendment, which abolished slavery.

After the end of the Civil War in 1865, two new amendments to the Constitution were proposed. The 14th Amendment, drafted in late 1865, was a disappointment to suffragists. It penalized states for denying the vote to adult males, for the first time introducing the word “men” into the Constitution. The 15th Amendment stated that voting rights could not be denied on account of race, but did not mention sex. In 1866, Cady Stanton, Anthony, and Lucy Stone were all involved in the formation of the American Equal Rights Association (AERA), an organization dedicated to enfranchising African Americans and women together.

Post-Civil War and the Emergence of Two Movements

Already by 1865, it was becoming clear that the country was about to legally enfranchise black men, but not white or black women. The 14th Amendment was ratified in 1868, and the 15th Amendment was under consideration. The suffrage movement began to divide over the question of whether to support black male suffrage if women were not also granted the right to vote.

On one side of the debate, Elizabeth Cady Stanton and Susan B. Anthony refused to support black male suffrage if women were not also enfranchised. In 1867, while campaigning in Kansas for the enfranchisement of women, Cady Stanton and Anthony accepted the help of a pro-slavery Democrat, George Train. In 1868, they accepted his money to start a women's rights newspaper, *The Revolution*.

In 1869, Cady Stanton and Anthony founded their own women's rights party, the National Woman Suffrage Association (NWSA). The NWSA, considered a radical organization, did not support the 15th Amendment on the grounds that it enfranchised black men but not white or black women. The NWSA also initially discouraged the participation of men in leadership positions, and was a multi-issue organization, arguing for a variety of women's rights.

On the other side of the debate, Lucy Stone argued that suffragists should support the enfranchisement of black men. Together with her husband, Henry Blackwell, and Julia Ward Howe, she founded a second organization, the American Woman Suffrage Association (AWSA). The AWSA, considered a moderate organization, supported the 15th Amendment, actively sought to include men in leadership positions, and focused on the issue of woman suffrage. Its newspaper was called *The Woman's Journal*.

1869-1890: A Movement Divided

For the next twenty years, the suffrage movement would remain divided, but women continued to campaign actively for their rights. In the 1870s, women tried, some successfully, to vote on the basis of the wording of the 14th Amendment. Susan B. Anthony was arrested, tried, and fined for voting successfully. However, in 1875, in *Minor vs. Happersett*, the Supreme Court ruled that the Constitution did not grant women the right to vote. Also during this time, some women refused to pay taxes, arguing that they were being taxed without representation in the legislature.

The National Woman Suffrage Association (NWSA) campaigned for a federal amendment to enfranchise women. A constitutional amendment to enfranchise women was first introduced in Congress in 1869. A more narrowly drafted amendment was introduced in 1878, and reintroduced every year thereafter. In 1882, committees on woman suffrage were appointed in both Houses of Congress, each of which reported favorably on the suffrage amendment. In 1887, the Senate voted on the suffrage amendment, but it was defeated soundly.

Simultaneously, the American Woman Suffrage Association (AWSA) worked to convince individual states to grant women the vote, although successes were few.

In 1874, the Woman's Christian Temperance Union (WCTU) was founded, and soon became the largest and most powerful women's organization in the country. Under the leadership of Frances Willard, its hundreds of thousands of members provided important support to the suffrage movement. However, the WCTU's support of woman suffrage also meant that liquor and brewing interests became ardent opponents of the woman suffrage movement.

The Movement Reunites

In 1890, the acrimony had died down between the two suffrage factions and the two suffrage organizations merged to form the National American Woman Suffrage Association (NAWSA). For a time the organization remained under the leadership of the "old guard" including Susan B. Anthony, Lucy Stone, and Elizabeth Cady Stanton. In the early 1890s, the NAWSA oversaw some successes. Under the direction of organizer Carrie Chapman Catt, the NAWSA pursued a "state-by-state" strategy to win the vote for women in each state. By 1896, women had won the right to vote in four states - Wyoming, Utah, Idaho, and Colorado.

As the older generation of suffrage activists began to pass on (Cady Stanton died in 1902, Anthony in 1906), a new generation of leaders assumed control of the organization. Among these were Carrie Chapman Catt, Anna Howard Shaw, and Alice Stone Blackwell.

In 1900, Chapman Catt was elected president of the NAWSA. As president, she pursued a strategy of attracting society women to the suffrage cause. However, Chapman Catt left the presidency in 1904 to care for her ailing husband. Anna Howard Shaw was elected president and served until 1915. Although Shaw was a committed activist and powerful orator, she was not a strong president and during much of her presidency the NAWSA languished. From 1896 through 1910, women failed to win the right to vote in any additional states.

African American Women and Suffrage

Many African American women were highly active in the woman suffrage movement. In the antebellum period, like Anglo women, many black women became active abolitionists and supporters of women's rights. Sojourner Truth, a former slave, became famous as both an abolitionist and an advocate of woman suffrage. In 1851, she made her famous speech, "Ain't I A Woman," at a convention in Akron, Ohio. Other black women suffragists from this time period include Margaretta Forten, Harriet Forten Purvis, and Mary Ann Shadd Cary.

Black women participated in the American Equal Rights Association, and later in both the National Woman Suffrage Association and the American Woman Suffrage Association. Historian Rosalyn Terborg-Penn argues that black women were drawn more to the AWSA than the NWSA as the AWSA supported the enfranchisement of black men.

In the 1880s and 1890s, black women, like their white counterparts, began to form woman's clubs. Many of these clubs included suffrage as one plank in their broader platform. In 1896, many of these clubs affiliated to form the National Association of Colored Women (NACW), with Mary Church Terrell as president. From its founding until the passage of the 19th Amendment, the NACW included a department that worked for the advancement of woman suffrage. The National Baptist Woman's Convention, another focal point of black women's organizational power, also consistently supported woman suffrage. In addition, black women founded clubs that worked exclusively for woman's suffrage, such as the Alpha Suffrage Club of Chicago, founded by Ida B. Wells in 1913.

Despite this strong support for woman's suffrage, black women sometimes faced discrimination within the suffrage movement itself. From the end of the Civil War onwards, some white suffragists argued that enfranchising women would serve to cancel out the "Negro" vote, as there would be more white women voters than black men and women voters combined. Although some black clubwomen participated actively in the National American Woman Suffrage Association (NAWSA), the NAWSA did not always welcome them with open arms. In the 20th century, the NAWSA leadership sometimes discouraged black women's clubs from attempting to affiliate with the NAWSA. Some Southern members of NAWSA argued for the enfranchisement of white women only. In addition, in the suffrage parade of 1913 organized by Alice Paul's Congressional Union, black women were asked to march in a segregated unit. Ida B. Wells refused to do so, and slipped into her state's delegation after the start of the parade.

When the 19th Amendment was passed in 1920, it legally enfranchised all women, white and black. However, within a decade, state laws and vigilante practices effectively disenfranchised most black women in the South. It would take another major movement for voting rights – the Civil Rights Movement of the 1960s – before black women in the South would be effectively enfranchised.

A New Century: A Mass Movement

Despite problems with the NAWSA, the early 20th century was a time of great political activity for women. Many women initiated reform movements to address problems associated with urbanization, industrialization, and mass immigration. Women joined reform clubs and lived in settlement houses, such as the Hull House, founded by Jane Addams, in Chicago.

Many women sought to pass reform legislation. Over time, they realized that women would be better able to lobby politicians to pass reform legislation if women exercised the right to vote. Thus, women in the reform movement gradually became committed to winning the right to vote. By the end of the first decade of the 20th century, woman suffrage had become a mass political movement for the first time.

Women and the Trade Union Movement

At the beginning of the 20th century, the working-class women's movement became more connected to the suffrage movement. During this time period, women workers initiated many important strikes. In 1909-1910, over 20,000 shirtwaist workers struck in New York and Philadelphia, in what was called the "Rising of 20,000." They were supported by the Women's Trade Union League (WTUL), an organization which united working-class women and middle- and upper- class women in an effort to win the vote, and secure better wages and working conditions for women.

In 1906, Harriot Stanton Blatch, Elizabeth Cady Stanton's daughter, founded the Equality League of Self-Supporting Women (later the Women's Political Union) to organize working-class suffragists, primarily in New York

City. In 1910, they organized the first large-scale suffrage march in the United States, in New York City. Eventually, the Women's Political Union began working with the National Woman's Party, the new radical wing of the woman suffrage movement.

The National American Woman Suffrage Association Reinvigorated

By 1910, the National American Woman Suffrage Association (NAWSA) and its affiliated state and local organizations were showing new life. Between 1910 and 1920, the NAWSA and its state and local affiliates undertook numerous large-scale campaigns to win suffrage for women in individual states. In most states, suffragists first had to lobby state legislatures to put a woman suffrage measure before state voters. Then suffragists had to undertake a massive campaign, involving speaking tours, meetings, marches, door-to-door canvassing, and publicity blitzes, to convince male voters to vote for woman suffrage.

In the early 1910s, the still weak NAWSA could provide little support to state and local organizations, and thus the responsibility for undertaking these campaigns fell largely on the shoulders of state organizations. In 1910, suffragists were successful in winning the vote in Washington, ending a fourteen-year period in which no state victories had been won. In 1911, suffragists organized a successful campaign in California. In 1912, suffragists undertook campaigns in Ohio, Wisconsin, Michigan, Kansas, Arizona, and Oregon. Of these, the Kansas, Arizona, and Oregon campaigns were successful. In 1914, campaigns in Montana and Nevada were successful, but campaigns in North Dakota, South Dakota, Ohio, Missouri, and Nebraska all failed. In 1915, four campaigns – in New Jersey, New York, Massachusetts, and Pennsylvania – were all unsuccessful. However, the unsuccessful campaigns laid the groundwork for future victories. The New York campaign was particularly important. Carrie Chapman Catt had returned to suffrage work to organize the campaign, and working in tandem with Harriot Stanton Blatch's Women's Political Union, suffragists had significantly increased their support in the state.

As late as 1915, however, the NAWSA was still rife with internal divisions. Some western women resented the organization's eastern leadership. Some southern members, such as Kate M. Gordon and Laura Clay, advocated extending the vote to white women only, in order to preserve white supremacy in the South.

Men Support the Woman Suffrage Movement

Since the beginning of the woman suffrage movement, men had been involved as active supporters. Some abolitionist men were supporters of women's rights. The Seneca Falls Convention of 1848 was presided over by Lucretia Mott's husband, James Mott. Thirty-two men, including Frederick Douglass, signed the Declaration of Sentiments.

After the Civil War, some men were involved in the American Equal Rights Association (AERA), the American Woman Suffrage Association (AWSA), and later with the National American Woman Suffrage Association (NAWSA). The AWSA was actually co-founded by Lucy Stone and her husband, Henry Blackwell.

Men were involved with the suffrage movement in the 20th century as well. Beginning in about 1910, men began forming Men's Leagues for Woman Suffrage. In 1912, the National Men's League had 20,000 members.

During the 1910s and 1920s, male state legislators agreed to submit woman suffrage measures to state voters. Millions of male voters voted to approve these measures. Union men, in particular, were often strong supporters of woman suffrage.

After much persuasion by the National American Woman Suffrage Association and the National Woman's Party, President Wilson finally worked to pass a woman suffrage federal amendment to the Constitution. Suffragists also counted numerous supporters in Congress. When the House of Representatives voted on the suffrage amendment in 1918, pro-suffrage Congressmen made heroic efforts to be there for the vote. Some Congressmen left their sickbeds to vote for the amendment. Congressman Henry A. Barnhart was unable to walk and had to be carried in on a stretcher. Congressman Thetus W. Sims had broken his shoulder, but despite the pain he refused to have it set in order to make the vote. At her request, Congressman Frederick C. Hicks left his wife's deathbed in order to vote for woman suffrage.

In Tennessee, the last state needed to ratify the 19th Amendment, one young state Congressman had been planning to vote against woman suffrage. However, after listening to pleas from his mother, he promised to vote for

suffrage if his vote was needed. When the time came, and one vote was needed to ratify the amendment, he kept his promise and voted for suffrage.

The National American Association of Woman Suffrage under Carrie Chapman Catt

In 1915, Anna Howard Shaw stepped down from the presidency of the National American Woman Suffrage Association (NAWSA) and Carrie Chapman Catt was elected to take her place. Under Catt's leadership, the NAWSA became a highly effective organization. It served as the parent organization for hundreds of state and local organizations, and its membership swelled into the millions.

In 1916, the NAWSA convinced the Democratic and Republican parties to adopt woman suffrage as a plank in their platforms. Chapman Catt also secretly unveiled her "Winning Plan" whereby the NAWSA would simultaneously work for a federal amendment to enfranchise women and also work at the state level to win woman suffrage. In addition, Chapman Catt developed an effective personal relationship with President Wilson, and began to pressure him to support woman suffrage.

In 1917, suffragists were finally successful in winning the vote in New York. In 1918, the NAWSA's "Front Door Lobby" became famous for conducting their lobbying activities in public, instead of behind closed doors.

The Militant Women's Movement

In 1913, activist Alice Stokes Paul returned to the United States from England where she had been involved with the English militant suffrage movement. With her friend Lucy Burns, she joined the NAWSA's Congressional Committee. In March of 1913, they organized a large-scale women's rights march in Washington, D.C. to coincide with President Wilson's inauguration. The march received an enormous amount of publicity after marchers were harassed and attacked by parade onlookers.

Later that year, Burns and Paul founded the Congressional Union (CU) as a separate organization to forward their work. Immediately, the Congressional Union began to alienate the NAWSA with its radical tactics. In February of 1914, the NAWSA and the CU officially parted ways. The CU, and later the National Woman's party, pursued a strategy of asking women voters in the West to vote against the Democrats, in order to hold the "party in power" responsible for failing to enfranchise women.

Between 1916 and 1917, the Congressional Union was transformed into the National Woman's Party (NWP). In 1917, members of the NWP began picketing the Wilson White House continuously. The National Woman's Party was the first group to employ this political tactic. After the start of World War I, picketers, including Alice Paul and Lucy Burns, were arrested on a trumped-up charge of blocking traffic. Imprisoned suffragists were badly treated and suffered severely. While in jail, Paul and others went on hunger strikes and were force-fed through tubes. This led to public sympathy for their cause as suffragists skillfully exploited their jailing in order to gain support for woman suffrage.

The NWP continued its activities, including protesting, picketing, petitioning, lobbying, and public speaking, until the ratification of the Nineteenth Amendment in 1920.

WWI and Winning the Vote

Women in the suffrage movement contributed to the war effort in many ways, by raising funds, selling war bonds, working in factories, and serving as nurses. In 1918, under the combined pressure of the NWP's public efforts and the NAWSA's lobbying, President Wilson agreed to push publicly for woman suffrage. He addressed the Senate in support of the 19th Amendment to enfranchise women. In his speech he argued that woman suffrage was needed to win the war and should be supported as a war measure.

In 1919 both the House of Representatives and the Senate finally voted to approve the 19th Amendment. The Amendment then went to the states, where it required approval by three-fourths of state legislatures before it would be ratified. Suffragists in the NAWSA and the NWP undertook arduous campaigns in each state to win ratification. On August 26, 1920, Tennessee's legislature approved the Amendment by one vote, becoming the last state

required to ratify the 19th Amendment. After more than 70 years of struggle, American women had finally won the vote. Importantly, however, black women, particularly in the South, would quickly become effectively disenfranchised.

Aftermath of Winning the Vote

After the passage of the 19th Amendment in 1920, the women's movement transitioned into a new phase. Already in 1919, Carrie Chapman Catt had moved to convert the NAWSA into the League of Women Voters. In 1920, after the passage of the 19th Amendment, the NAWSA became the League of Women Voters (LWV), which worked within the traditional political system to make women's vote effective. Alice Paul and the National Woman's Party pursued a separate strategy by introducing the Equal Rights Amendment (ERA) to the Constitution, which sought to make illegal any discrimination on the basis of sex.

By these and other means, the fight to politically, economically, and socially empower women would go on. It was not until the Civil Rights Movement of the 1960s that black women in the South would be able to exercise their right to vote. However, by all accounts, the passage of the 19th Amendment was a major step on the road towards full citizenship and equality for all American women.

Timeline of Women's Suffrage in the United States

Source: <http://www.dpsinfo.com/women/history/timeline.html>

- 1776 Abigail Adams writes to her husband, John Adams, asking him to "remember the ladies" in the new code of laws. Adams replies the men will fight the "despotism of the petticoat."
- 1777 Women lose the right to vote in New York.
- 1780 Women lose the right to vote in Massachusetts.
- 1784 Women lose the right to vote in New Hampshire.
- 1787 US Constitutional Convention places voting qualifications in the hands of the states. Women in all states except New Jersey lose the right to vote.
- 1792 Mary Wollstonecraft publishes *Vindication of the Rights of Women* in England.
- 1807 Women lose the right to vote in New Jersey, the last state to revoke the right.

Women Join the Abolitionist Movement

- 1830s Formation of the female anti-slavery associations.
- 1836 Angelina Grimke appeals to Southern women to speak out against slavery.
- 1837 The "Pastoral Letter of the General Association of Massachusetts to the Congregational Churches Under Their Care" is promulgated against women speaking in public against slavery, it is mainly directed against the Grimke sisters.
- 1840 World Anti-Slavery Convention in London. Lucretia Mott, Elizabeth Cady Stanton, and other women barred from participating on account of their sex.

Women Begin to Organize For Their Own Rights

- 1848 First Women's Rights convention in Seneca Fall, New York. Equal suffrage proposed by Elizabeth Cady Stanton After debate of so radical a notion, it is adopted.
- 1850 Women's rights convention held in April in Salem, Ohio. First national women's rights convention held in October in Worcester, Massachusetts.
- 1850-1861 Annual Women's Rights conventions held. The last, in 1861, in Albany, New York lobbies for a liberalized divorce bill. Horace Greely opposes the bill, which loses.
- 1861-1865 Civil War. Over the objections of Susan B. Anthony, women put aside suffrage activities to help the war effort.
- 1867 Fourteenth amendment passes Congress, defining citizens as "male;" this is the first use of the word male in the Constitution. Kansas campaign for black and woman suffrage: both lose. Susan B. Anthony forms Equal Rights Association, working for universal suffrage.

Suffrage Movement Divides Over Black vs. Woman Suffrage

- 1868 Fourteenth amendment ratified. Fifteenth amendment passes Congress, giving the vote to black men. Women petition to be included but are turned down. Formation of New England Woman Suffrage Association. In New Jersey, 172 women attempt to vote; their ballots are ignored.
- 1869 Frederick Douglass and others back down from woman suffrage to concentrate on fight for black male suffrage. National Woman Suffrage Association formed in May with Elizabeth Cady Stanton as president. American Woman Suffrage Association formed in November with Henry Ward Beecher as president. In England, John Stuart Mill, economist and husband of suffragist Harriet Taylor, publishes *On the Subjugation of Women*. Wyoming territory grants first woman suffrage since 1807.

Civil Disobedience Is Tried

- 1870 Fifteenth Amendment ratified. The Grimke sisters, now quite aged, and 42 other women attempt to vote in Massachusetts, their ballots are cast but ignored. Utah territory grants woman suffrage.
- 1871 The Anti-Suffrage Society is formed.
- 1872 Susan B. Anthony and supporters arrested for voting. Anthony's sisters and 11 other women held for \$500 bail. Anthony herself is held for \$1000 bail.
- 1873 Denied a trial by jury, Anthony loses her case in June and is fined \$100 plus costs. Suffrage demonstration at the Centennial of the Boston Tea Party.
- 1874 Protest at a commemoration of the Battle of Lexington. In *Myer v. Happerstett* the US Supreme Court decides that being a citizen does not guarantee suffrage. Women's Christian Temperance Union formed.

- 1876 On July 4, in Philadelphia, Susan B. Anthony reads The Declaration for the Rights of Women from a podium in front of the Liberty Bell. The crowd cheers. Later, the suffragists meet in the historic First Unitarian Church.
- 1878 Woman suffrage amendment first introduced in US Congress.
- 1880 Lucretia Mott, born in 1793, dies.
- 1882 The House and Senate appoint committees on woman suffrage, both report favorably.
- 1884 Belva Lockwood runs for president. The US House of Representatives debates woman suffrage.
- 1886 Women protest being excluded from the dedication ceremonies for the Statue of Liberty. Suffrage amendment reaches the US Senate floor, it is defeated two to one.
- 1887 Utah women lose right to vote.
- 1890 The NWSA and the AWSA merge to form NAWSA. The focus turns to working at the state level. Campaign loses in South Dakota.
- 1893 Matilda Joslyn Gage publishes *Woman, Church and State*. After a vigorous campaign led by Carrie Chapman Catt, Colorado men vote for woman suffrage.
- 1894 Despite 600,000 signatures, a petition for woman suffrage is ignored in New York. Lucy Stone, born in 1818, dies.
- 1895 Elizabeth Cady Stanton publishes *The Woman's Bible*. Utah women regain suffrage.
- 1896 Idaho grants woman suffrage.
- Suffrage Activism Enters the 20th Century**
- 1900 Carrie Chapman Catt takes over the reins of the NASWA.
- 1902 Elizabeth Cady Stanton, born in 1815, dies.
- 1906 Susan Brownell Anthony, born in 1820, dies.
- 1907 Harriet Stanton Blatch, Elizabeth's daughter, forms the Equality League of Self Supporting Women which becomes the Women's Political Union in 1910. She introduces the English suffragists' tactics of parades, street speakers, and pickets.
- 1910 Washington (state) grants woman suffrage.
- 1911 California grants woman suffrage. In New York City, 3,000 march for suffrage.
- 1912 Teddy Roosevelt's Progressive Party includes woman suffrage in their platform. Oregon, Arizona, and Kansas grant woman suffrage.
- 1913 Women's Suffrage parade on the eve of Wilson's inauguration is attacked by a mob. Hundreds of women are injured, no arrests are made. Alaskan Territory grants suffrage. Illinois grants municipal and presidential but not state suffrage to women.
- 1916 Alice Paul and others break away from the NASWA and form the National Women's Party.
- 1917 Beginning in January, NWP posts silent "Sentinels of Liberty" at the White House. In June, the arrests begin. Nearly 500 women are arrested, 168 women serve jail time, some are brutalized by their jailers. North Dakota, Indiana, Nebraska, and Michigan grant presidential suffrage; Arkansas grants primary suffrage. New York, South Dakota, and Oklahoma state constitutions grant suffrage.
- 1918 The jailed suffragists released from prison. Appellate court rules all the arrests were illegal. President Wilson declares support for suffrage. Suffrage Amendment passes US House with exactly a two-thirds vote but loses by two votes in the Senate.
- 1919 In January, the NWP lights and guards a "Watchfire for Freedom." It is maintained until the Suffrage Amendment passes US Senate on June 4. The battle for ratification by at least 36 states begins.
- 1920 The Nineteenth Amendment, called the Susan B. Anthony Amendment, is ratified by Tennessee on August 18. It becomes law on August 26.

Suffrage Ratification Timetable

Source: <http://www.pinn.net/~sunshine/book-sum/perfect.html>

In Support of Ratification	
1 Wisconsin	June 10, 1919
2 Michigan	June 10, 1919
3 Kansas	June 13, 1919
4 Ohio	June 14, 1919
5 New York	June 16, 1919
6 Illinois	June 17, 1919
7 Pennsylvania	June 24, 1919
8 Massachusetts	June 25, 1919
9 Texas	June 28, 1919
10 Iowa	July 2, 1919
11 Missouri	July 3, 1919
12 Arkansas	July 20, 1919
13 Montana	July 30, 1919
14 Nebraska	August 2, 1919
15 Minnesota	September 8, 1919
16 New Hampshire	September 10, 1919
17 Utah	September 30, 1919
18 California	November 1, 1919
19 Maine	November 5, 1919
20 North Dakota	December 1, 1919
21 South Dakota	December 4, 1919
22 Colorado	December 12, 1919
23 Rhode Island	January 6, 1920
24 Kentucky	January 6, 1920
25 Oregon	January 12, 1920
26 Indiana	January 16, 1920
27 Wyoming	January 27, 1920
28 Nevada	February 7, 1920
29 New Jersey	February 10, 1920
30 Idaho	February 11, 1920
31 Arizona	February 12, 1920
32 New Mexico	February 19, 1920
33 Oklahoma	February 27, 1920
34 West Virginia	March 10, 1920
35 Washington	March 22, 1920
36 Tennessee	August 18, 1920
Opposed to Ratification	
1 Georgia	July 24, 1919
2 Alabama	September 2, 1919
3 Mississippi	January 21, 1920
4 South Carolina	January 21, 1920

5 Virginia	February 12, 1920
6 Maryland	February 12, 1920
7 Delaware	June 2, 1920
8 Louisiana	June 15, 1920
9 North Carolina	August 17, 1920
No Action on the Amendment	
1 Connecticut	
2 Vermont	
3 Florida	

The Declaration of Sentiments: Report of the Woman's Rights Convention Held at Seneca Falls, NY, July 19-20, 1848

The Declaration of Sentiments:

When in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course,

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their creator with certain inalienable rights; among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed.

Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Prudence indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they were accustomed.

But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security.

Such has been the patient sufferance of the women under this government and such is now the necessity which constrains them to demand the equal station to which they are entitled.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her.

To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men -- both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master -- the law giving him power to deprive her of her liberty and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women -- the law, in all cases, going upon a false supposition of the supremacy of man and giving all power into his hands.

After depriving her of all rights as a married woman; if single, and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration.

He closes against her all the avenues to wealth and distinction which he considers most honorable to himself.

As a teacher of theology, medicine or law, she is not known.

He has denied her the facilities for obtaining a thorough education, all colleges being closed against her.

He allows her in Church, as well as State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the Church.

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated, but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.

He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation -- in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality without our power to effect our object.

We shall employ agents, circulate tracts, petition the State and National legislatures, and endeavor to enlist the pulpit and the press on our behalf.

We hope this Convention will be followed by a series of Conventions embracing every part of the country.

Winning the Vote for Women Around the World

Source: http://womenshistory.about.com/od/suffrage/a/intl_timeline.htm

1850-1879

1851: Prussian law forbids women from joining political parties or attending meetings where politics is discussed.

1869: Britain grants unmarried women who are householders the right to vote in local elections.

1862/3: Some Swedish women gain voting rights in local elections.

1880-1899

1881: Some Scottish women get the right to vote in local elections.

1893: New Zealand grants equal voting rights to women.

1894: The United Kingdom expands women's voting rights to married women in local but not national elections.

1895: South Australian women gain voting rights.

1899: Western Australian women granted voting rights.

1900-1909

1901: Women in Australia get the vote, with some restrictions.

1902: Women in New South Wales get the vote.

1902: Australia grants more voting rights to women.

1906: Finland adopts woman suffrage.

1907: Women in Norway are permitted to stand for election.

1908: Women in Denmark some women granted local voting rights.

1908: Victoria, Australia, grants women voting rights.

1909: Sweden grants vote in municipal elections to all women.

1910-1919

1913: Norway adopts full woman suffrage.

1915: Women get the vote in Denmark and Iceland.

1916: Canadian women in Alberta, Manitoba and Saskatchewan get the vote.

1917: When the Russian Czar is toppled, the Provisional Government grants universal suffrage with equality for women; later the new Soviet Russian constitution includes full suffrage to women.

1917: Women in the Netherlands are granted the right to stand for election.

1918: The United Kingdom gives a full vote to women of age 30 and older and men age 21 and older.

1918: Canada gives women the vote in most provinces by federal law. Quebec is not included.

1918: Germany grants women the vote.

1918: Austria adopts woman suffrage.

1918: Women given full suffrage in Latvia, Poland, Estonia, and Latvia.

1918: Russian Federation gives women the right to vote.

1918: Women granted limited voting rights in Ireland.

1919: Netherlands gives women the vote.

1919: Woman suffrage is granted in Belarus, Luxemburg and Ukraine

1919: Women in Belgium granted right to vote.

1919: New Zealand allows women to stand for election.

1919: Sweden grants suffrage with some restrictions.

1920-1929

1920: On August 26, a constitutional amendment, granting full woman suffrage in all states of the United States.

1920: Woman suffrage is granted in Albania, the Czech Republic and Slovakia.

1920: Canadian women get the right to stand for election (but not for all offices - see 1929 below).

1921: Sweden gives women voting rights with some restrictions.

1921: Armenia, Azerbaijan and Lithuania grant woman suffrage.

1921: Belgium grants women the right to stand for election.

1922: Burma (Myanmar) grants women voting rights.

1924: Mongolia, Saint Lucia and Tajikistan give suffrage to women.

1924: Kazakstan gives limited voting rights to women.

1925: Italy grants limited voting rights to women.

1927: Turkmenistan grants woman suffrage.

1928: The United Kingdom grants equal voting rights to women.

1928: Guyana grants woman suffrage.

1928: Ireland expands women's suffrage rights.

1929: Ecuador grants suffrage, Romania grants limited suffrage.

1929: Women found to be "persons" in Canada and therefore able to become members of the Senate.

1930-1939

1930: White women granted suffrage in South Africa.

1930: Turkey grants women the vote.

1931: Women get full suffrage in Spain and Sri Lanka.

1931: Chile and Portugal grant suffrage with some restrictions.

1932: Uruguay, Thailand and Maldives jump on the woman suffrage bandwagon.

1934: Cuba and Brazil adopt woman suffrage.

1934: Turkish women are able to stand for election.

1934: Portugal grants woman suffrage, with some restrictions.

1935: Women gain right to vote in Myanmar.

1937: The Philippines grants women full suffrage.

1938: Women get the vote in Bolivia.

1938: Uzbekistan grants full suffrage to women.

1939: El Salvador grants voting rights to women.

1940-1949

1940: Women of Quebec are granted voting rights.

1941: Panama grants limited voting rights to women.

1942: Women gain full suffrage in the Dominican Republic

1944: Bulgaria, France and Jamaica grant suffrage to women.

1945: Croatia, Indonesia, Italy, Hungary, Japan (with restrictions), Yugoslavia, Senegal and Ireland enact woman suffrage.

1945: Guyana allows women to stand for election.

1946: Woman suffrage adopted in Palestine, Kenya, Liberia, Cameroon, Korea, Guatemala, Panama (with restrictions), Romania (with restrictions), Venezuela, Yugoslavia and Vietnam.

1946: Women allowed to stand for election in Myanmar.

1947: Bulgaria, Malta, Nepal, Pakistan, Singapore and Argentina extend suffrage to women.

1947: Japan extends suffrage, but still retains some restrictions.

1947: Mexico grants the vote to women at the municipal level.

1948: Israel, Iraq, Korea, Niger and Surinam adopt woman suffrage.

1948: Belgium, which previously granted the vote to women, establishes suffrage with a few restrictions for women.

1949: Bosnia and Herzegovina grant woman suffrage.

1949: China and Costa Rica give women the vote.

1949: Women gain full suffrage in Chile but most vote separately from men.

1949: Syrian Arab Republic gives the vote to women.

1949/1950: India grants woman suffrage.

1950-1959

1950: Haiti and Barbados adopt woman suffrage.

1950: Canada grants full suffrage, extending the vote to some women (and men) previously not included.

1951: Antigua, Nepal and Grenada give women the vote.

1952: Covenant on Political Rights of Women enacted by the United Nations, calling for women's right to vote and right to stand for elections.

1952: Greece, Lebanon and Bolivia (with restrictions) extend suffrage to women.

1953: Mexico grants women the right to stand for election. and to vote in national elections.

1953: Hungary and Guyana give voting rights to women.

1953: Bhutan and the Syrian Arab Republic establish full woman suffrage.

1954: Ghana, Colombia and Belize grant woman suffrage.

1955: Cambodia, Ethiopia, Peru, Honduras and Nicaragua adopt woman suffrage.

1956: Women given suffrage in Egypt, Somalia, Comoros, Mauritius, Mali and Benin.

1956: Pakistani women gain right to vote in national elections.

1957: Malaysia extends suffrage to women.

1957: Zimbabwe grants women the vote.

1959: Madagascar and Tanzania give suffrage to women.

1959: San Marino permits women to vote.

1960-1969

1960: Women of Cyprus, Gambia and Tonga get suffrage.

1960: Canadian women win full rights to stand for election.

1961: Burundi, Malawy, Paraguay, Rwanda and Sierra Leone adopt woman suffrage.

1961: Women in the Bahamas gain suffrage, with limits.

1961: Women in El Salvador are permitted to stand for election.

1962: Algeria, Monaco, Uganda and Zambia adopt woman suffrage.

1962: Australia adopts full woman suffrage (a few restrictions remain).

1963: Women in Morocco, Congo, the Islamic Republic of Iran and Kenya gain suffrage.

1964: Sudan adopts woman suffrage.

1964: The Bahamas adopts full suffrage with restrictions.

1965: Women gain full suffrage in Afghanistan, Botswana and Lesotho.

1967: Ecuador adopts full suffrage with a few restrictions.

1968: Full woman suffrage adopted in Swaziland.

1970-1979

1970: Yemen adopts full suffrage.

1970: Andorra permits women to vote.

1971: Switzerland adopts woman suffrage, and the United States lowers the voting age for both men and women to eighteen.

1972: Bangladesh grants woman suffrage.

1973: Full suffrage granted to women in Bahrain.

1973: Women permitted to stand for election in Andover and San Marino.

1974: Jordan and the Solomon Islands extend suffrage to women.

1975: Angola, Cape Verde and Mozambique give suffrage to women.

1976: Portugal adopts full woman suffrage with a few restrictions.

1978: The Republic of Moldova adopts full suffrage with a few restrictions.

1978: Women in Zimbabwe are able to stand for election.

1979: Women in the Marshall Islands and Micronesia gain full suffrage rights.

1980-1989

1980: Iran gives women the vote.

1984: Full suffrage granted to women of Liechtenstein.

1984: In South Africa, voting rights are extended to Coloureds and Indians.

1986: Central African Republic adopts woman suffrage.

1990-1999

1990: Samoan women gain full suffrage.

1994: Kazakhstan grants women full suffrage.

1994: Black women gain full suffrage in South Africa.

2000-

2005: Kuwaiti Parliament grants women of Kuwait full suffrage.

Suffragist Biographies

Source: <http://www.nwhm.org/RightsforWomen/listofleaders.html>

Susan Brownell Anthony (1820-1906)

Susan Brownell Anthony, champion of temperance, abolition and African American rights, the rights of labor, and equal pay for equal work, devoted her life to organizing and leading the woman suffrage movement. A skilled political strategist, she was the General of the suffrage troops. Her strengths were discipline, energy, and organization and, after meeting Stanton in 1850, their partnership dominated the movement for over 50 years.

She was a member of the Equal Rights Association, and then founded the National Woman Suffrage Association, the radical wing of suffrage, pushing for a constitutional amendment to enfranchise women. She and Stanton opposed the 14th and 15 amendments for not enfranchising women. She published *The Revolution*, a radical paper, edited by Stanton (1868-1870), and lectured for over 6 years to pay off its debt. She organized the Council of 1888 helping lay the groundwork for the re-unification of the suffrage associations in 1890 and led the unified National American Woman Suffrage Association until 1900. Anthony was arrested for voting in 1872 and was tried and convicted. She led a woman's protest at the 1876 Centennial delivering a Declaration of Rights written by Stanton and Gage. She wrote and published, with Stanton and Gage, the *History of Woman Suffrage*.

Anthony's Quaker heritage considered women equal and she spent her life seeking to establish equality in the larger world. She gathered signatures on suffrage petitions at the state and national levels and undertook arduous state tours to organize suffrage campaigns in the states and nationally. Called "The Napoleon of the women's rights movement," she lobbied yearly before Congress. Anthony was active in international suffrage circles, and personally raised money to insure admission of women to the University of Rochester.

Alva Smith Vanderbilt Belmont (1853-1933)

Alva Smith Vanderbilt Belmont, a wealthy, influential New York socialite, multimillionaire, and ardent woman suffrage supporter, was a major financier and writer of the movement. After her husband's death, she emerged as a militant suffrage leader, founded the New York Political Equality League and later became president of the National Woman's Party whose activities she financed.

Born in Mobile, Alabama, educated in France, she came to New York after the Civil War, and married William Vanderbilt (1875), grandson of Cornelius Vanderbilt. From her 5th Avenue mansion, she embarked on dazzling social ventures that conquered New York society. In 1895, she divorced Vanderbilt for adultery saying, "I was one of the first women in American to dare...to criticize openly an influential man's behavior." She married Oliver Hazard Perry Belmont, a wealthy society friend. After his death (1908), she embraced the suffrage movement, paid for the headquarters of the National American Woman Suffrage Association in New York, and financed their national press bureau. She was president of the New York Political Equality League, but gravitated to the militant National Woman's Party, serving on its executive board. She used her Newport, Rhode Island home, Marble House, to host suffrage and feminist events. Elected president of the Woman's Party (1921), Belmont contributed money to purchase their historic mansion headquarters on Capitol Hill. She spent her later years in France and died soon after her 80th birthday, having contributed millions of dollars, and millions of words in magazine articles, to advance woman's rights.

Harriot Stanton Blatch (1856-1940)

Harriot Eaton Stanton Blatch, suffrage leader, introduced innovative publicity, organizational, and political tactics to the lagging suffrage drive at a critical juncture, an effort that helped win suffrage in New York, the most populous state.

Born into the movement as Elizabeth Cady Stanton's daughter, Harriot married and moved to Europe where she witnessed the radical tactics of British suffrage. Returning to the U. S. in 1902, she was convinced that organizing labor women was crucial to winning the vote. She founded the Equality League of Self-Supporting Women (1902), later the Women's Political Union, whose membership of 20,000 women in factories and garment shops was its strength. The Equality League introduced outdoor meetings, suffrage parades, and sent working women to testify to the legislature. Finding it difficult to work with Mrs. Catt, Blatch's group merged with the Congressional Union, later the Woman's Party. Convinced that the U. S. should enter World War I, she directed the Food Administration's Speakers Bureau and the Woman's Land Army and published *Mobilizing Woman-Power*. Post war, she supported the Woman's Party's drive for the Equal Rights Amendment.

Influenced by socialism in England, she joined the Socialist Party and made several unsuccessful runs for public office in the 1920's. She enjoyed a great celebration of her 80th birthday, as did her mother. She collaborated with her brother Theodore in editing the book Elizabeth Cady Stanton, As Revealed In her Letters, Diary and Reminiscences (a strangely edited work, expurgating many of her mother's most radical views). Her daughter, Nora, and the women in generations since, provided staunch support for the woman's movement.

Amelia Jenks Bloomer (1818-1894)

Amelia Jenks Bloomer, temperance reformer, newspaper editor, and suffrage journalist, is noted for her pioneering temperance and woman's rights newspaper, *The Lily* (1849), and for wearing a healthful reform dress featuring full pantaloons and a short skirt – giving the “Bloomer” costume its name.

Bloomer lived in central New York and attended the famed Seneca Falls woman's rights convention in 1848. Despite little formal education, she published *The Lily*, (1849) which printed articles on woman's rights, many written by Elizabeth Cady Stanton. In 1850, she introduced Susan B. Anthony to Stanton, thus beginning their life-long partnership. Bloomer herself adopted the healthful reform costume to which she gave her name, and defended its use in her paper. She lectured on temperance and women's rights, while continuing to edit *The Lily*, (circulation 6,000). After moving to Iowa, Bloomer sold her paper but continued her reform work as president of the Iowa Woman Suffrage Society in 1871. She died in 1894, having spent her best years as a propagandist for woman's rights.

Inez Milholland Boissevain (1886-1916)

Inez Milholland Boissevain, labor lawyer, feminist, and suffragist, joined Harriot Stanton Blatch's Equality League of Self-Supporting Women (later the Women's Political Union) and lectured, arranged rallies, and testified at hearings. A pacifist in World War I, Inez became a war correspondent in Italy. Her beauty and social standing were an asset to the movement, and she gained fame as the “Suffrage Herald,” riding a horse at the head of two vast suffrage marches, one down New York's 5th Avenue, the other in Washington, D. C. in 1913. She was so striking a figure that she became a suffrage symbol, part of the movement's enduring imagery.

She attended Vassar and earned a law degree from New York University (1912). At Vassar, she enlisted 2/3 of her fellow students in the College Equal Suffrage League. Inez married Eugen Jan Boissevain and joined radical causes – the Women's Trade Union League, the Child Labor Committee, The National Association for the Advancement of Colored People, the militant Woman's Party – and proclaimed herself a Socialist. Despite severe anemia, she undertook a strenuous speaking tour of Western states for the Woman's Party. She collapsed during a speech, and later died -- a martyr for the movement. Her memorial service on Christmas Day, 1916, was the first ever held for a woman in Statuary Hall in the U. S. Capitol.

Olympia Brown (1835-1926)

Olympia Brown, universalist minister and prominent suffrage speaker, she entered theological school in 1863, and became the first woman minister ordained by full denominational authority. In 1878 she became a pastor in Racine, Wisconsin, where her suffrage work was most active and influential.

She married Henry Willis, retained her own name, and had two children. She spoke in state campaigns at the request of Anthony and Lucy Stone. She brought a suit against Wisconsin election officials after attempting to vote, but was unsuccessful. Brown formed the Federal Suffrage Association in 1892, to obtain the vote through Congressional resolution.

She spent the later part of her life with her daughter in Baltimore. In later years she served on the board of the Woman's Party and, in her 80s, joined their “watchfires” at the White House, publicly burning President Wilson's speeches. Her life spanned the era from the first suffrage organizing to passage of the 19th Amendment. A campaigner with a powerful voice, she was one of suffrage's most vigorous spokespersons and lived to cast a ballot!

Lucy Burns (1879-1966)

Lucy Burns, co-founded the Congressional Union and the National Woman's Party (NWP) with Alice Paul, and led the militant wing of American suffrage.

A brilliant scholar at Vassar and at the University of Berlin, visits to Britain imbued her with a passion for the vote. She was a paid organizer for the militant British movement, was jailed, hunger struck, and force-fed. Meeting Alice Paul, Burns returned with her to the U. S. to set up an organization to work solely for a constitutional amendment for the vote.

She and Paul co-organized the famous 1913 suffrage parade in Washington, D. C. They formed the Congressional Union and, later, the National Woman's Party. Paul was the strategist, Burns the ultimate organizer. Burns headed the NWP's lobbying in Congress, edited the NWP's journal *The Suffragist*, and spent more time in prison than any other American suffragist. Burns led political campaigns in western states, many of which already had woman suffrage, urging women to vote against Democrats as long as the Party refused to pass suffrage. She organized White House demonstrations against Wilson, was arrested, hunger struck, and force-fed. She managed the publicity tour for the "Prison Special" taking jailed suffragist to speak around the country.

Exhausted after suffrage was won, Burns retired to private life to raise her orphaned niece. She died in Brooklyn in 1966. Burns injected passion, high drama, meticulous organization, and fiery oratory power to the militants' final drive for the vote.

Carrie Lane Chapman Catt (1859-1947)

Carrie Lane Chapman Catt was a suffragist and peace activist whose most important lifework was winning the vote for American women. She directed the mainstream National American Woman Suffrage Association (NAWSA) to victory, and founded the League of Women Voters (1920) to bring women into the political mainstream. A brilliant political strategist, suffrage organizer and fund-raiser, she formed NAWSA's powerful Organization Committee to direct state suffrage campaigns. Elected president of NAWSA in 1900, she retired in 1904 to care for her dying husband. Later, she consolidated New York city suffrage groups into the Woman Suffrage Party, greatly contributing to the NY state suffrage victory in 1917. Resuming leadership of a faltering NAWSA in 1916, she devised the "Winning Plan," which carefully coordinated state suffrage campaigns with the drive for a constitutional amendment – the plan which brought final victory. She helped found the Woman's Peace Party (1915) and, after the horrors of World War I, organized the Committee on the Cause and Cure of War (1925).

Raised in Iowa, Catt was a lecturer and newspaper editor prior to suffrage work. She married twice, but both husbands died. George Catt's death left her wealthy and able to devote full time to suffrage. Realizing that national stability enhanced women's integration into political life, she devoted herself to world peace. She was the driving force behind the International Woman Suffrage Alliance, spreading the democracy of suffrage around the globe. Concerned at Hitler's growing power, she worked on behalf of German Jewish refugees, one of the few to speak openly on their behalf, and was awarded the American Hebrew Medal (1933). She died at her home at age 88.

Matilda Joslyn Gage (1826-1898)

Matilda Joslyn Gage possessed one of the movement's most original, brilliant, and radical minds. She married Henry Gage at 18 and had five children. One of the woman's movement's philosophers, she was a skilled writer and organizer, active after her children were grown. Gage joined the National Woman Suffrage Association, wrote for the *Revolution*, was an officer of the New York State Suffrage Association and later was president of both groups. She co-authored the first three volumes of the *History of Woman Suffrage* with Stanton and Anthony. Gage's intellectual vigor made her one of woman's rights most able philosophers but, fearing repercussions from her anti-church stand, the movement virtually wrote her out of its own history.

Gage and Stanton co-authored the "Declaration of Rights" presented at a women's demonstration that disrupted the Philadelphia Centennial Celebration (1876), in which women could not participate. She edited the *National Citizen and Ballot Box*, newspaper for the National Woman Suffrage Association. Believing that Church teachings on women's inferiority were the greatest obstacle to women's progress, she founded the radical Woman's National Liberal Union, published a book, *Woman, Church, and State* (1893) and was a prominent force in the "revising committee" of Stanton's shocking book, the *Woman's Bible*.

Lucretia Coffin Mott (1793-1880)

Lucretia Coffin Mott, a Quaker minister, protested injustices against women and slaves. Mott explained that she grew up "so thoroughly imbued with women's rights that it was the most important question" of her life. Mott, along with her supportive husband, argued ardently for the abolitionist cause under the Garrisonians as a member of

the American Anti-Slavery Society and the Philadelphia Female Anti-Slavery Society. Mott's stymied participation in the Anti-Slavery Convention in 1840 brought her into contact with Elizabeth Cady Stanton with whom she formed a long and prolific collaboration.

Angered by their exclusion in the convention, the two formed a collaboration that resulted in the 1848 Seneca Falls meeting and the proposal of the "Declaration of Sentiments." Following the convention Mott continued her crusade for women's equality by speaking at ensuing annual women's rights conventions and publishing *Discourse on Women* – a reasoned account of the history of women's repression. In 1866 Mott became the first president of the American Equal Rights Association. Dedicated to all forms of human freedom, Mott argued as ardently for women's rights as for black rights, including suffrage, education, and economic aid. Mott played a major role in the woman suffrage movement through her life.

Alice Stokes Paul (1885-1977)

Alice Stokes Paul, social reformer, lawyer, and political strategist, devoted her life to securing equality for women. She led the militant wing of the suffrage movement and, realizing that the vote did not bring women legal equality, wrote the Equal Rights Amendment, introduced to Congress in 1923. Influenced by the radical suffrage movement in England, where she was jailed, Paul returned to the U. S. to found the Congressional Union (1913) whose sole purpose was to lobby for a constitutional amendment for suffrage. She organized the famed 1913 suffrage parade in Washington, D. C., a spectacle unequalled in suffrage history. Differences over tactics with the parent NAWSA led her to form the National Woman's Party (1916). She introduced picketing at the White House and non-violent confrontation as protest tactics, exhibited a flair for dramatic street theater, and ensured continuing publicity for the cause by the Party's confrontations with President Wilson. She was arrested, imprisoned, went on a hunger strike, and was force-fed. She founded the World Woman's Party (1938), which worked to have equal rights for women included as a tenet in the United Nations Charter.

Born a New Jersey Quaker, Paul graduated from Swarthmore, then worked at the New York College Settlement. In England she joined the militant Pankhurst wing of British suffrage. Influenced by their tactics, she introduced them in the U. S., "holding the Party in power responsible" for refusing to pass suffrage. Paul earned a law degree from the Washington College of Law (1922) and an M. A. and Ph.D. from American University (1927-28). She opposed protective labor laws for women, causing a dramatic rift in the women's movement lasting until the 1960s.

Anna Howard Shaw (1847-1919)

Anna Howard Shaw desired to excel in a man's world, which she accomplished as a doctor, orator, and first ordained Methodist woman preacher. She lectured throughout her life on issues of temperance, suffrage, and woman's social reforms believing there was "but one solution for women – the removal of the stigma of disenfranchisement." Shaw worked toward that goal as a member of the Massachusetts Women Suffrage Association, official lecturer and vice-president of the National American Woman Suffrage Association (NAWSA), and superintendent of the Franchise Department of the national Woman's Christian Temperance Union. She lectured throughout the country as a way of earning a living while promoting her favorite causes – suffrage and temperance.

A successful vice-president, unfortunately Shaw lacked the administrative, organizational, and philosophical strengths necessary for leading the NAWSA. After Shaw resigned from a turbulent eleven year presidency, she continued to lecture for the cause while also serving as chairman of the Woman's committee of the United States Council of National Defense during World War I. Throughout her long career, Shaw remained an avid and eloquent spokeswoman for suffrage, temperance, and woman's rights.

Elizabeth Cady Stanton (1815-1902)

Elizabeth Cady Stanton, author, lecturer, and chief philosopher of the woman's rights movement, formulated the agenda for woman's rights that has guided the struggle to the present. She called the first Woman's Rights convention, with Lucretia Mott, at Seneca Falls, New York (1848), and wrote "The Declaration of Sentiments," calling for changes in law and society - educational, legal, political, social and economic - to elevate women's status, and demanding the right to vote. Her intellectual and organizational partnership with Susan B. Anthony dominated the woman's movement for over half a century. In 1895 she wrote *The Woman's Bible*, questioning Biblical teachings on the inferiority of women that she felt were the greatest obstacles to women's progress. She wrote *The History of Woman Suffrage* with Anthony and Gage, preserving the record for future generations.

Well-educated for a woman, Elizabeth married abolitionist lecturer Henry Stanton, and had 7 children. On their honeymoon in London to attend a World's Anti-Slavery convention, she and Lucretia Mott were angered at the exclusion of women and vowed to call a woman's rights convention. She circulated petitions to pass the New York Married Women's Property Act (1848). An outstanding orator with a radical mind, she lectured, wrote speeches and, with Matilda Gage authored the Declaration of Rights delivered by Anthony at the Philadelphia Centennial celebration (1876). Her autobiography, *Eighty Years and More*, recalled the great events and work of her life.

Lucy Stone (1818-1893)

Lucy Stone aimed to overturn human injustices by furthering the cause of woman's rights and abolition. Continuously challenging conformity, Lucy Stone became the first Massachusetts woman to receive a college degree in 1847. Shortly after graduating from Oberlin, Stone began lecturing for the American Anti-Slavery Association. As a protest of restrictive marriage laws, Stone kept her maiden name when she married thereby coining the phrase "Lucy Stoner" for all women refusing to take their husband's name.

She joined the Women's Loyal National League in 1863 to mobilize support for the passage of the thirteenth amendment and then collaboratively organized the American Equal Rights Association (AERA) in 1866 to press for both black and woman's rights. After the AERA split into two factions, Stone and Julia Ward Howe founded the American Woman Suffrage Association (AWSA). Stone began the *Woman's Journal* which gained the reputation as the "voice of the woman's movement." In 1890 she became chairperson of the executive committee of the National American Woman Suffrage Association – the new organization resulting from the union of the AWSA and the NWSA. Throughout her life, Stone acted to further the cause of black and woman civil rights.

Sojourner Truth (1797?-1883)

Sojourner Truth made herself into a forceful advocate for the rights of blacks and women and was a moving preacher. She coined her own name in freedom, after rejecting her slave name, Isabella. Truth was involved in the Methodist church and a free love, mystical commune in New York before starting her career as an itinerant preacher. An illiterate Truth memorized the Bible and used it as a rhetorical tool in her speeches.

She entered both abolition and suffrage circles, periodically speaking at meetings. Truth shifted her focus after the Civil War to the freedman's bureau, arguing that former slaves should receive land in the West.

She not only had a commanding presence and spiritualism but also advocated for civil rights and suffrage, yet most of what we know about Truth is myth. Harriet Beecher Stowe wrote the article "The Libyan Sibyl" for the *Atlantic Monthly* which gave Truth a false air of mysticism, and Frances Gage attributed the "Ain't I a Woman" speech to Truth which left a legend for civil rights and woman rights workers. Truth is an important figure in suffrage circles for both her accomplishments and her legend.

Ida B. Wells-Barnett (1862-1931)

Ida B. Wells-Barnett challenged racial and sexual discrimination through the power of the pen. As a young woman, Wells-Barnett successfully sued the Chesapeake & Ohio Railroad for segregating its cars and forcibly removing her from coach to the colored car. In April 1887, the Tennessee Supreme Court reversed her earlier victory. Wells-Barnett wrote scathing articles about lynching and other injustices under the pen name "Iola." After three friends were lynched in 1892, Wells-Barnett wrote an expose about the lynching and urged the black population to leave Memphis; her expose enraged the citizens enough to burn her press and run her out of town.

She settled in Chicago where she met her husband, exposed lynching records, wrote a pamphlet about the exclusion of black from meaningful roles at the Worlds Columbian Exposition, started woman's clubs, founded the Negro Fellowship League, and involved herself in suffrage. She marched in several national suffrage parades, lectured, and founded the first black woman suffrage organization – the Alpha Suffrage Club of Chicago. Wells-Barnett used her gift of language to challenge discrimination and sexism throughout the United States, revealing injustices and fighting for equality and fairness.

Victoria Claflin Woodhull (1838-1927)

Victoria Clafin Woodhull created a stir in politics in the late nineteenth century as a suffragist and proponent of free love. She ran for president in 1870, coming from relative obscurity, and caught the attention of the suffrage

movement. In 1871 Woodhull urged Congress to legalize woman suffrage and members of the National Woman Suffrage Association (NAWSA) were impressed with her oration. Courting “the Terrible Siren” was a mistake the party did not realize soon enough. Woodhull unsuccessfully attempted to usurp Susan B. Anthony’s leadership role.

Woodhull practiced mysticism, believed in free love, and embraced her own type of socialism called Anarchy – a perfect state where free love reigned among individuals while children and property were managed in common. She also published a weekly magazine, *Woodhull and Claflin*, as a mouthpiece for her philosophies, passions, and to publish such documents as the *Communist Manifesto*. Woodhull’s political career was fleeting, yet she exacerbated existing tensions within the NWSA which lead to its eventual split. Woodhull was a woman of notoriety who, for better or for worse, left a lasting impression on suffragists throughout the century.

***Hear My Voice* INTEGRATION ACTIVITIES**

Students may address the following topics and questions through any of the suggested mediums or a combination of them:

Writing: write a story, a poem, a report, an article, a scene, a play, a song, a caption

Art: draw or paint a picture; create a collage, a sculpture, a comic strip; take a photograph; make a video

Drama: create a still image, a dance or movement activity, a series of images, an improvisation, a scene, a play

Discussion: partner or small group talk, oral report or presentation

1. Supplement a specific scene in the script with work in another medium.
2. Supplement a specific image from the video with work in another medium.
3. Interview a character from the piece.
4. Research historical documents to find a real person’s description of an experience from Jessie’s story (i.e. working with NAWSA or the National Woman’s Party, being a soldier in World War I, living through the flu epidemic). Share what you learn.
5. Read and explore selections from other fictional or first person perspectives (see bibliography for suggestions).
6. Re-create a scene from the piece from another character’s point of view (i.e. Will’s perspective while overseas, the point of view of an anti-suffragist).
7. Research another event in history and how it is related to this one.
8. Explore how the experiences of women seeking the vote are/were similar to or different from other minority groups seeking their rights, either in the United States or elsewhere.
9. Compare/contrast the women’s suffrage movement with another social movement (for example, the civil rights movement, the farm worker’s movement, the Native American Power movement, the women’s liberation movement, the Vietnam or Iraq war protests, etc.)
10. Choose a part of Jessie’s story that you’d like to know more about and research it. Share what you learn.
11. Research the current activities and issues surrounding the passage of the Equal Right Amendment (ERA).
12. Imagine you could get in touch with Jessie. What would you want to tell her or show her about the future?
13. How did watching *Hear My Voice* make you feel?

Teacher's Guide

Journey From The Dust

Script by Rachel Atkins

Produced By



LIVING VOICES



ARTS FUND



A Story of the Great Depression

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Journey from the Dust

HISTORICAL OVERVIEW

Many people think of the beginning of the Great Depression as **October 29, 1929, Black Tuesday**, the day of the big stock market crash. Even today, the roots of this collapse have not yet been pinpointed. Stock prices had been rising almost out of control for months. The banks were borrowing money from the Federal Reserve to give loans to investors, who used the money to buy more stocks. Then a sudden period of intense trading began. After several rollercoaster days, the stock market hit a record low on October 29: by the end of that day, over 16.4 million shares of stocks had been bought or sold. Stock prices plummeted. Investment trusts lost half or more of their values. Over the next year all of those prices continued to drop, lower than anyone would have ever thought possible. The effects of this event were cataclysmic both nationally and globally, devastating the American economy and way of life. However, put in the context of the 1920's, the stock market crash was not the beginning, but rather a turning point.



WW1 had ended in 1919. The Great War had been particularly good for American farmers: since European farms were unable to produce while the war was being fought on their territory, many American farmers increased their own production, cultivating more land for crops and buying new equipment to help them with their work. With less competition and higher prices for their goods, American farmers prospered. But after the war was over, when the demand for their produce declined and European farms returned to work, prices began to fall, leaving American farmers with over-cultivated fields, unnecessary equipment, no market for their crops and enormous loans and mortgages, with no money to pay them off. Throughout the 1920's, American farmers faced loss of income, bankruptcy, foreclosure. They were already in a depression by October 1929. The stock market crash now meant not only lost savings from stocks or the bank, it also drove produce prices even lower. With unemployment at an all time low, no one in the country was working enough to earn the money to buy what the farmers grew. It often cost more to grow, harvest and sell the crops than the prices they sold for; in some cases in California, it was cheaper to destroy the crops than to pay the workers to pick them. Meanwhile, many Americans, especially children, were living below poverty level, starving.

President Hoover, the nonpolitical humanitarian Quaker inaugurated only 7 months earlier, made numerous efforts to contain the crisis, such as tax reductions, stabilization of wages and prices (including agricultural prices through the Federal Farm Board), and maintained or increased spending on public projects. Unfortunately, these efforts were not enough to rescue America from its downward spiral, and soon the makeshift shelters erected around the country by citizens who had lost their homes were being called "Hoovervilles." The Bonus Army Riot only solidified this public opinion. In 1932, 20,000 WW1 veterans and their families marched from Portland, Oregon to Washington, DC, seeking immediate payment on wartime bonuses they were to be awarded in 1945. After two months of encampment, protests and growing violence, President Hoover ordered a peaceful evacuation of the Bonus Army. Instead, Chief of Staff MacArthur led an army attack against the men, women and children of the Bonus Army camp. When Hoover accepted public responsibility for the riot, his presidential fate was sealed. That November, Franklin Delano Roosevelt was elected President.

In contrast with Hoover, FDR was a gregarious and popular candidate, winning a landslide election victory. Americans were desperate for change and they believed FDR could and would deliver on his promises of relief and reform. During the first few weeks of his presidency, known as the Hundred Days, the Roosevelt administration set more legislation into action than any other comparable period in history, before or since. Over the coming years, Roosevelt's New Deal established a steady stream of welfare and work relief programs, including the Federal Emergency Relief Administration (FERA), Civil Works and Public Works Administrations (CWA/PWA), Works Progress Administration (WPA), National Youth Administration (NYA), and the Civilian Conservation Corps (CCC), a program employing young men

ages 17-24, whose impact on national forests and state parks can still be seen today. The Grand Coulee Dam, one of the Public Works Administration projects, employed thousands of laborers from across the country, totalling 100 million work hours, to construct a dam in eastern Washington state. Harnessing the Columbia River, the greatest potential energy source among the rivers of America, the Grand Coulee Dam provided irrigation, flood control and water power to a vast area of the state—and became known as the biggest man made structure of all time, nearly four times the size of the Pyramids in Egypt!



However, there was one arena over which FDR had no control: the weather. In the 1930's, it stopped raining in the midwestern US. Drought set in around the Oklahoma Panhandle: Kansas, Colorado, New Mexico, Oklahoma, Texas and Nebraska. In the summer of 1934 in Oklahoma, the temperature was over 100 degrees for 36 days in a row. Then the heavy winds began, reaching up to 50 MPH. Combined with dry soil and little grass to hold the dirt down in still over-cultivated fields from the WW1 expansion, the wind created dust storms, blowing huge clouds of dust and dirt for miles all across the region, which became known as the dust bowl. Now the few crops farmers could manage to grow without rain were destroyed by the dust. Livestock and people died in dust storms or from dust pneumonia. Life in the dust bowl seemed hopeless. Many people gave up on the land which had been their home for generations and struck out for California, lured by rumors of jobs and good living there, advertised in leaflets from the Growers' Association, much like the propaganda that had brought European immigrants to the US in earlier decades. Generally families drove, piling all of the belongings and relatives they could fit into a beat up car or truck and following the Mother Road, Route 66, across the country, a long and difficult journey with treacherous road conditions. For the young, single and largely male population, riding the rails was the preferred method of travel—jumping on the trains and traveling for free—faster but definitely more dangerous, from the threat of physical injury to the weapons of the railroad bulls, the train company detectives hired to keep illegal passengers off the trains at any cost. Those who managed to survive the dangers often became part of the hobo culture, an unofficial brotherhood of job seekers (unlike the bums, who sought only handouts) whose homes were the railroad “jungle” hangouts they established along the way. For some, the rails became not just a means of transportation but a way of life.

Unfortunately, once the travelers arrived, California turned out not to be the paradise the promoters made it out to be. Jobs were few and poorly paid, and the “Okies,” as people who'd left Oklahoma were called, were treated with as much prejudice as foreign immigrants, refugees in their own land. Here, “Hoovervilles” were renamed “Little Oklahomas,” and those who'd journeyed halfway across the country in search of a better life found themselves doing backbreaking labor for pennies a day, then going home to a cardboard shack with the taunts of native Californians ringing in their ears. Union activists helped them to organize strikes and demands for better wages and living conditions, which usually resulted in limited improvements and often violent consequences. Unable to return home, despite the hardship, some stayed on in California, while others joined the migrant labor pool already in existence, moving from crop to crop with each new harvest.



The country continued to struggle on through much of the 1930's, until once again a climate of war emerged overseas, altering the global economy and political front yet again. One era of crisis in America had ended, but a new one had just begun.

Journey from the Dust tells the story of one young man and his experiences in the face of those challenges of the Great Depression. It addresses the issues of survival on every level: physical, spiritual, personal, economic, racial, national, idealistic. At the same time, it is a piece about hopes and dreams, and about the incredible efforts those who lived through the Great Depression made to hold on to their visions of a brighter future. It is the story of a journey both physical and symbolic, a story of one of the most powerful times in American history.

JOURNEY FROM THE DUST

SYNOPSIS

Journey from the Dust tells the story of Mark Dobson and his family during the Great Depression and Dust Bowl in the 1920's and 1930's. Mark is the eldest of two children living on the family farm in the Oklahoma panhandle. Mark's father is a farmer and World War One veteran. His mother is a "city girl", a talented woman who taught and played piano in Oklahoma City before meeting and falling in love with Roy Dobson. Mark has one younger sister, Samantha, ten years his junior. He inherits his mother's gift for music and at an early age shows great talent as a piano player.

In 1929, when Mark is 14, the life he and his family have experienced comes to a sudden end. On October 29, 1929 the Stock Market crashes, ruining fortunes and bankrupting thousands of people overnight. Without enough money in the banks to satisfy widespread panic, many banks fail, closing their doors and leaving customers like the Dobsons penniless.

Two years later, in the midst of already crippling poverty, the midwestern states fall into a severe and unrelenting drought. Mark and his family watch their crops shrivel in the sun as the soil is turned to dust. When the windstorms begin, the dust becomes deadly. People and animals are buried in the dust, or—as happens with Mark's own grandmother—contract dust pneumonia and slowly suffocate.

In the face of such hardship many people leave the area, heading for California where work is rumored to be plentiful and crops abundant. Mark's father, however, joins the growing number of World War One soldiers who petition President Hoover for early payment of their veteran's bonus money. Mark goes with his father on the Bonus Army March to Washington D.C. In the nation's capital things become violent however, when General MacArthur disperses the Bonus Army with tear gas and guns, killing and injuring the protesters. Mark and his father return to Oklahoma, now beaten and dispirited.



As the Great Depression deepens, families all across the country sink further into poverty. In 1932 President Roosevelt is elected. This new presidency energizes the country as scores of programs are implemented to create work and revitalize the economy. This doesn't help the Dobson family in time, however, as dust storms and foreclosure have sealed the family's fate: evicted from the family home, they must now separate in order to survive. Mark's father leaves to find work; his mother and sister are taken in by a relative, and Mark follows in his father's footsteps as he heads out alone to California and the promise of opportunity.

Mark heads for California, the land of plenty. He travels along the now-famous Route 66, the "Mother Road" of migrants fleeing the midwest for the Golden State. After an unpleasant encounter in Albuquerque, Mark is befriended by a hobo named Pete, who teaches him the "rules of the road". Pete's primary mode of transport, like so many young men of his day, is riding the rails. He introduces Mark to the hobo community and teaches him how to hop the trains.

On his first trip riding the rails, Mark meets a fellow hobo named Fred –an African American man who is surprised that Mark accepts him as his travelling companion. Fred plays the guitar and teaches Mark the harmonica. They become friends making music together in the boxcars and hobo jungles until one night when they become the victims of a racial attack. Mark and Fred try to run to safety by hopping on a speeding train, but Fred miscalculates and is thrown off the car to his death.

Mark arrives in California alone and quickly learns that he was wrong to expect great opportunities. With the surplus of labor, wages have fallen. Economic prejudice is everywhere, as Californians protest “Okies, go home”. Working conditions are brutal and pay is horribly low. Even the union organizers can’t help; demands for better conditions are met with violence. Mark leaves California for Washington State.

In Seattle he encounters more poverty, with a huge “Hooverville” established on the shores of Elliott Bay. One day in a soup kitchen in Seattle, Mark’s luck changes. He learns about the Civilian Conservation Corps, a work project of President Roosevelt’s New Deal. Traveling as a paid passenger he heads out to Eastern Washington to begin work on the Grand Coulee Dam. Life in the CCC is as structured as the military, and workers are paid both for themselves and their families. Finally Mark is able to keep his promise to his mother and sister! His days are filled with difficult and exciting work, and his nights are spent playing music with his new friend Will, or practicing the piano in a nearby church.

Mark’s fortunes continue to rise when he learns that his father is also working on the dam! Reunited, father and son work side by side again, as they did on the family farm. Mark makes plans to send for his mother and Samantha, and also applies to music school in Seattle.

These happy times end suddenly when an accident at the dam kills Mark’s father. Mark is left with a badly injured hand. Laid off work, he and the family survive on the widow’s wages paid to his mother. Time goes by and Mark learns to play again, overcoming the pain and fear. His audition for music school is a success and he enters school on a scholarship. As his musical career continues to grow, Mark realizes that he and his family are only a few of the hardy survivors who overcame great misfortune to rebuild the dreams “that got blown away in the dust of the Great Depression.”

Journey from the Dust

DEFINITIONS

Great War: the first World War, fought in Europe 1914-1918

Black Tuesday: October 29, 1929, the day of the big stock market collapse

Great Depression: period of US history from 1929-1941, marked by extreme national poverty, unemployment and economic devastation

bank failure: when widespread panic as a result of the stock market crash caused many Americans to rush to the banks to withdraw all their savings, many banks did not have the cash to provide them and were forced to close their doors

Bonus Army: a group of approximately 20,000 WW1 veterans who joined a march that started in Portland, Oregon and ended in Washington, DC in 1932. They marched to pressure the congress into making immediate payment on bonuses for wartime services that were scheduled to be awarded in 1945; the bill was ultimately rejected by the Senate and the Bonus Army forcibly driven out of the capital by federal troops

Herbert Hoover: US President from 1928-1932, a Quaker, a humanitarian, responsible for the organization of numerous relief programs in Europe during WW1; his public image declined as a result of the perception of his efforts to rescue the US from the effects of the stock market crash and his introverted personality

Franklin Delano Roosevelt (FDR): US President from 1932-1945, widely popular, elected for a record four terms, whose **New Deal** administration was responsible for the many work and relief programs which sustained the US throughout the Great Depression

dust bowl: an area of the United States centered around the Oklahoma Panhandle, including parts of Oklahoma, Texas, Kansas, New Mexico, Colorado and Nebraska, plagued by drought, heat and heavy winds throughout the 1930's which created catastrophic **dust storms**

dust pneumonia: fatal illness resulting from severe damage to the lungs caused by the dust storms

foreclosure: the bank act of repossessing a property when the loan or mortgage on it cannot be paid

Mother Road: Route 66, the treacherous US interstate road on which many dust bowl migrants traveled to reach California

vagrancy: the offense of wandering from place to place with no established residence or means of support

hobo: during the Depression, men who had lost or were unable to find jobs traveled the nation looking for work, often exchanging household chores for a meal; transient

riding the rails: hopping trains and traveling in boxcars, a common mode of travel for hobos and other transients who didn't have the money to buy a ticket

manifest: in the 1930s, a high speed train which did not make local stops

railroad bulls: detectives hired by the train companies to keep hobos and other non-paying travelers off the trains; bulls would often use violence to discourage train hopping, and transients who were caught were usually put into forced labor to repay their debt

hobo jungle: hobo camps near railroad stations where hobos and other transients could rest, make a fire, and meet other travelers for news

mulligan stew: a common hobo meal, in which any small amount of meat or vegetable was thrown into one pot to make a dish that could stretch to feed as many as had contributed to it

bum: a transient looking for handouts but not for work

migrant worker: farm laborers, often immigrants from Mexico, Japan, China and the Philippines, who traveled the US following the changing harvest seasons to pick fruit and other crops

Hooverville/Little Oklahoma: names given to shantytowns and squatters' camps built out of cardboard, newspaper and other found materials by people who had lost their homes as a result of the Great Depression; Hoovervilles were named for the President; native Californians called the shacks built by dust bowl migrants Little Oklahomas

Okie: derogatory name given to dust bowl migrants from Oklahoma by native Californians

union organizer: migrant laborers and their advocates made efforts to organize and govern themselves as a work force to protect themselves against unfair working conditions and to demand fair pay and treatment from their employers

soup kitchen: an establishment usually run by a religious or welfare organization that provided free, hot meals to the homeless and jobless during the Great Depression

Civilian Conservation Corps (CCC): one of the first and most popular New Deal programs, which employed young, single men in forestry, flood control and beautification projects in national parks and forests around the country

Grand Coulee Dam: a Public Works Administration (a New Deal program) project in eastern Washington state, building a dam to provide irrigation, water power and flood control to an approximately 50 mile area; at the time of its construction, it was the biggest man made structure of all time

Journey from the Dust

TIMELINE

1919 World One (The Great War) Ends

1920 Prohibition is adopted in the United States making alcohol illegal.

Women win the right to vote in the United States.

1921 Harding is sworn into office.

1922 Harding Vetoes the World War One veteran's bonus bill.

1923 Harding Dies in office. Coolidge is sworn in as president.

Linbergh makes the first flight across the Atlantic.

1928 Hoover is Elected

1929 Year starts with the market concerns about "Margin" buying.

Oct. 24 Black Tuesday, 21 point drop starts a panic on wall street.

Oct. 29 Black Thursday, the "crash" begins. 16.4 million shares change hands in one day.

Nov. 13 Decline continues. Market has fallen to 50% from levels on Sept. 3.

1930 66 Banks in Nebraska fail. Bank of the United States fails, wiping out 400,000 depositors.

1931 Drought hits the midwestern and southern plains. Dust from over-plowed land begins to blow, crops die, "Black Blizzards" begin.

The House and Senate approve the Veteran's Bonus Bill. Hoover vetoes the bill.

1932 Huge dust storms increase to 14 in one year.

The "Bonus March" begins. Twenty thousand veterans and their families protest and camp out in Washington DC. The protest ends in a riot when Hoover sends the Army to evict the protesters.

Franklin D. Roosevelt is elected president.

1933 America's largest agricultural strike in history happens in California's San Joaquin Valley. During the strike two men and one woman are killed, hundreds are injured. The union is finally recognized by the growers.

38 Dust storms are reported.

11 states declare bank holidays.

Roosevelt's first one hundred days: the first "New Deal" begins.

1934 The Dust Bowl spreads. 27 states (75 percent of the country) are affected. The Drought is now the worst in U.S. history.

Upton Sinclair, the author of "The Jungle" and a Socialist, wins the California primary for governor.

1935 Social Security starts.

April 14, "Black Sunday". The worst black blizzard of the dust bowl occurs.

Experts estimate 850,000,000 tons of topsoil has blown off the plains in during the year.

1936 Roosevelt is reelected.

1937 The stock market falls again. The "Roosevelt Recession" starts.

1938 "War of the Worlds" is broadcast causing widespread panic.

Extensive conservation efforts result in 65 percent reduction in the amount of soil blowing.

1939 Rain finally falls again, ending the drought.

The New York Worlds fair opens.

Journey from the Dust

INTEGRATION ACTIVITIES:

1. **Role-on-the-wall:** a character from the piece is represented as an outline of a person, on which the group writes or draws information about that character: on the inside of the figure is written what that character feels or thinks about herself, on the outside, how she appears or how others perceive her. This activity can be done for multiple characters and/or used as a jumping point for further discussion.
2. **Create tableaux (physical still images)** of Mark's experiences. Image work may be literal or symbolic, may depict actual events from the piece or imaginary ones, and may also focus on different points of view. Students may then select characters from the images to interview (characters may be played by students or teacher). Soundtracks can be added, or images can be brought to life and acted out.
3. **Group forms two lines to create a path for Mark** (played by teacher or student) as he leaves for California. As he passes through, individuals offer a piece of advice. Alternately, or in addition, individuals can provide voices in the head, speaking as his family, friends, acquaintances or Mark's personal thoughts at that time.
4. **Create tableaux** or draw a specific scene in the script.
5. **Write captions** for specific images from the video.
6. **Partners or small groups discuss personal experiences** of racism/prejudice or significant decision-making:
 - a. Situations are selected and played as forum theatre improvisations, in which other members of the group can take on the role of the main character and experiment with different ways the scene could have been handled or occurred.
 - b. For each story, two or more students separately create (using other students as actors, if necessary) a tableau that represents the way they picture or imagine the situation. The images are then shown and compared.
7. **In pairs, students take turns interviewing each other** as characters from the piece.
8. **A Day in the Life:** small groups prepare active scenes or tableaux to show all of the events of a significant day, building a chronological sequence toward the important moment (i.e. Black Tuesday, the day a dust storm hits, etc.).
9. **Students draw or make a collage** showing the themes and issues of the piece and/or how the piece made them feel.
10. **Read and discuss selections** from other first person perspectives or fictional accounts of the Depression/Dust Bowl experience (see reading list).
11. Students physically **create a Hooverville**.

12. **Write a monologue or dialogue** and/or act out a scene from the piece focusing on the perspective of character other than Mark.
13. **List items you use** on a daily basis. What would use in their place if you could no longer afford them; what could you do without; what items are necessities; how does this make you feel?
14. **Role play a labor scenario:** divide the participants into groups representing Bankers, Growers, Workers and Union Activists. How do different numbers of people affect the power; who is in control at what point; what nonviolent actions are possible; why do labor struggles become violent?
15. **Trace Route 66:** Do an adventure story on the road. Depict the story in cartoons or tableaux, or stage scenes of adventure along Route 66. How long did it take? Find photos or images of sights between Oklahoma and California on Route 66.
16. **Find folk songs from the era.** Write your own. Write a song for Mark or Fred or Will, or one of the other characters. How do stories become important in folk songs?
17. **Research WPA works in your area.** Who does this work now?
18. **Discuss difference between “hobo” and “bum”.** How does community become significant during hard times?

Journey From The Dust

SUGGESTED READING

HISTORY:

The invisible scar

Caroline Bird

anecdotal history of the (primarily urban) Depression experience

Children of the Dust Bowl: The True Story of the Children at Weedpatch Camp

Jerry Stanley

young people's experience in the government workers' camps in California

The Harvest Gypsies: On the Road

John Steinbeck

journalistic/real life inspiration for The Grapes of Wrath

Grand Coulee Dam: the biggest man-made structure of all time

fact-filled publicity from the 1940's

The Great Depression: an eyewitness history

David Burg

Brother, Can You Spare a Dime?: The Great Depression 1929-1933

Milton Meltzer

An Album of the Great Depression

William Katz

The Dust Bowl: Disaster on the Plains

Tricia Andryszewski

ORAL HISTORIES:

A Land So Fair and Bright: the true story of a young man's adventures across Depression America

Russ Hofvendahl

very colorful autobiographical account of riding the rails

Dust Bowl Diary

Ann Marie Lowe

real life diary of young farm woman

"We had everything but money:" love and sharing saw America's families through the Great Depression

ed. Deb Mulvey

FICTION:

Out of the Dust

Karen Hesse

beautiful poetic story of a young piano-playing Oklahoma farm girl

Hard times: a story of the great Depression

Nancy Antle

simple historical fiction about a young harmonica-playing boy in Oklahoma

Tracks

Clayton Bess

two brothers riding the rails and becoming a part of the hobo culture

The Coming Home Cafe

Gayle Peerson

young people riding the rails and looking for work

Treasures in the Dust

Tracey Porter

story of two best friends separated when one girl's family leaves Oklahoma for California

A Time of Troubles

Pieter von Raven

migration to California, union action

The Bittersweet Time

Jean Sparks Ducey



**LA
CAUSA**

**TEACHER'S
GUIDE**

***La Causa* story synopsis**



La Causa is the story of Marta Hernandez and her life-changing involvement in the Farm Workers Movement, led by Cesar Chavez.

Marta is growing up in a Mexican-American migrant farm family in the 1960s. Her mother came to the US from Mexico with her family as a child. She never went to school, having spent her entire life working in the fields. Her father is a first-generation American: his parents were born in Mexico and immigrated to Texas as adults. Marta's father's parents were doing well running their own business until the Great Depression, when they lost everything and were forced to move to California and become migrant farm workers. As a young man, Marta's father enlisted in the Navy to escape the fields. He returned home from World War II and married Marta's mother, but they are unable to escape from migrant labor. Marta and her twin brother Ruben are born in 1950.

Wherever they go, the Hernandez family endures unfair working environments and subhuman living conditions. Marta and Ruben begin doing field work themselves when they are young. Being migrant laborers means moving around constantly, so Marta and Ruben change

schools often, if they are able to go at all. When they do attend school, Marta and Ruben face prejudicial treatment from both students and teachers.

Not long after Marta, Ruben and her father are accidentally sprayed with pesticides by a crop duster, they meet Cesar Chavez and become involved in his work with the CSO (Community Service Organization). Mr. Hernandez takes the children with him as he travels door to door doing voter registration. When their father becomes seriously ill, Marta and Ruben quit school to work full-time: in the fields and for *la causa*.

Marta and Ruben become active members of the new farm workers union, the National Farm Workers Association (NFWA). Marta applies her interest in writing by becoming a reporter for the underground farm worker's newspaper, *El Malcriado*—despite the resistance she faces from many of the men involved. In 1965, the Mexican-American NFWA joins the Filipino-American Agricultural Workers Organizing Committee (AWOC) in what becomes the 5-year long Delano Grape Strike. The two groups merge to form the United Farm Workers, as Filipino-American and Mexican-American grape pickers strike, picket and organize boycotts against Delano area grape growers.

The efforts of the movement intensify, and Marta and Ruben are deeply involved in all of them. Marta is among a group of women arrested on a picket line and spends 3 days in jail. They both participate in the 300-mile march from Delano to Sacramento. Then Ruben is hit by a car while striking; his leg is badly broken. Even more family responsibility falls to Marta.



In the summer of 1967, the UFW targets Giumarra Vineyards, California's largest grape grower. When Giumarra begins shipping their grapes under other grower's labels, the UFW initiates a grape boycott against all California grapes. As the fight expands, violence follows. In February 1968, Chavez goes on his first hunger strike to renew the UFW commitment to nonviolence.

In the summer of 1968, Marta is recruited by Chavez to help organize the boycott in Philadelphia. Marta's mother does not think it is appropriate for her to go, but her father supports her. Away from her family and California for the first time, Marta works with another young worker named Jessie to convince shoppers and grocery stores to stop the sale and purchase of grapes. Marta and Jessie hold their own fast to draw attention to the problems of the farm workers and gather support for the boycott; in time, none of the major grocery chains in the area are buying grapes, and the "Delano girls" are well known in the community for their work. But Marta's time in Philadelphia is cut short by the news that her father has been diagnosed with cancer as a result of his lifelong exposure to pesticides. He dies shortly after Marta returns to California to see him.

Soon after Mr. Hernandez's death, the union finally achieves the long-awaited signing of the grape growers' contract, agreed upon by Giumarra and 29 other growers. It is a success, but the victory is bittersweet, as Marta knows that there are many more battles still to come. Marta commits her life and her writing to the movement. She has her first article published in a local newspaper, describing her experiences during the boycott. A Spanish version is published in *El Malcriado*. She plans to use the article to teach her mother to read.

Chronology of the life of Cesar Chavez and the Farm Workers Movement

Source: <http://www.ufw.org/cecchron.htm>

1927, March 31—Cesario Estrada Chavez is born on the small farm near Yuma, Arizona that his grandfather homesteaded in the 1880s.

1937—After Cesar's father is forced from his farm, the Chavez family becomes migrant workers in California.

1942—Cesar quits school after the eighth grade and works in the fields full time to support his family.

1944—He joins the U.S. Navy during World War II and serves in the western Pacific. Just before shipping out to the Pacific, Cesar is arrested in a segregated Delano, Calif. movie theater for sitting in the "whites only" section.

1948—Cesar marries Helen Fabela.

1952—Community organizer Fred Ross discovers the young farm worker laboring in apricot orchards outside San Jose, California, and recruits him into the Community Service Organization (CSO).

1952-1962—Together with Fred Ross, Cesar organizes 22 CSO chapters across California in the 1950s. Under Cesar's leadership, the CSO becomes the most militant and effective Latino civil rights group of its day. It helps Latinos become citizens, registers them to vote, battles police brutality and lobbies for paved streets and other barrio improvements.

1962, March 31—Cesar resigns from the CSO, moves his wife and eight small children to Delano and

dedicates himself full-time to organizing farm workers.

1962, Sept. 30—The first convention of Cesar's National Farm Workers Association (NFWA) meets in Fresno, California.

1962-1965—Often baby-sitting his youngest children as he drives to dozens of farm worker towns, Cesar painstakingly builds up the membership of his union.

1965, Sept. 16—On Mexican Independence Day, Cesar's NFWA, with 1200 member families, votes to join a strike against Delano-area grape growers already begun that month by the mostly Filipino-American members of the Agricultural Workers Organizing Committee, AFL-CIO (AWOC).

1966, March-April—Cesar and a band of strikers embark upon a 340-mile Peregrinacion (or Pilgrimage) from Delano to the steps of the state Capitol in Sacramento to draw national attention to the suffering of farm workers. During the march and after a four-month boycott, Schenley Vineyards negotiates an agreement with NFWA—the first genuine union contract between a grower and farm workers' union in US history.

1966, Spring-summer—A boycott of the struck DiGiorgio Fruit Corporation forces the giant grape grower to agree to an election among its workers. The company brings in the Teamsters Union to oppose Cesar's NFWA. The NFWA and the AWOC merge to form the United Farm Workers and the union affiliates with the AFL-CIO, the national labor federation. DiGiorgio workers vote for the UFW.

1967—The UFW strikes the Giumarra Vineyards Corporation, California's largest table grape grower. In response to a UFW boycott, other grape growers allow Giumarra to use their labels. So the UFW begins a boycott of all California table grapes. Strikes continue against grape growers in the state.

1967-1970—Hundreds of grape strikers fan out across North America to organize an international grape boycott. Millions of Americans rally to La Causa.

1968, February-March—Cesar fasts for 25 days to rededicate his movement to nonviolence. US Senator Robert Kennedy joins 8000 farm workers and supporters at a mass where Cesar breaks his fast, calling Chavez "one of the heroic figures of our time."

1970, Spring-summer—As the boycott continues, most California table grape growers sign UFW contracts.

1970, Summer—To keep the UFW out of California lettuce and vegetable fields, most Salinas Valley growers sign contracts with the Teamsters Union. Some 10,000 Central Coast farm workers respond by walking out on strike. Cesar calls for a nationwide boycott of lettuce.

1970, December 10-24—Cesar is jailed Salinas, California for refusing to obey a court order to stop the boycott against Bud Antle lettuce. Coretta Scott King, widow of Dr. Martin Luther King, Jr., and Ethel Kennedy, widow of Robert Kennedy, visit Cesar in jail.

1971—The UFW moves from Delano to its new headquarters at La Paz in Keene, California. With table and wine grape contracts, and some agreements covering vegetable workers, UFW membership grows to around 80,000.

1972—The UFW is chartered as an independent affiliate by the AFL-CIO; it becomes the United Farm

Workers of America, AFL-CIO.

1972, May 11-June 4—Cesar fasts for 25 days in Phoenix over a just-passed Arizona law banning the right of farm workers to strike or boycott.

1973, Spring-summer—When the UFW's three-year table grape contracts come up for renewal, growers instead sign contracts with the Teamsters without an election or any representation procedure. That sparks a bitter three-month strike by grape workers in California's Coachella and San Joaquin valleys. Thousands of strikers are arrested for violating anti-picketing injunctions, hundreds are beaten, dozens are shot and two are murdered. In response to the violence, Cesar calls off the strike and begins a second grape boycott.

1973-1975—According to a nationwide 1975 Louis Harris poll, 17 million Americans are boycotting grapes. Many are also boycotting lettuce and Gallo wine after winery workers strike the Modesto, California-based producer.

1975, June—After Jerry Brown becomes governor, the boycott convinces growers to agree to a state law guaranteeing California farm workers the right to organize and bargain with their employers. Cesar gets the landmark Agricultural Labor Relations Act through the State Legislature.

1975, September -January 1976—Hundreds of elections are held. The UFW wins the majority of the elections in which it participates. The Agricultural Labor Relations Board, which enforces the law, briefly shuts down after running out of money and pro-grower lawmakers refuse to approve an emergency appropriation.

Mid-to-late 1970s—The UFW continues winning elections and signing contracts with growers.

1977—The Teamsters Union signs a “jurisdictional” agreement with the UFW and agrees to leave the fields.

1978—The UFW calls off its boycotts of grapes, lettuce and Gallo wine.

1979, January-October—In a bid to win decent wages and benefits, the UFW strikes several major lettuce and vegetable growers up and down the state. Rufino Contreras, 27-year old striker, is shot to death in an Imperial Valley lettuce field by grower foremen.

1979, September—After a strike and boycott, the UFW wins its demands for a significant pay raise and other contract improvements from SunHarvest, the nation's largest lettuce producer. Other growers also soon settle.

1980s—With election victories and contract negotiations, the number of farm workers protected by UFW contracts grows to about 45,000.

1982—George Deukmejian elected California governor with \$1 million in grower campaign contributions.

1983-1990—Deukmejian begins shutting down enforcement of the state's historic farm labor law. Thousands of farm workers lose their UFW contracts. Many are fired and blacklisted.

1983—19-year-old Fresno-area dairy worker Rene Lopez is shot to death by grower agents after voting in a union election.

1984—Cesar declares a third grape boycott.

1986—Cesar kicks off the “Wrath of Grapes” campaign to draw public attention to the pesticide poisoning of grape workers and their children.

1988, July-August—At age 61, Chavez conducts his last—and longest—public fast for 36 days to call attention to farm workers and their children stricken by pesticides.

Late 1980s-early 1990s—After recovering from his fast, Cesar continues pressing the grape boycott and aiding farm workers who wish to organize.

1990, April 23—Cesar signs the IMSS agreement with the Mexican government, allowing Mexican farm workers in the US to provide medical benefits to their families in Mexico.

1992, Spring-summer—Working with UFW First Vice President Arturo Rodriguez, Cesar leads vineyard walkouts in the Coachella and San Joaquin Valleys. As a result, grape workers win their first industry-wide pay hike in eight years. In the Salinas Valley, more than 10,000 farm workers, led by Chavez, stage a protest march in support of better conditions in the fields.

1993, April 23—Cesar Chavez dies peacefully in his sleep at the home of a retired San Luis, Arizona farm worker while defending the UFW against a multi-million dollar lawsuit brought against the union by a large vegetable grower.

1993, April 29—40,000 mourners march behind Cesar's pine casket during funeral services in Delano.

1993, May—Veteran UFW organizer Arturo Rodriguez succeeds Cesar as union president.

1994, March-April—On the first anniversary of Cesar's death, Arturo Rodriguez leads a 343-mile march retracing Cesar's historic 1966 trek from Delano to Sacramento. Some 17,000 farm workers and supporters gather on the state Capitol steps to help kick off a new UFW field organizing and contract negotiating campaign.

1994, August 8—President Bill Clinton posthumously presents the Medal of Freedom—America's highest civilian honor—to Cesar Chavez. Helen Chavez receives the medal during a White House ceremony.

1994-2002—Since the new UFW organizing drive began in 1994, farm workers vote for the UFW in 18 straight union elections and the UFW signs 24 new or first-time agreements with growers. UFW membership rises from around 20,000 in 1993 to more than 27,000 in 2000. The Cesar Chavez-founded union organizes and bargains on behalf of major rose, mushroom, strawberry, wine grape and lettuce and vegetable workers in California, Florida and Washington State.

The Rise of the UFW

Source: <http://www.ufw.org/ufw.htm>

For more than a century, farm workers were denied a decent life in the fields and communities of California's agricultural valleys. Essential to the state's biggest industry, but only so long as they remained exploited and submissive, farm workers had tried but failed so many times to organize the giant agribusiness farms that most considered it a hopeless task. And yet by the early 1960s, things were beginning to change beneath the surface. Within another fifteen years, more than 50,000 farm workers were protected by union contracts.

The Bracero Program

The Bracero program, an informal arrangement between the United States and Mexican governments, became Public Law 78 in 1951. Started during World War II as a program to provide Mexican agricultural workers to growers, Public Law 78 stated that no bracero (temporary workers imported from Mexico) could replace a domestic worker. However, this provision was rarely enforced; in fact, the growers wanted the Bracero program to continue after the war precisely in order to replace domestic workers.

The small but energetic National Farm Labor Union, led by organizer Ernesto Galarza, found its efforts to create a lasting California farm workers union in the 1940s and 50s stopped again and again by the growers' use of braceros. Over time, however, farm workers led by Cesar Chavez were able to call upon allies in other unions, churches and community groups affiliated with the growing Civil Rights movement to put enough pressure on politicians to end the Bracero Program by 1964.

But some things didn't change. Grape pickers in 1965 earned an average of 90 cents per hour. State laws regarding working standards were simply ignored by growers. At one farm the boss made the workers all drink from the same cup; at another ranch workers were forced to pay a quarter per cup. No ranches had portable field toilets. Workers' temporary housing was strictly segregated by race, and they paid two dollars or more per day for unheated metal shacks with no indoor plumbing or cooking facilities. Farm labor contractors played favorites with workers, selecting friends first, sometimes accepting bribes. Child labor was rampant, and many workers were injured or killed in easily preventable accidents. The average life expectancy of a farm worker was 49 years.

New Organizations

Two organizations attempted to represent and organize the farm workers. In 1959, the AFL-CIO formed the Agricultural Workers Organizing Committee (AWOC). It was an outgrowth of an earlier farm worker organization, the Agricultural Workers Association (AWA), founded by Dolores Huerta. AWOC was mostly composed of Filipinos, Latinos, Anglos and African-American workers. The Filipino workers in particular had experience organizing unions in the fields and with strikes. Two of its early leaders were Larry Itliong, a Filipino, and Dolores Huerta, a Latina.

The National Farm Workers Association (NFWA) was started by Cesar Chavez in 1962. Chavez, the son of a family of migrant farm workers, had risen through the ranks of the grassroots Community Service Organization (CSO) to become its national director. The CSO worked with communities to solve problems through organizing and direct action. But when the CSO chose not to concentrate its efforts on organizing farm workers, Chavez left to found the NFWA. From his base in Delano, he traveled for three years from town to town in the central valleys of California, meeting with groups of farm workers in their homes, building an organization he hoped would one day become an effective union. His co-founder was Dolores Huerta, one of the CSO's farm worker activists.

Early Strikes

Two short strikes occurred in the spring of 1965. Eighty-five farm workers in a McFarland rose farm asked the NFWA to help them gain a wage increase. Assisted by Chavez and Huerta, the workers struck. After a few days the growers agreed to the wage increase but not to union recognition. The workers accepted the money and returned to work.

Around the same time, AWOC led a walkout of hundreds of Filipino and Mexican grape pickers in Coachella

Valley. Although the Bracero program had officially ended the year before, a new US/Mexico agreement allowed growers to import Mexican workers, if they were paid \$1.25 an hour and never paid more than domestic workers. When Coachella grape growers attempted to pay the local workers less than the imported workers, the Filipinos, many of whom were AWOC members, refused to work.

Coachella grapes, grown in southernmost California, ripen first in the season. Getting the grapes picked and to market quickly is crucial to the Coachella growers' profits. After ten days the growers decided to pay everyone \$1.25 per hour. Once more, however, no union contract was signed.

The Great Delano Grape Strike

At the end of that summer, the grapes were ripening in the fields around Delano. Many of the farm workers from the successful Coachella action had come north to Delano, trailing the grape harvest. Farm workers demanded \$1.25 per hour, and when they didn't receive it, nine farms were struck, organized by AWOC's Larry Itliong.

After five days, growers began to bring in scabs (strikebreaking workers who would cross the picket line) from the surrounding area. AWOC approached Chavez and asked the NFWA to join the mostly Filipino strike. At a meeting on September 16, the NFWA voted unanimously to strike too. Asked later when he felt his organization would have been ready to go out on a big strike, Chavez replied, "About 1968."

In joining the strike, the NFWA, with many more members than AWOC, took the lead. By September 20, more than thirty farms were out, with several thousand workers leaving the fields. Despite the large numbers of striking farm workers, however, they could not handle picket lines at all the ranches simultaneously. There were many fields strung across hundreds of miles. NFWA and AWOC set up a system of roving pickets, with different fields picketed each day. Fifteen or twenty cars full of pickets would go to a field where a grower was attempting to use strikebreakers. Striking workers, often harassed by the growers and police, sometimes violently, would try to get the scabs to leave the fields. Remarkably, they were successful much of the time in persuading workers to join the strike.

The growers made a mistake almost immediately. They had always been able to end strikes before with small wage concessions. Soon after the strike began, they raised wages to \$1.25 per hour. This time they were shocked to discover it wasn't enough. The raise merely encouraged the strikers to believe they were being effective. Now there had to be a union, too.

The Boycott

Shortly after the strike began, Chavez called upon the public to refrain from buying grapes without a union label. Union volunteers were sent out to big cities, where they established boycott centers that organized friendly groups—unions, churches, community organizations—to not buy grapes, and in turn to join in publicizing the boycott.

The strikers' cause was boosted by other events in the nation at the same time. The Civil Rights movement had increased public awareness of the effects of racism, including lowered standards of living for the victims of prejudice in housing, employment, schools, voting, and other areas of daily life. The Civil Rights movement focused attention on the treatment of African-Americans in the South, but the situation in the fields of California proved similar enough that the largely Latino and Filipino farm workers benefited by the new public understanding of racism. As a result, millions of consumers stopped buying table grapes.

Early Success

The two biggest growers in the Delano area, Schenley and DiGiorgio, were the most vulnerable to the boycott. Both companies were owned by corporations with headquarters far from Delano. For each company, grape growing was a relatively minor part of a larger economic empire. Schenley and DiGiorgio had union contracts with workers in many other parts of their business. The boycott had the potential to hurt sales in other product areas, and to harm labor relations with their other workers.

Schenley was the first to give in. Soon after the strike began, Schenley had sprayed striking workers with agricultural poisons. In protest, the NFWA organized a march to Sacramento. Seventy strikers left Delano on foot on March 17, 1966, led by Chavez. They walked nearly 340 miles in 25 days. Along the way they picked up hundreds of marchers and rallied with thousands of supporters. A Chicano theater group led by Juan Valdez, El Teatro Campesino, staged scenes about the struggle from the back of a flatbed truck every night. The march attracted media attention and public support. Arriving in Sacramento on Easter morning, Chavez announced to a cheering demonstration of 10,000 supporters in front of the Capitol building that Schenley had just signed an agreement with the NFWA.

Within weeks, DiGiorgio agreed to hold a representation election. But before the election could be held, a complication arose. The International Brotherhood of Teamsters, ignoring the questions of social justice at the core of the farm workers' campaign for union recognition, offered itself to DiGiorgio as a conservative alternative to the NFWA/AWOC. The grower eagerly assented. Chavez and the NFWA, infuriated at this betrayal by another union, called for the workers to boycott the election. Heeding the call of the union, more than half the 800 DiGiorgio workers refused to vote.

Governor Pat Brown appointed an arbitrator, who ordered another election. This time the NFWA beat the Teamsters decisively. The two largest growers in Delano were employers of union labor.

La Huelga Continues

However, the strike dragged on at dozens of grape farms throughout the Delano area. In the past, a farm workers' union would have been unable to survive such a long conflict, but there was strength in worker solidarity. NFWA and AWOC merged during the summer, just before the DiGiorgio election. On August 22, the two organizations became the United Farm Workers Organizing Committee, AFL-CIO. The new union received organizing funds from the AFL-CIO, as well as strike support from other unions consisting of food, cash, and office equipment.

Despite the continuing Teamster alliance with the growers, the UFW organized steadily in the fields, and the grape boycott gathered even more momentum in the cities. By 1970, the UFW got nearly all grape growers to accept union contracts and effectively organized most of that industry, claiming 50,000 dues paying members—the most ever represented by a union in California agriculture. Gains included a union-run hiring hall, a health clinic and health plan, credit union, community center and cooperative gas station, as well as higher wages. The hiring hall meant an end to discrimination and favoritism by labor contractors.

In cities around the country, UFW support became stronger. As Chavez had envisioned, the UFW had become both a union and a civil rights movement, and this was the key to its success. The dual character of the farm workers organization gave it a depth of moral pressure and sense of mission felt by members and supporters alike. It seemed as if the farm workers of California had finally created a union that would last.

United Farm Workers Achievements

Source: <http://www.ufw.org/ufwach.htm>

Under the leadership of Cesar Chavez, the United Farm Workers made historic achievements for farm workers. Among them are:

- The first genuine collective bargaining agreement between farm workers and growers in the history of the continental United States, signed with Schenley Vineyards in 1966.
- The first union contracts requiring rest periods, clean drinking water, hand washing facilities, protective clothing against pesticide exposure, the ban of pesticide spraying while workers are in the fields, and the outlawing of DDT and other dangerous pesticides.
- The first union contracts eliminating farm labor contractors and guaranteeing farm workers seniority rights and job security.
- The first comprehensive union health benefits for farm workers and their families through the UFW's Robert F. Kennedy Medical Plan.
- The first and only performing pension plan for retired farm workers.
- The first functioning credit union for farm workers.
- The first union contracts restricting the use of dangerous pesticides, lengthening pesticide re-entry periods beyond state and federal standards, and requiring testing of farm workers on a regular basis to monitor for pesticide exposure.
- The first union contracts regulating safety and sanitary conditions in farm labor camps, including banning discrimination in employment and sexual harassment of women workers.
- The first union contracts providing for profit sharing and parental leave.
- The abolishment of El Cortito, the infamous short-handled hoe that crippled generations of farm workers
- State coverage for farm workers under unemployment, disability and workers' compensation, as well as amnesty rights for immigrants and public assistance for farm workers.
- The National Farm Worker Service Center Inc., a non-profit, tax-exempt organization separate from the UFW, which operates Radio Campesina, a network of Spanish-language farm worker-run radio stations in three states and builds quality single-family homes and rental complexes for low-income farm workers and other residents.

What are rights?

Human rights are those rights that belong to individuals simply for being human. Human rights are inherent: they do not have to be bought, earned or given. They are universal: all human beings are entitled to equality, regardless of race, gender, religion, political or other opinion, national or social origin. Human rights are indivisible: all human beings are entitled to freedom, security and decent standards of living at the same time. Human rights are inalienable: no one has the right to take away or deprive another person of their human rights for any reason. People still have human rights even when governments or others violate or do not acknowledge them. Included in human rights is the expectation that each individual has responsibilities to respect the human rights of others.

Civil rights are the personal and property rights recognized by governments and guaranteed by constitutions and laws. Civil and political rights are freedom-oriented and include the rights to life, liberty, privacy and security of the individual; the right to own property; freedom from torture and slavery; freedom of speech, press and religion; and freedom of association and assembly. These rights ensure that all citizens receive equal protection under the law and equal opportunity to enjoy the privileges of citizenship regardless of race, gender, religion, or any other arbitrary characteristics.

Economic and social rights are security-oriented rights, which call for a standard of living adequate for the health and well-being of the individual and family, including the rights to work, education, a reasonable standard of living, food, shelter and health care.

Environmental, cultural and developmental rights, or collective rights, include the rights to live in a healthful and balanced environment that is clean and protected from destruction, the right to share in the earth's resources, and rights to cultural, political, social and economic development and self-determination.

Links:

<http://memory.loc.gov/const/bor.html>

The Bill of Rights

<http://memory.loc.gov/const/amend.html>

Other Amendments to the Constitution

<http://www.un.org/rights/50/decla.htm>

the United Nations Universal Declaration of Human Rights

<http://www.usinfo.state.gov/usa/infousa/laws/majorlaw/civilr19.htm>

<http://www.congresslink.org/civil/esscon.html>

The Civil Rights Act of 1964

***La Causa* Integration Activities**

Students may address the following topics and questions through any of the suggested mediums or a combination of them:

Writing: write a story, a poem, a report, an article, a scene, a play, a song, a caption

Art: draw or paint a picture; create a collage, a sculpture, a comic strip; take a photograph; make a video

Drama: create a still image, a dance or movement activity, a series of images, an improvisation, a scene, a play

Discussion: partner or small group talk, oral report or presentation

1. Supplement a specific scene in the script with work in another medium.
2. Supplement a specific image from the video with work in another medium.
3. Interview a character from the piece.
4. Research historical documents to find a real person's description of an event from Marta's story (i.e. the first Farm Workers convention, the march from Delano to Sacramento, the signing of the grape growers' contracts, etc.). Share what you learn.
5. Read and explore selections from other fictional or first person perspectives (see bibliography for suggestions).
6. Read and respond to a piece of art or writing by a Mexican-American.
7. Re-create a scene from the piece from another character's point of view (i.e. Jessie's perspective of the fast, Ruben's perspective on Marta leaving for Philadelphia).
8. Create your own issue of *El Malcriado*.
9. Explore how the experiences of Mexican-Americans like the Hernandez family are/were similar to or different from American immigrants from other countries.
10. Choose a part of Marta's story that you'd like to know more about and research it. Share what you learn.
11. Explore a typical day in the life of a migrant farm worker in America. Compare it to a day in the life of another kind of worker.
12. Create a Bill of Rights for migrant farm workers or for immigrants.
13. Research another event in history and how it is related to this one.
14. Research the current activities and issues of the UFW.
15. Consider an issue or problem in your school or community. Following the UFW model, take action toward change.
16. Imagine you could get in touch with Marta. What would you want to tell her or show her about the future?
17. How did watching *La Causa* make you feel?

Supplemental drama activities:

Role-on-the-wall: a character is represented in the form of an outline of a person, on which the group writes or draws information about that character: on the inside of the figure is written what the character thinks or feels about herself; on the outside, how she appears or how others perceive her. This activity can be repeated for multiple characters, including other fictional or real-life people. This activity can be used as a jumping point for further discussion and exploration of character choices, motivation, perceptions and prejudices.

Still images/tableaux: Image work can be used to explore any theme, idea or topic. It can be literal or symbolic, can depict actual events from the piece or imaginary ones, and can also focus on different points of view. Students may then select characters from the images to interview or scenes to bring to life or explore further in other ways.

Voices in the Head: students form two lines facing each other to make a path for Marta as she leaves for Philadelphia. As Marta passes through (played by the teacher, a student or series of students), students creating the path offer her a piece of advice. Alternately, or in addition, they may speak as her family, friends, acquaintances or personal thoughts and feelings.

Forum Theatre:

- a. In partners or small groups, students share personal experiences of racism or prejudice.
- b. For each personal story, students work separately to create their image of the situation (images may be visual or dramatic). The images are then shown to the whole group to compare and discuss.
- c. Situations are selected and played as improvisations, in which other members of the group can freeze the scene at a crucial moment, take on the role of the main character and experiment with different ways the scene could have happened.

La Causa Bibliography

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Beth Atkins

Voices from the Fields: Children of Migrant Farmworkers Tell Their Stories

Larry Brimmer

A Migrant Family

Francisco Jimenez

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The Circuit

Francisco Jimenez

The Christmas Gift (bilingual)

Francisco Jimenez

La Mariposa

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My Name is Jorge on Both Sides of the River: Poems

Pam Munoz Ryan

Esperanza Rising

Gary Soto

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Adult fiction:

Raymond Barrio

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!Huelga!: A Novel

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...And the Earth Did Not Devour Him

Oscar Zeta Acosta

Revolt of the Cockroach People

Eyewitness accounts:

Jacques Levy
Cesar Chavez: Autobiography of La Causa

Peter Matthiessen
Sal Si Puedes

Eugene Nelson
Huelga: The First hundred Days of the Great Delano Grape Strike

Mark Day
Forty Acres: Cesar Chavez and the Farm Workers

John Gregory Dunne
Delano: The Story of the California Grape Strike

Paul Fusco and George Horwitz
La Causa: The California Grape Strike

Historical background:

F. Arturo Rosales
Chicano! The History of the Mexican American Civil Rights Movement

Ricardo Sandoval and Susan Ferriss
The Fight in the Fields: Cesar Chavez and the Farmworkers Movement

Stan Steiner
La Raza: The Mexican Americans

Winthrop Yinger
Cesar Chavez: The Rhetoric of Nonviolence

First person/oral history:

Ernesto Galarza
Barrio Boy

Elva Trevino Hart
Barefoot Heart: Stories of a Migrant Child

Ann McGregor
Remembering Cesar: The Legacy of Cesar Chavez

Daniel Rothenberg
With These Hands: The Hidden World of Migrant Farmworkers Today

Video:

Ricardo Sandoval and Susan Ferriss
The Fight in the Fields: Cesar Chavez and the Farmworkers Movement

Websites:

<http://www.ufw.org/ufw/index.html>

The official web page of the United Farm Workers of America, AFL-CIO: historical and current information

<http://www.sfsu.edu/~cecipp/>

http://www.sfsu.edu/~cecipp/cesar_chavez/chavezhome.htm

Website for the Cesar E. Chavez Institute for Public Policy: chronology, biography, interviews, speeches, articles and links to other sites (bilingual)

<http://latino.sscnet.ucla.edu/research/chavez/>

Chronology, quotes and other information, part of an exhibition and commemoration of the life and work of Cesar Chavez by UCLA

<http://www.pbs.org/itvs/fightfields/index.html>

Website for the PBS film The Fight in the Fields: includes interviews and links to other sites (bilingual)

<http://www.paradigmproductions.org/resources/Study%20Guide.pdf>

Online study guide for the PBS film The Fight in the Fields

<http://www.panam.edu/orgs/mecha/nat.html>

National web page for M.E.Ch.A (Movimiento Estudiantil Chicano de Aztlán)

<http://www.naspcenter.org/teachers/migrantchildren.html>

Working with Children of Migrant Farm Workers: Some Practical Interventions

Presents the Living Voices production of



STUDY GUIDE

***NATIVE VISION* STORY SYNOPSIS**

Native Vision focuses on the story of Alice Benally, a young Navajo girl who is taken from her home and placed in a government-run boarding school during the 1930s, as part of a government effort to "civilize" Native American children into mainstream society.

Growing up, Alice and her cousin Carl learn the stories of previous generations and these schools. Their grandmother was sent to Carlisle Indian School in Pennsylvania, the first of the off-reservation boarding schools. These children were isolated from their families, forced to speak only English and to break all ties with traditional life. Alice and Carl are sent to a boarding school located on the Navajo reservation, allowing them to return home to their family in the summers.

Healing traditions have been passed down to Alice through her family. Her grandfather, father and uncle are all hataali, medicine men. Her mother and grandmother also teach Alice about traditional healing plants and remedies. At boarding school, Alice is put to work in the infirmary, and later encouraged to pursue a career as a nurse. After high school, she attends the Sage Memorial Hospital School of Nursing, established exclusively for training Native American women as nurses. Alice strives to find a balance between Western medicine and the Navajo traditions of healing.

When World War II breaks out, Carl is eager to serve, and enlists in a special program with the Marines, who are recruiting Navajo men from the reservation. When Alice graduates from nursing school, she decides to join the Navy and is ultimately stationed at the Naval hospital in San Diego, where she is able to see Carl during his training. Before shipping out to the South Pacific, Carl reveals to Alice his work as a Code Talker, but swears her to secrecy.

When the war ends, Alice returns to the reservation with Carl, who tells her that the work of the Code Talkers is still classified information. Alice reflects on all the different kinds of healing she and her community need from their connections to the outside world, and what she can do to help as a healer from both worlds.

Through Alice's experiences of fighting to retain her culture and traditions within unfamiliar and sometimes hostile environments, we also hear the stories of her family, ancestors and tribe. These stories demonstrate the internal and external conflicts faced by generations of young Native Americans and parallel the broader history of Native American life.

THE NAVAJO

Sources:

<http://users.aol.com/Donh523/navapage/navajo.htm>;

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Anthropologists believe the Navajos probably arrived in the Southwest between 800 and 1,000 years ago. The Navajo people call themselves Diné, literally meaning "The People." They occupy a vast area of the southwest spreading across parts of Arizona, New Mexico, Colorado and Utah. The lands of the Navajo encompass an area larger than the states of Massachusetts, Rhode Island, Connecticut and New Jersey combined, the largest Indian reservation in the United States.

After the US defeated Mexico in 1846 and gained control of the territory known today as the Southwest and California, Colonel Kit Carson instituted a scorched earth policy, burning Navajo fields and homes, and stealing or killing their livestock. After starving the Navajos into submission, Carson rounded up and took prisoner every Navajo he could find. In the spring of 1864, he forced 8,000 Navajo men, women and children to march 300 miles to Fort Sumner, New Mexico. Navajos call this "The Long Walk." Many died along the way or during their four long years of imprisonment. In 1868, after signing a treaty with the US government, remaining Navajos were allowed to return to designated areas of their homeland designated lands, where the Navajo Reservation exists today.

Generally speaking, Navajos do not live in villages. Their traditions did not dictate this necessity, as is common with other Native American societies. They have always banded together in small groups, often near a source of water. Their wide dispersion across the reservation is due in part to the limited amount of grazing land, and the limited availability of water.

The traditional Navajo dwelling, the hogan, is a conical or circular structure constructed of logs or stone. The more modern version is usually six-sided with a smoke hole in the center of the roof constructed of wood or cement. The doorway typically faces the East.

Traditionally, the Navajos are a matriarchal society, with descent and inheritance determined through one's mother. Navajo women have traditionally owned the bulk of resources and property, such as livestock. Traditional Navajo have a strong sense of family allegiance and obligation. Today, "acculturation" to a more nuclear family structure is increasingly present. As a culture in transition, the Navajo people and their traditional lifestyle are under the substantial stress brought about by rapid change in their society.

The Navajo are the largest tribe in the United States: one in 8 American Indians is a Navajo. They account for almost fifteen percent of the Native American population in the 1990 census and number in excess of 250,000 members.

Current conditions on the Navajo Reservation:

- More than 50% of the Navajo live below the poverty line
- Unemployment rate is 35% in the larger towns on the reservation, and as high as 50% in the rural areas
- Income per person averages \$4,100 per year: about the same as Brazil; the US average is \$30,000
- 75 % live on the reservation of the 30,000 existing homes occupied by Navajo members, 80 % lack plumbing, telephones, or electricity
- Suicide rate is 30% higher than the U.S. average

NATIVE AMERICAN BOARDING SCHOOLS

Source: <http://content.lib.washington.edu/aipnw/marr.html>

The goal of Indian education from the 1880s through the 1920s was to assimilate Indian people into the melting pot of America by placing them in institutions where traditional ways could be replaced by those sanctioned by the government. Federal Indian policy called for the removal of children from their families and enrollment in a government-run boarding school. In this way, the policy makers believed, young people would be immersed in the values and practical knowledge of the dominant American society while also being kept away from any influences imparted by their traditionally-minded relatives.

The Indian boarding school movement began in the post Civil War era. Whereas before many Americans regarded the native people with either fear or loathing, the reformers believed that with the proper education and treatment Indians could become just like other citizens. They convinced the leaders of Congress that education could change at least some of the Indian population into patriotic and productive members of society. One of the first efforts to accomplish this goal was the Carlisle Indian School in Pennsylvania, founded by Captain Richard Henry Pratt in 1879. Pratt was a leading proponent of the assimilation through education policy. Believing that Indian ways were inferior to those of whites, he subscribed to the principle, "kill the Indian and save the man." At Carlisle, young Indian boys and girls were subjected to a complete transformation. Photographs taken at the school illustrate how they looked "before" and "after." The dramatic contrast between traditional clothing and hairstyles and Victorian styles of dress helped convince the public that through boarding school education Indians could become completely "civilized." Following the model of Carlisle, additional off reservation boarding schools were established in other parts of the country,

Seeking to educate increasing numbers of Indian children at lower cost, the federal government established two other types of schools: the reservation boarding school and day schools. Reservation boarding schools had the advantage of being closer to Indian communities and as a result had lower transportation costs. Contact between students and their families was restricted as students remained at the school for eight to nine months of the year. Relatives could visit briefly at prescribed times. School administrators worked constantly to keep the students at school and eradicate all vestiges of their tribal cultures. Day schools, which were the most economical, usually provided only a minimal education. They worked with the boarding schools by transferring students for more advanced studies.

On many reservations, missionaries operated schools that combined religious with academic training. At these missionary run schools, traditional religious and cultural practices were strongly discouraged while instruction in the Christian doctrines took place. Some missionary schools received federal support, particularly at times when Congress felt less inclined to provide the large sums of money needed to establish government schools.

The national system of Indian education continued to expand at the turn of the century. All federal boarding schools, whether on or off reservation, shared certain characteristics. The Bureau of Indian Affairs issued directives that were followed by superintendents throughout the nation. Even the architecture and landscaping appeared similar from one institution to the next. Common features included a military style regimen, a strict adherence to English language only. A standardized curriculum for Indian schools emphasized vocational training and gave primary importance to learning manual skills.

A typical daily schedule at a boarding school began with an early wake-up call followed by a series of tasks punctuated by the ringing of bells. Students were required to march from one activity to the next. Conformity to rules and regulations was strongly encouraged. The foremost requirement for assimilation into American society, authorities felt, was mastery of the English language. Students were prohibited from speaking their native languages and those caught doing so were severely punished. Later, many former students regretted that they lost the ability to speak their native language fluently because of the years they spent in boarding school.

The boarding schools had what came to be called the “half and half” system where students spent half of the day in the classroom and half at a work assignment on the school grounds. The academic curriculum included courses in US history, geography, language, arithmetic, reading, writing and spelling. Young women spent either the morning or the afternoon doing laundry, sewing, cooking, cleaning and other household tasks. Older girls might study nursing or office work. The young men acquired skills in carpentry, blacksmithing, animal husbandry, baking and shop. They chopped firewood to keep the steam boilers operating. The work performed by students was essential to the operation of the institution. The meat, vegetables and milk served in the dining room came from livestock and gardens kept by the students. The girls made and repaired uniforms, sheets, and curtains and helped to prepare the meals.

Mandatory education for Indian children became law in 1893 and thereafter agents on the reservations received instructions on how to enforce the federal regulation. If parents refused to send their children to school the authorities could withhold annuities or rations or send them to jail. Some parents were uncomfortable having their children sent far away from home. The educators had quotas to fill, however, and considerable pressure was exerted on Indian families to send their youngsters to boarding schools beginning when the child was six years old. Fear and loneliness caused by this early separation from family is a common experience shared by all former students. Once their children were enrolled in a distant school, parents lost control over decisions that affected them. For example, requests for holiday leave could be denied by the superintendent for almost any reason.

For some students, the desire for freedom and the pull of their family combined with strong discontent caused them to run away. Punishment of runaways was usually harsh, as the offenders became examples held up before their fellow students. Illness was another serious problem at the boarding schools. Crowded conditions and only the basic medical care contributed to the spread of diseases such as measles, influenza and tuberculosis. Death was not uncommon.

The Merriam Report on Indian education was issued in 1928, revealing glaring deficiencies in the boarding schools, including poor diet, overcrowding, below-standard medical service, excessive labor by the students and substandard teaching. In 1933, President Roosevelt appointed John Collier as Commissioner of Indian Affairs. The 1930s and 1940s began to witness changes in federal Indian policy, among which was a shift in educational philosophy. Classroom lessons could now reflect the diversity of Indian cultures. States assumed more control over Indian education as more children enrolled in public schools. There was a general consensus that the imposition of white cultural values upon the Indian societies was at the root of the problem.

NAVAJO CODE TALKERS OF WORLD WAR II

Sources: <http://www.history.navy.mil/faqs/faq61-2.htm>; <http://www.lapahie.com/NavajoCodeTalker.cfm>

When World War I broke out in 1914, thousands of Navajo men and women volunteered their services to the war efforts. They fought overseas in France, Germany, and Italy and received numerous awards and decorations for outstanding duty; many were cited for bravery under fire. A large number of Navajo women on the Navajo Reservation were active in Red Cross.

When the United States entered World War II in 1941, the Navajos again played a crucial role. It is estimated that more than 3,600 young Navajo men and women joined the armed forces and over 10,000 Navajos went to work in the military factories during World War II. Proportionately, that figure represents one of the highest percentages of total population in the armed service of any ethnic group in the United States—even though Navajos were not given the right to vote in Arizona until 1948, in New Mexico until 1953, and in Utah until 1957.

A special group of Navajos were formed during World War II called the Code Talkers. The Navajo code talkers took part in every assault the US Marines conducted in the Pacific from 1942 to 1945. They transmitted messages by telephone and radio in their native language: a code that the Japanese never broke.

The idea to use Navajo for secure communications came from Philip Johnston, the son of a missionary to the Navajos and one of the few non-Navajos who spoke their language fluently. Johnston was a World War I veteran who knew of the military's search for an unbreakable code and believed that Navajo answered their requirements. Its complex syntax, complicated tonal qualities and dialects make it unintelligible to anyone without extensive exposure and training. Navajo is an unwritten language with no alphabet or symbols. One estimate indicates that less than 30 non-Navajos, none of them Japanese, could understand the language at the outbreak of World War II.

Early in 1942, Johnston staged tests under simulated combat conditions, demonstrating that Navajos could encode, transmit, and decode a three-line English message in 20 seconds. Machines of the time required 30 minutes to perform the same job. In May 1942, the first 29 Navajo recruits attended boot camp and created the Navajo code. They developed a dictionary and numerous words for military terms. The dictionary and all code words had to be memorized during training. The code talkers' primary job was to talk, transmitting information on tactics and troop movements, orders and other vital battlefield communications. They also acted as messengers, and performed general Marine duties.

Praise for their skill, speed and accuracy accrued throughout the war. At Iwo Jima, Major Howard Connor declared, "Were it not for the Navajos, the Marines would never have taken Iwo Jima." Connor had six Navajo code talkers working nonstop during the first two days of the battle. Those six sent and received over 800 messages, all without error.

In 1942, there were about 50,000 Navajo tribe members. As of 1945, about 540 Navajos served as Marines. From 375 to 420 of those trained as code talkers. Nearly every Navajo has some connection to a Navajo code talker.

Navajo remained potentially valuable as code even after the war. For that reason, the code talkers earned no public recognition until 2001. 56 years after the end of World War II, the original 29 code talkers who developed and initiated the Navajo code were given the Gold Congressional Medal of Honor in Washington, DC. Only 5 were alive and only 4 were able to attend. Later that year, the other approximately 400 code talkers were given the Silver Congressional Medal of Honor in Window Rock, AZ. Few Navajo code talkers were alive to attend. Instead, many family members of deceased code talkers accepted their medals.

Other American Indians, including the Sioux, Choctaw, and Comanche, also used their native languages as a code during World Wars I and II, and yet have not so far been honored with any type of medal recognition.

NATIVE AMERICANS TODAY

Source: <http://www.ericdigests.org/1992-2/current.htm>

Any description of Native Americans must begin with a reminder of a historical condition that continues to shape Native American societies even today. Native Americans, originally, were the entire American population. As such, they developed an amazing variety of linguistic and cultural traditions. Today, they represent half of the nation's languages and cultures, although they make up less than 1% of the U.S. total. This diversity within a small population must be kept in mind, always.

Although many tribal traditions are at risk of dying out, Indians as a group are a growing population. Some 1,959,000 people claimed American Indian status on the 1990 Census form, representing about 500 tribes in the U.S.; of these tribes, 308 are recognized by the federal government. Along with the 1.9 million American Indian and Alaska Natives, over 5 million Americans indicated on their Census forms that they were of Indian descent.

Of the 1.9 million, about 637,000 are living on reservations or Trust Lands. A minimum of 252,000 Native Americans lived in cities in 1990. More than half of the Native American population in 1990 lived in the following six states: Oklahoma (252,000), California (242,000), Arizona (204,000), New Mexico (134,000), Alaska (86,000), and Washington state (81,000). Of the 500 tribes and bands in the nation, 10 made up half of the Indian population in 1980.

From 1980 to 1990, Native Americans increased their numbers by 54 percent. The Indian Health Service has played a role in reducing infant mortality, from 60 deaths per 1,000 births from 1955 to 10 in 1985. Unfortunately, despite some reduction in alcoholism rates, the death rate from alcohol-related causes is still 3 times higher among Indians than the general population. This rate includes deaths due to fetal alcohol syndrome and drug- and alcohol-related accidents, suicides, and criminal offenses. Of all treatment services provided by the Indian Health Service in 1988, 70 percent were alcohol-related.

The notorious boarding schools, which took Indian children from their families and tribes and attempted to make Anglos out of them, are now mainly gone. More Indian youth are enrolled in schools that are either run by tribal leadership or in which tribal views are important to decision-making. Many public schools on or near reservations are becoming increasingly responsive to the special needs of the 391,000 Indians in elementary and secondary education. In some cases, the local tribal language and culture are taught at school, which is a major reversal of the previous attempts to eliminate Indian language and culture.

There has been a major increase in college attendance, indicated by the increase in the numbers of Natives taking the SAT: from 2,662 in 1976 to 18,000 in 1989. Of the 103,000 Natives who were in college in 1990, about half were in two-year colleges and half in four-year. The 24 Tribal Colleges, most of which offer two-year programs, have rapidly increasing enrollments. Many Native students do not take the courses required for college admission, particularly in math and science. Several associations currently encourage Indian youth to aspire to higher education, such as the American Indian Science and Engineering Society and the National Action Council for Minorities in Engineering.

Many of the problems faced by Native Americans can be traced back to the conflicts between their desire to perpetuate their cultural heritage and the pressure to assimilate into the larger society. A complicating factor for Native Americans is that there is an incredible diversity of cultures that falls into the category of Native American: rather than preserving one language and way of life, they must preserve hundreds of complete cultures. This is a period of great possibilities for Native Americans. After centuries of misinformation, the average American has now gained a limited knowledge about the historical mistreatment of Natives, the importance of treaty rights, and the differences in world views between Americans of European descent and Native Americans.

NATIVE VISION INTEGRATION ACTIVITIES

Students may address the following topics and questions through any of the suggested mediums or a combination of them:

Writing: write a story, a poem, a report, an article, a scene, a play, a song, a caption

Art: draw or paint a picture; create a collage, a sculpture, a comic strip; take a photograph; make a video

Drama: create a still image, a dance or movement activity, a series of images, an improvisation, a scene, a play

Discussion: partner or small group talk, oral report or presentation

1. Supplement a specific scene in the script with work in another medium.
2. Supplement a specific image from the video with work in another medium.
3. Interview a character from the piece.
4. Research historical documents to find a real person's description of an experience from Alice's story (i.e. being taken/going to boarding school, enlisting or serving in the military as a code talker or a nurse during World War II). Share what you learn.
5. Read and explore selections from other fictional or first person perspectives (see bibliography for suggestions).
6. Read and respond to a piece of art or writing by a Native American.
7. Re-create a scene from the piece from another character's point of view (i.e. Carl's perspective on being a code talker, the perspective of a student who tried to run away on being at boarding school).
8. Research another event in history and how it is related to this one.
9. Explore how the experiences of Navajos or another Native American tribe are/were similar to or different from other ethnic groups or American immigrants from other countries.
10. Choose a part of Alice's story that you'd like to know more about and research it. Share what you learn.
11. Explore a typical day in the life of a student at a Native American boarding school. Compare it to a day in your life at school or to another student from that time period.
12. Research the current activities and issues of a local tribe.
13. Imagine you could get in touch with Alice. What would you want to tell her or show her about the future?
14. How did watching *Native Vision* make you feel?

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Living Voices' Island of Hope

Study Guide

Story Synopsis

Leah is a ten-year old Jewish girl living in the Pale of Settlement in Russia during the early 20th century, a time when Russian Jews face severe limitations on their way of life and are regularly persecuted in pogroms. As the only daughter in a family of five, Leah dreams of being able to go to school and get an education like her brothers.

When Leah's oldest brother Isaac runs away from the army to warn the family that his younger brother Saul would be taken away to serve next, Leah's father decides that they will leave the oppression and poverty in Russia and escape to America.

The family's journey is a dangerous one, involving sneaking across the border out of Russia, a long train ride to Germany, and then an even longer wait at port for an available ship. Once on board, Leah looks up from the steerage deck and manages to make a friend, a girl her age traveling in first class.

Despite the harsh conditions of traveling in steerage and a storm at sea, Leah's family finally makes it to Ellis Island. However, upon arrival, Leah is detained for medical reasons. She is taken alone to the hospital, without any contact with her family, and with great fear about what will happen to her and to them if she is sent back.

During her time on Ellis Island, Leah meets detainees from other countries and backgrounds. With their help, Leah is able to learn a little English and even to start to learn how to read. Finally, the Ellis Island doctor decides that Leah is well enough to pass through: she is reunited with her family and the Golden Door to the Golden Land is opened for them. Their new life can begin.

Terms from *Island of Hope*

Bubbe: Yiddish for grandmother

Czar: Also tsar or tzar (zär, tsär). The male monarch or emperor who ruled Russia until the revolution of 1917.

Goldene Medina: Yiddish for the golden land, the immigrant nickname for America

Pale of Settlement: The western border region of Russia where the Czarist government forced all Jews to live from 1791 to 1917.

Pogrom: a form of riot or attack against the Jews, including physical violence and mass destruction.

Shtetl: (Yiddish) a small Jewish town or village found throughout pre-Holocaust Central and Eastern Europe.

Stealing the border: the act of crossing the border of a country illegally.

Steamships: At the turn of the century, the only way to get to America was by ship. The steamships are large ships that hold many people, powered by steam engines that turn large propellers.

Steerage: The area of the steamships that housed the third class passengers, at the back and bottom of the ship where the rudder and the propeller are located (the steering mechanisms).

Yiddish: a dialect of High German including some Hebrew and other words; the common language of many Jews; written in the Hebrew script.

Ellis Island History

Source: <http://www.ellisland.com/indexHistory.html>

During its peak years, 1892 to 1924, Ellis Island received thousands of immigrants a day. Over 100 million Americans can trace their ancestry in the United States to a man, woman, or child whose name passed from a steamship manifest sheet to an inspector's record book in the great Registry Room at Ellis Island.

The Immigrant Experience

When the great steamships of the early 20th century sailed into New York Harbor, the faces of a thousand nations were on board. The old world lay behind them. Ahead was a new life, huge and promising. Gone were the monarchies and kings, the systems of caste and peasantry, of famine and numbing poverty. But also left behind were friends and family, tradition and customs generations old. This multitude clambered up from the steerage decks to fashion in their minds forever their first glimpse of America. The city skyline loomed over them. Below, the harbor teemed with activity at America's most populous port. Across the Hudson stood the mythic vision of America: the Statue of Liberty. In the shadow of all the activity, on the New Jersey side of the river, were the red brick buildings of Ellis Island. The four towers of its largest building rose over 140 feet into the air.

In the hundred years previous to 1924, when the country's open-door abruptly shut, 34 million immigrants landed on America's soil. The earliest influx of new arrivals started in the mid 1840s. This First Wave of immigrants, primarily from Ireland, England, Germany, and Scandinavia, fled starvation, feudal governments, and the social upheaval brought about by the Industrial Revolution. A Second Wave of immigrants streamed out of Southern and Eastern Europe from 1890-1924, accounting for the flood tide of new arrivals during America's peak immigration years. Along with fleeing the burden of high taxes, poverty, and overpopulation, these "new" immigrants were also victims of oppression and religious persecution. Jews living in Romania, Russia, and Poland were being driven from their homes by a series of pogroms, riots, and discriminatory laws enforced by the Czarist government. Similarly the Croats and the Serbs in Hungary, the Poles in Germany, and the Irish persecuted under English rule all saw America as a land of freedom, as well as opportunity.

Passage across the Atlantic

By the 1890s steam-powered ships had modernized ocean travel, replacing sailing vessels and cutting the Atlantic crossing from three months to two weeks. Large shipping lines competed fiercely for the immigrants, who were seen as profitable, self-loading cargo. The steamships could accommodate as many as two thousand passengers in steerage, so called because it was located on the lower decks where the steering mechanism of the sailing ships had once been housed. These long narrow compartments were divided into separate dormitories for single men, single women, and families. Jammed with metal-framed berths three bunks high, the air in steerage became rank with the heavy odor of spoiled food, sea-sickness, and unwashed bodies. There was little privacy, and the lack of adequate toilet facilities made it difficult to keep clean. Gradually conditions improved for immigrant passengers. By 1910 many ships had replaced steerage with four and six-berth Third Class cabins. These vessels served meals in dining rooms with long tables set with dishes and utensils. On many of the older ships, however, passengers still ate meals from a tin mess kit while sitting on deck or in the hot, cramped steerage dormitories. Many shipping lines provided kosher food for Jewish passengers, but not all ships catered to ethnic or religious tastes. Cases of malnutrition were not uncommon. Standard fare consisted of potatoes, soup, eggs, fish, stringy meat, prunes and whatever foods the immigrants carried from home.

By the time the steamships sailed into the Upper Bay, First and Second Class passengers had already been inspected and cleared to land by immigration officials who had come on board. Steerage

passengers, however, were afforded no such privileges. Disembarking on the Hudson River piers, they were directed onto ferries which shuttled them to Ellis Island. Chartered by the steamship companies, these vessels were little better than open air barges, freezing in the winter, sweltering hot in the summer, and lacking toilet facilities and lifesaving equipment. Deaths caused by exposure to cold were not uncommon. Although the ferries were thought adequate for the short ride, busy days saw immigrants imprisoned on these vessels for hours while they waited their turn to land at Ellis Island. The harbor was often choked with steamships crammed with as many as twenty thousand passengers waiting to disembark and be ferried to Ellis Island. Sometimes new arrivals had to wait in stercor for days, prolonging the miserable journey, and making America's promise that much more elusive.

The Inspection Process

When they landed, the immigrants had numbered tags pinned to their clothes which indicated the manifest page and line number on which their names appeared. These numbers were later used by immigration inspectors. Though relatively few immigrants who landed at Ellis Island were denied entry, the two percent that were excluded often equaled over a thousand people a month during peak immigration years. Greeted with pointing fingers and unintelligible commands, the new arrivals formed a line which stretched from the Ellis Island dock into the Baggage Room of the Main Building, winding its way up to the second floor where the immigrants were met by a team of doctors and inspectors. Although many did not know it, the inspection process had already begun. Scanning the moving line for signs of illness, Public Health Service doctors looked to see if anyone wheezed, coughed, shuffled, or limped. Children were asked their name to make sure they weren't deaf or dumb, and those over two years old were taken from their mothers' arms and made to walk. As the line moved forward, doctors had only a few seconds to examine each immigrant, checking for sixty symptoms which might indicate a wide variety of diseases, disabilities, and physical conditions. Of primary concern were cholera, favus (scalp and nail fungus), insanity, and mental impairments. In 1907, legislation further barred immigrants suffering from tuberculosis, epilepsy, and the physically disabled. The disease which resulted in the most exclusions was trachoma, a highly contagious eye infection that could cause blindness and death. At the time, the disease was common in Southern and Eastern Europe, but relatively unknown in the U.S. Physicians checked for trachoma by turning the eyelid inside out to look for inflammations on the inner eyelid: a short but extremely painful experience. The "buttonhook men" were the most dreaded officials on Ellis Island.

During line inspection, those immigrants who appeared sick or suffering from a contagious disease were marked with chalk and detained for further medical examination. The sick were taken to Ellis Island Hospital for observation and care, and once recovered, could proceed with their legal inspection. Those with incurable or disabling ailments, however, were excluded and returned to their port of departure at the expense of the steamship line on which they arrived. An immigration law of 1903 imposed a hundred dollar fine for every excluded passenger. Medical inspectors developed a letter code to indicate further examination, and roughly every two out of ten immigrants received chalk marks. This alphabet of ailments ranged from Pg for pregnant to K for hernia and Ft for feet. Those suspected of having feeble minds were chalked with an X, and along with those marked for physical ailments, about nine out of every hundred immigrants were detained for mental examination and further questioning. Usually this consisted of standard intelligence tests in which immigrants were asked to solve simple arithmetic problems, count backwards from twenty, or complete a puzzle. In an attempt to deal with immigrants' cultural differences, Ellis Island's doctors developed their own tests which allowed them to base their decision on problem solving, behavior, attitude, and the immigrant's ability to acquire knowledge. Favored were comparisons and mimicry tests which did not have to be explained by an interpreter, nor did an immigrant have to know how to read and write to solve them.

After passing the line inspection, immigrants entered a maze of open passage ways and metal railings which divided entire main floor. At the far end of the Registry Hall the legal inspectors stood behind tall desks, assisted by interpreters. Although the interrogation lasted only a matter of minutes, it took an average of five hours to pass through the inspection process at Ellis Island. The inspector asked them their age, occupation, marital status, and destination in an attempt to determine their social, economic, and moral fitness. Influenced by American welfare agencies that claimed to be overwhelmed by requests for aid from impoverished immigrants, the exclusion of those "liable to become a public charge" became a cornerstone of immigration policy as early as 1882. The Alien Contract Labor Law of 1885 also excluded all immigrants who took a job in exchange for passage. Together these laws presented the

immigrant with a delicate task of convincing the legal inspectors that they were strong, intelligent, and resourceful enough to find work easily, without admitting that a relative had a job waiting for them. In 1917 anti-immigration force succeeded in pressuring the government to impose a literacy test as a further means of restricting immigration. The law required all immigrants sixteen years or older to read a forty-word passage in their native language. Working from 9am-7pm, seven days a week, each inspector questioned four hundred to five hundred immigrants a day. Those who failed to prove they were "clearly and beyond a doubt entitled to land" were detained for a hearing before the Board of Special Inquiry. As immigrants did not have a legal right to enter the U.S., there could be no lawyer present at this hearing, but friends and relatives could testify. The Board reviewed about seventy thousand cases a year, admitting five out of every six detainees. Those rejected could appeal the decision directly to the Secretary of Commerce and Labor in Washington, D.C. At this stage immigrants could hire a lawyer or offer a bond guaranteeing they would not become a public charity.

Along with medical detentions and immigrants facing a hearing from the Board, unescorted women and children were detained until their safety was assured through a telegram, letter, or prepaid ticket from a waiting relative. Furthermore, immigration officials refused to send single women into the streets alone, nor could they leave with a man not related to them. Fiancées, reunited with their intended husbands, often married on the spot. During peak immigration years, detentions at Ellis Island ran as high as twenty percent: thousands of immigrants a day. A detainee's stay could last days or even weeks, and accommodations were in constant shortage. From 1900-1908 dormitories consisted of two long, narrow rooms which ran along either side of the Registry Room mezzanine. Each room slept three hundred people in triple-tiered bunks (much like steerage) that could be raised, converting the rooms into daytime waiting areas. The facilities later included a dining room, bath house, library, playground, nursery and laundry area. Meals were provided, a first introduction to American food for many detainees. In 1907, Ellis Island's peak immigration year, 195,540 people were detained.

After inspection, immigrants descended from the Registry down the "Stairs of Separation," so called because they marked the parting of the way for family and friends with different destinations. Immigrants were directed toward the railroad ticket office and trains to points west, or to the island's hospital and detention rooms. Those immigrants bound for Manhattan met their relatives at the "kissing post," where many joyous and tearful reunions occurred.

The crush of immigration tested the limits of Ellis Island's facilities, and over the years a constant appeal for more funds could be heard from the Station's commissioners. Ellis Island's 125-bed hospital opened in March of 1902, and expanded in 1907 and again in 1910. Although these additions brought the hospital's capacity to 275, patients diagnosed with illnesses that warranted their detention and hospital care often numbered over five hundred at a time. Many times immigrants with infectious diseases had to be cared for at city hospitals. This prompted the United States Public Health Service to build a 450-bed contagious disease ward at the Ellis Island Station, creating a third contiguous island, as well as a psychopathic ward and a morgue. By 1911 more than fifteen buildings at Ellis Island were devoted to medical care. Forty doctors, proficient in dealing with illness ranging from slight injuries to rare diseases, staffed its hospital. During its half-century of operation over 3,500 immigrants died at Ellis Island (including 1,400 children) and over 350 babies were born. While the 700 doctors, nurses, inspectors, interpreters, matrons, and other staff employed during the station's peak years generally followed Commissioner William Williams' directive to treat immigrants with "kindness and consideration," the process of inspection and detention, and the frightening prospect of exclusion, remained overwhelming.

Reflection questions

- Do you have a relative who came through Ellis Island?
 - Research a group of immigrants that came through Ellis Island. Why did they come to America?
 - Why is it significant to keep the records of all the men, women and children who passed through Ellis Island?
 - Why was America such a great opportunity for the immigrants?
 - What do you find most interesting about the immigration experience?
 - Why do you think so many people migrated from their homelands?
-

Important Dates in Immigration History

Source: <http://www.immigrationforum.org/pubs/articles/chronology2001.htm>

- 1790** Naturalization is authorized for "free white persons" who have resided in the United States for at least two years and swear loyalty to the U.S. Constitution. The racial requirement would remain on the federal books until 1952, although naturalization was opened to certain Asian nationalities in the 1940s.
- 1798** The *Alien and Sedition Acts* authorize the President to deport any foreigner deemed to be dangerous and make it a crime to speak, write, or publish anything "of a false, scandalous and malicious nature" about the President or Congress. An amended Naturalization act imposes a 14 year residence, then reduced to the current requirement of 5 years.
- 1882-1902** Beginnings of racial and undesirable exclusion which includes anyone suffering from a contagious disease and polygamists; in 1882, the **Chinese Exclusion Act** bans Chinese laborers for ten years; in 1892 the ban is extended to 1902, when it is made permanent.
- 1906** The first **language requirement** is adopted for naturalization: ability to speak and understand English.
- 1917** Over President Wilson's veto, Congress enacts a literacy requirement for all new immigrants: ability to read 40 words in some language.
- 1921** A new form of immigration restriction is born: **the national-origins quota system**. Admissions from each European country will be limited to 3% of each foreign-born nationality in the 1910 census. The effect is to favor Northern Europeans at the expense of Southern and Eastern Europeans. Immigration from Western Hemisphere nations remains unrestricted.
- 1924** The *Johnson-Reed Act* embodies the principle of preserving America's "racial" composition. Immigration quotas will be based on the ethnic makeup of the U.S. population as a whole in 1920. The new national-origins quota system is even more discriminatory than the 1921 version.
- 1943** The *Chinese Exclusion Act* is finally repealed.
- 1950** The *Internal Security Act*, enacted over President Truman's veto, bars admission to any foreigner who might engage in activities "which would be prejudicial to the public interest, or would endanger the welfare or safety of the United States." It excludes or permits deportation of non-citizens who belong to the U.S. Communist Party or whose future activities might be "subversive to the national security."
- 1952** The *McCarran-Walter Act* retains the national-origins quota system and "internal security" restrictions, despite Truman's opposition. For the first time, however, Congress sets aside minimum annual quotas for all countries, opening the door to numerous nationalities previously kept out on racial grounds. Naturalization now requires ability to read, write, speak and understand English.
- 1965** The United States finally **eliminates racial criteria** from its immigration laws. Each country, regardless of ethnicity, will receive an annual quota of 20,000, under a ceiling of 170,000. Up to 120,000 may emigrate from Western Hemisphere nations, which are still not subject to country quotas (an exception Congress eliminated in 1976).
- 1986** The *Immigration Reform and Control Act* gives amnesty to approximately three million undocumented residents. For the first time, the law punishes employers who hire illegal workers. The aim of employer sanctions is to make it difficult for the undocumented to find employment.

- 1990 The *Immigration Act of 1990* raises the limit for legal immigration to 700,000 people a year.
- 1996 The *Illegal Immigration Reform and Immigrant Responsibility Act* is passed, toughening border enforcement, closing opportunities for undocumented immigrants to adjust their status, and making it more difficult to gain asylum. The law greatly expands the grounds for deporting even long-resident immigrants. It strips immigrants of many due process rights, and their access to the courts. New income requirements are established for sponsors of legal immigrants. In the *Personal Responsibility and Work Opportunity Act*, Congress makes citizenship a condition of eligibility for public benefits for most immigrants.
- 1998 The *Haitian Refugee Immigration Fairness Act* resolves the legal limbo status of certain Haitian refugees, and allows them to become permanent U.S. residents. Responding to the pleas of powerful employer groups, Congress passes the *American Competitiveness and Workforce Improvement Act*, which significantly raises the number of skilled temporary foreign workers U.S. employers are allowed to bring to the U.S.
- 2000 The *Legal Immigration Family Equity Act* creates a narrow window for immigrants with family or employer sponsors to adjust to legal status in the U.S.; resolves the legal limbo of certain immigrants denied legalization in the mid-1980's; and provides temporary visas for certain family-sponsored immigrants waiting for their green cards. For the second time in three years, Congress significantly raises the ceiling for skilled temporary workers. The *Child Citizenship Act* grants automatic U.S. citizenship to foreign-born adopted children. The *Victims of Trafficking and Violence Protection Act* provides visas for trafficking and crime victims. Congress modifies the Naturalization law to allow severely disabled immigrants to become citizens even if they cannot understand the Oath of Allegiance.

History of the Jews in Russia

Source:

http://en.wikipedia.org/wiki/History_of_the_Jews_in_Russia_and_the_Soviet_Union

The vast territories of the Russian Empire once hosted the largest Jewish population in the world. Within these territories the Jewish community flourished and developed many of modern Judaism's most distinctive theological and cultural traditions, while also facing periods of intense antisemitic discriminatory policies and persecutions.

Czarist Russia (1480s-1917)

Documentary evidence as to the presence of Jews in Russia is first found in the chronicles of 1471. The relatively small population of Jews was generally free of major persecution: although there were laws against them during this period, they do not appear to be strictly enforced.

Treatment of the Jews became harsher in the reign of Ivan IV, The Terrible (1533-84). For example, in his conquest of Polotsk in February 1563, some 300 local Jews who declined to convert to Christianity were, according to legend, drowned.

From 1721 the official doctrine of Imperial Russia was openly antisemitic. Even if Jews were tolerated for some modest time, eventually they were expelled, as when the captured part of Ukraine was cleared of Jews in 1727. These policies made Russia a very hostile environment for Jewish people.

Pogroms and the Pale of Settlement

The traditional measures of keeping Russia free of Jews failed when the main territory of Poland was annexed during the partitions. During the second (1793) and the third (1795) partitions, large populations of Jews were taken over by Russia, and the Czar established a Pale of Settlement that included Poland and Crimea. Jews were supposed to remain in the Pale and required special permission to move to Russia proper, while Russian officials pursued alternating policies designed to encourage assimilation (such as opening public schools to Jews) and destroy independent Jewish life (such as forbidding Jews to live in certain towns).

Rebellions beginning with the Decembrist Revolt of 1825 threatened the old Czarist order. Assuming that many radicals were of Jewish extraction, Czarist officials increasingly resorted to popularizing religious and nationalistic fanaticism.

Alexander II, known as the "Czar liberator" for the 1861 abolition of serfdom, was also known for his suppression of national minorities. Nevertheless, he approved the policy in the Kingdom of Poland that gave Jews equal rights to other citizens (the prior status of Jews was different; it is questionable whether this distinct status was more or less beneficial). Alexander III's escalation of antisemitism sought to popularize "folk antisemitism," which portrayed the Jews as "Christ-killers" and the oppressors of the Slavic, Christian victims.

A large-scale wave of anti-Jewish pogroms swept southern Russia in 1881, after Jews were wrongly blamed for the assassination of Alexander II. In the 1881 outbreak, there were pogroms in 166 Russian towns, thousands of Jewish homes were destroyed, many families reduced to extremes of poverty; women sexually assaulted, and large numbers of men, women, and children killed or injured. The new Czar, Alexander III, blamed the Jews for the riots and on May 15, 1882 introduced the so-called Temporary Regulations that stayed in effect for more than thirty years and came to be known as the May Laws.

The Czar's mentor, friend, and adviser Konstantin Pobedonostsev was reported as saying that one-third of Russia's Jews was expected to emigrate, one-third to accept baptism, and one-third to starve. The repressive legislation was repeatedly revised. Many historians noted the concurrence of these state-enforced antisemitic policies with waves of pogroms that continued until 1884, with at least tacit government knowledge and in some cases policemen were seen inciting or joining the mob.

The systematic policy of discrimination banned Jews from rural areas and towns of less than ten thousand people, even within the Pale. In 1887, the quotas placed on the number of Jews allowed into secondary and higher education were tightened down to 10% within the Pale, 5% outside the Pale, except Moscow and St. Petersburg, held at 3%. Strict restrictions prohibited Jews from practicing many professions. In 1886, an Edict of Expulsion was enforced on Jews of Kiev. In 1891, Moscow was cleansed of its Jews (except a few deemed useful) and a newly built synagogue was closed by the city's authorities. Czar Alexander III refused to curtail repressive practices. The restrictions placed on education, traditionally highly valued in Jewish communities, resulted in increased emigration rates.

In 1892, new measures banned Jewish participation in local elections despite their large numbers in many towns of the Pale. The persecutions provided the impetus for mass emigration and political activism among Russian Jews. More than two million fled Russia between 1880 and 1920. While a vast majority emigrated to the United States, some turned to Zionism. In 1882, members of Bilu and Hovevei Zion made what came to be known the First Aliyah to Palestine, then a part of the Ottoman Empire. The Czarist government sporadically encouraged Jewish emigration.

A larger wave of pogroms broke out in 1903-1906, leaving an estimated 2,000 Jews dead, and many more wounded. At least some of the pogroms are believed to have been organized or supported by the Czarist Russian secret police.

Even more pogroms accompanied the Russian Revolution of 1917 and the ensuing Russian Civil War, when an estimated 70,000 to 250,000 civilian Jews were killed in atrocities throughout the former Russian Empire; the number of Jewish orphans exceeded 300,000.

Antisemitism

Source: <http://en.wikipedia.org/wiki/Anti-Semitism>

Antisemitism is hostility toward or prejudice against Jews as a religious, ethnic, or racial group, which can range from individual hatred to institutionalized, violent persecution. Antisemitism takes different forms:

- *Religious antisemitism*: Before the 19th century, most antisemitism was primarily religious in nature, based on Christian or Islamic interactions with and interpretations of Judaism. Jews were often the primary targets of religiously-motivated violence and persecution from Christian and, to a lesser degree, Islamic rulers. Unlike antisemitism in general, this form of prejudice is directed at the religion itself. Laws banning Jewish religious practices may be rooted in religious antisemitism, as were the expulsions of Jews that happened throughout the Middle Ages.
- *Racial antisemitism*: With its origins in the early and popularly misunderstood evolutionary ideas of race that started during the Enlightenment, racial antisemitism became the dominant form of antisemitism from the late 19th century through today. Racial antisemitism replaced the hatred of Judaism as a religion with the idea that the Jews themselves were a racially distinct group, regardless of their religious practice, and that they were inferior or worthy of animosity. With the rise of racial antisemitism, conspiracy theories about Jewish plots in which Jews were somehow acting in concert to dominate the world became a popular form of antisemitic expression.

Integration Activities

Island of Hope is a fictional account of a Russian Jewish girl and her family escaping the Pale of Settlement in Russia to immigrate to America in search of freedom. The following activities are designed and adaptable for students of all levels, in accordance with the Washington State standards for history and social studies. They aim to explore the issues of antisemitism, the oppression of women and immigration to the United States through a dynamic, hands-on approach.

Writing: write a story, a poem, a report, an article, a scene, a play, a song, a caption

Art: draw or paint a picture, create a collage, a sculpture, a comic strip, take a photograph, make a video

Drama: create a still image, a dance or movement activity, a series of images, an improvisation, a scene, a play

Discussion: partner or small group talk, oral report or presentation

Students may address the following questions and topics through any of the suggested mediums or a combination of them:

1. Supplement a specific scene in the script with work in another medium.
2. Supplement a specific image from the video with work in another medium.
3. Interview a character from the piece
4. Research historical documents to find a real person's description of an event from Leah's story (i.e. life in the Pale; an immigrant's experience at Ellis Island). Share what you learn.
5. Read and explore selections from other fictional or first person perspectives (see bibliography for suggestions).
6. Why were Russian-Jews placed in the Pale of Settlement? Why did they decide to immigrate to America and not another country?
7. Re-create a scene from the piece from another character's point of view (i.e. Isaac's escape from the army; the first class girl's view of Leah).
8. How are/were the experiences of immigrants from other countries similar or different from Leah and her family's perspective?

9. Research and compare the experience of Russian-Jewish immigrants to another immigrant group during the same or another time period (for example: the Irish, the Chinese). How was it similar? How was it different?
10. Choose a part of Leah's story that you would like to know more about and research it. Share what you learn.
11. Research another event in history and how it is related to this one.
12. Imagine you could get in touch with Leah. What would you want to ask her? What would you want to tell her or show her about the future?
13. How did watching *Island of Hope* make you feel?
14. If you were an immigrant like Leah, what special possession would you bring with you if you had to choose only one, and why?

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The Coordination Forum for Countering Antisemitism

Teacher's Guide

The Right to Dream

Script by Rachel Atkins

Produced By



LIVING VOICES



ARTSFUND



A Journey through America's Civil Rights Movement

IMPORTANT NOTES ABOUT THE RIGHT TO DREAM

The Right to Dream is Raymond's story, a young African American man growing up in Mississippi on the brink of the American Civil Rights movement. Early on, Raymond feels the daily impact of racism and then is introduced to leaders like Rosa Parks and Martin Luther King, Jr., showing him that something different may be possible for blacks in America. Raymond, dedicated to joining these leaders, receives a scholarship to attend Tougaloo College. Raymond begins his involvement in the movement when he leads a sit-in at a local lunch counter. He then becomes a part of SNCC (the Student Non-Violent Coordinating Committee) and is a participant in the voter registration drive, the March on Washington, Freedom Summer and the March from Selma to Montgomery.

Raymond's experiences reflect much of the world of the American south of that time: both the personal and collective struggle for a voice; the everyday adversity created by the K.K.K and White Supremacists; the conflicts within the movement as well as those outside it; the achievements as well as the tragedies. Raymond offers a personal inside view of a tumultuous and challenging period of American history.

Living Voices strives to recreate historical periods with as much authentic detail as possible. We believe that by allowing audiences to experience history as participants they will better understand the choices individuals made at during that time. *The Right to Dream* presented us with a particular challenge: the use of racial epithets as was common in Mississippi during this time. Though the word "nigger" is kept to minimum (we do not wish to desensitize audiences to this word) this word is present within the program. Please contact us if you need any clarification or information about the content of *The Right to Dream*.

Thank you,
Rachael McClinton
Artistic Director
Living Voices

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Thank you for inviting Living Voices to present The Right to Dream. The Right to Dream is about one of America's most important times in history, the civil rights movement. This program allows viewers to witness what it was like to a part of the movement that ensured every American his or her right to equal treatment under the law. This is a program about the importance of America's promise of liberty and full protection of our human and civil rights.

Important dates in the development of Civil and Human Rights

1215 The Magna Carta

1776 American Declaration of Independence

1789 French Declaration of the Rights of Man and of the Citizen

1791 Bill of Rights to the American Constitution

1899 & 1907 Hague Conferences

1948 United Nations Universal Declaration of Human Rights

1949 Geneva Convention

What are "Rights"?

Human rights are those that individuals have by virtue of their existence as human beings. They are universal, but may be limited or restrained for the sake of the common good or to secure the rights of others.

Individual rights are listed in the first 10 amendments to the US Constitution: the rights to life, liberty, privacy, the security of the individual, freedom of speech and press, freedom of worship, the right to own property, freedom from slavery, and freedom from torture and inhuman punishment.

Social rights call for a standard of living adequate for the health and well-being of the individual and family.

Collective rights are the rights to political, economic, social and cultural self-determination; the right to peace, the right to live in a healthful and balanced environment; and the right to share in the Earth's resources.

Civil rights are those personal and property rights recognized by governments and guaranteed by constitution and laws. They include both rights against governments and against individuals and groups. The end of slavery marked a new era in the development of civil rights in the United States. The 13th, 14th and 15th Amendments were designed to protect the newly freed blacks and other victims of discrimination. The phrase "equal protection of the laws" became crucial in the 20th century struggle against discrimination, and it stands today as the major constitutional means for combating sex and race discrimination in America.

Who is SNCC?

Student Nonviolent Coordinating Committee

Founding Statement

We affirm the philosophical or religious ideal of nonviolence as the foundation of our purpose, the presupposition of our belief, and the manner of our action.

Nonviolence, as it grows from the Judeo-Christian tradition, seeks a social order of justice permeated by love. Integration of human endeavor represents the crucial first step towards such a society.

Through nonviolence, courage displaces fear. Love transcends hate. Acceptance dissipates prejudice; hope ends despair. Faith reconciles doubt. Peace dominates war. Mutual regards cancel enmity. Justice for all overthrows injustice. The redemptive community supersedes immoral social systems.

By appealing to conscience and standing on the moral nature of human existence, nonviolence nurtures the atmosphere in which reconciliation and justice become actual possibilities. Although each local group in this movement must diligently work out the clear meaning of this statement of purpose, each act or phase of our corporate effort must reflect a genuine spirit of love and good-will.

Timeline of The American Civil Rights Movement

5/17/54 Brown V. Board of Education is decided.

8/28/55 Emmett Till is lynched in Mississippi.

12/1/55 Rosa Parks is arrested in Montgomery Alabama for refusing to move to the "colored" section of a city bus.

12/5/55 The Montgomery Bus Strike Begins. Martin Luther King leads the boycott.

11/21/56 Montgomery buses are integrated.

1/10/57 SCLC is formed. Martin Luther King is made president of the organization.

Sept. 1957 Nine African-American students seek to enter Central High School in Little Rock Arkansas. Local whites demonstrate against integration. Mobs harass, and attack students as they attempt to enter the school.

2/1/60 The first lunch counter sit-ins begin in North Carolina.

4/15/50 SNCC is formed in Raleigh North Carolina.

5/4/60 The "Freedom Riders" leave Washington DC.

September 1962 James Meredith attempts to enter the University of Mississippi.

5/2/63 Sheriff "Bull" Connor brutally attacks protesters in Birmingham, Alabama.

6/12/63 Medgar Evers is killed in Jackson, Mississippi.

8/28/63 Martin Luther King delivers his "I Have a Dream" speech during the March on Washington.

9/15/63 Four girls are killed when their church is bombed in Birmingham, Alabama.

June 1964 "Mississippi Summer" begins.

6/21/64 Three civil rights workers are killed in Mississippi.

7/2/64 The Civil Rights act is passed.

8/22/64 The Mississippi Freedom Democratic party goes to the Democratic convention and demands representation.

Jan. - Feb. 1965 Voter Registration begins in Selma, Alabama. Sheriff Jim Clark makes hundreds of arrests.

2/21/65 Malcolm X is killed in Harlem.

3/7/65 "Bloody Sunday". Alabama State Troopers attack marchers as they try to march from Selma to Montgomery.

8/6/65 The Voting Rights Act is signed into law.

6/6/66 James Meredith begins a "March Against Fear". Thousands of supporters complete the march after he shot.

4/4/67 Martin Luther King condemns the war in Vietnam.

12/4/67 King announces plan to march thousands of poor people to Washington DC.

4/4/68 Martin Luther King is assassinated.

DID YOU KNOW?

- During World War II, approximately 1 million black men and women served their country.
- 4 major tactics distinguished the movement for civil rights: boycotts, sit-ins, freedom rides, mass marches.
- Even though Thousands of African-Americans have been killed by lynch mobs throughout the history of the United States, no white person has ever been executed for the killing of a black person.
- Martin Luther King's belief in non-violence was inspired by the work of Gahndi in India.
- During the Freedom Rides over 400 riders were arrested and three were killed.
- The Black Panthers set up clinics, breakfast programs, and early education programs that were the model for today's "Headstart" program.
- Segregation laws began in the 1870's and were called "Jim Crow Laws" after an offensive character seen in minstrel shows.
- Until The 1940's the American Red Cross kept "black" and "white" blood in separate banks.

The story of The Right to Dream.

Raymond Hollis is a young man born in a small town in Mississippi. His father fought in World War II and was awarded for his valor on the battlefield. While in the service Raymond's father meets his mother, a nurse. But when Raymond's father returned to Mississippi he was treated as a second class citizen and shown no respect for his service to his country.

Since Raymond's father is only able to find work occasionally. His mother, unable to work as a nurse, finds work as a maid in white people's houses. Raymond excels in school even though the facilities allowed black students are poor. Raymond is forced to walk the long distance to school or ride an old broken down bus that the black families bought since the state wouldn't provide money a new bus for black students. Still, he is able to become class president and succeed in his studies.

Raymond meets his first best friend, Jack, a white boy who lives next door to the house where Raymond's mother works. Jack teaches Raymond how to ride a bike and Raymond teaches Jack how to fish. One day Raymond's mother takes the children to the movies. Raymond sees Jack with his family in the theater and runs into greet his friend. The theater owner quickly throws Raymond out. Raymond's mother is forced to explain to Raymond that he can only sit in the balcony because he is black. Raymond's mother is forced to find other work, and Raymond is not allowed to play with Jack again.

Raymond and his cousin Tony hear about the Bus Boycott in Montgomery. After seeing Martin Luther King at a rally Raymond decides he wants to be a political leader. Raymond and Tony

are able to get into the best black colleges in the country; Tony goes to Morehouse and Raymond (on a full scholarship) goes to Tougaloo.

Raymond and his classmates go to their first sit-in. They are brutally attacked by the police and other patrons. One of Raymond's friends is blinded in the fighting. Raymond is not sure he can continue to lead himself and others into this kind of danger. After speaking to his father, Raymond dedicates himself to SNCC and the civil rights movement.

While visiting home, Raymond is reminded by his mother that he is involved in dangerous activities. He is warned that certain white folks know who he is and what he's doing. After a threat from a Sheriff that is directed at Raymond's mother, Raymond decides to distance himself from his family.

Raymond helps lead the voter registration drive in Mississippi. The effort experiences a temporary setback when parents of the teenage volunteers keep them away from the workers for fear of their safety.

Raymond is re-energized by the March on Washington. SNCC is told to refrain from unapproved protesting by the planners of the march. However, after Dr. King's speech the entire SNCC delegation sings "We Shall Overcome" even though they were denied permission to sing the song.

Raymond and the workers are shocked when four little girls are killed in a church bombing in Alabama. Raymond dedicates himself to Bob Moses' plan of a "freedom election". 80,000 Blacks vote for the first time in a mock election designed to show that black people could vote. SNCC then plans "Freedom Summer". Faced with great danger, Raymond and the other workers spend the summer helping blacks in Mississippi register to vote. Three workers disappear and are later found dead.

After graduating from Tougaloo Raymond joins Tony in Alabama to help with the voter drive in that state. Police in Selma kill a man named Jimmy Lee Jackson when he tries to protect his mother from being beaten by the police. Raymond and Tony join protesters in a plan to march from Selma to Montgomery in protest of the violence.

State troopers meet the marchers at a bridge outside of Selma and refuse to let them march any farther. When the marchers do not turn back, the troopers attack with clubs and tear gas. Tony is hit and seriously wounded. Raymond is nearly killed by an angry sheriff.

Days later, protesters are given permission to hold the march. Raymond's father surprises him by joining the march. Together they walk from Selma to Montgomery and hear Martin Luther King speak on the steps of the capitol.

When Raymond's father returns home he is met by the Klan and killed. Not long after the march President Johnson, ending voter discrimination signs the voting rights act. Now able to be a candidate for the town council, Raymond dedicates his life to fighting discrimination and making America a great country.

INTEGRATION ACTIVITIES:

1. Role-on-the-wall: a character from the piece is represented as an outline of a person, on which the group writes or draws information about that character: on the inside of the figure is written what that character feels or thinks about herself, on the outside, how she appears or how others perceive her. This activity can be used as a jumping point for further discussion.

2. Create still images or tableaux of Raymond's experiences. Image work may be literal or symbolic, may depict actual events from the piece or imaginary ones, and may also focus on different points of view. Students may then select characters from the images to interview (characters may be played by students or teacher).

3. Group forms two lines to create a path for Raymond (played by teacher-in-role) as he leaves for college or to join SNCC. As he passes through, individuals offer a piece of advice. Alternately, or in addition, individuals can provide voices in the head, speaking as his family, friends, acquaintances or personal thoughts.

4. Create tableaux or draw a specific scene in the script.

5. Write captions for specific images from the video.

6. Partners or small groups discuss personal experiences of racism or civil rights issues:

a. Situations are selected and played as forum theatre improvisations, in which other members of the group can take on the role of the main character and experiment with different ways the scene could have been handled or occurred.

b. For each story, partners separately create (using other members of the group) a tableau that represents their image of the situation. The images are then shown to the group and compared.

7. In pairs, group members take turns interviewing each other as characters from the piece.

8. A Day in the Life: small groups prepare scenes to show all of the events of a significant day, building a chronological sequence toward the important moment.

9. Discuss the core questions of Citizenship Curriculum of the Freedom Schools:

1)What does the majority culture have that we want? **2)**What does the majority culture have that we don't want? **3)**What do we have that we want to keep?

10. Students draw or make a collage showing how the piece made them feel.

11. Read and discuss selections from other first person perspectives, such as excerpts from *Coming of Age in Mississippi* (autobiography) or *My Soul is Rested* (oral history interviews).

SUGGESTED READING

VOICES OF FREEDOM: An oral history of the civil rights movement from the 1950's through the 1980's. Henry Hampton and Steve Fayer, Bantam Books

EYES ON THE PRIZE: America's civil rights years 1954-1965. Juan Williams. Penguin Books

SILVER RIGHTS: Alice Walker.

A DEATH IN THE DELTA: The Emmett Till Story. Stephen J. Whitfield. The New York free press, 1988.

FREEDOM SUMMER: Sally Belfrage. New York Viking Press, 1965.

PROTEST AT SELMA: Martin Luther King Jr. and the voting rights act. Yale University Press 1978.

WHY WE CAN'T WAIT: Martin Luther King Jr.. New York Harper and Row 1963.

OUTSIDE THE MAGIC CIRCLE: The autobiography of Virginia Faoster Durr. Tuscaloosa: University of Alabama Press, 1985.

STRIDE TOWARD FREEDOM: Martin Luther King Jr.. Harper and Brothers, New York, 1958.

THE LONG SHADOW OF LITTLE ROCK: Daisy Bates, a memoir. David McKay, 1962.

LET THE TRUMPET SOUND: The life of Martin Luther King Jr.. New York: David McKay, 1962.

BLACK HISTORY FOR BEGINNERS: Denise Dennis. Writers and Readers Publishing Inc.

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Teacher's Guide

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LIVING VOICES



ARTSFUND



WITHIN *the* Silence

Share the Courage

Script by Ken Mochizuki

*California Civil Liberties
Public Education Program*

*Washington Civil Liberties
Public Education Program*

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THE WING LUKE
ASIAN MUSEUM

Within the Silence

TEACHER'S PACKET

Objective: Through the viewing of and participation in the live presentation of *Within the Silence*, as well as the use of this packet for pre- and post-performance exploration, students will gain a greater understanding of the impact World War II had on Japanese-Americans and the parallels between the Japanese-American internment and other historical events.

Within the Silence

Story Synopsis

Emiko Yamada is a second-generation Japanese-American living in Seattle, Washington in the late 1930s. Her parents were born in Japan (Issei), but Emi and her two older brothers were born in America (Nisei). This means that Emi, Grant and Tommie are American citizens, but their parents are still considered immigrants because, by law, they are not allowed to become American citizens.

The Yamadas run a grocery store in their Japanese neighborhood, and Mr. Yamada is also the principal of their Japanese Language School. Emi is a normal American teenage girl with 2 best friends, Ruth and Monica, and a dog named Suki. She dreams of growing up to become a teacher but, as a Japanese-American, no school would ever hire her—just as her brother Grant can't get a job anywhere except the family store, despite his engineering degree.

Emi and her family are at church when they hear about the bombing of Pearl Harbor, and after that life is never the same. Her best friend Ruth turns against her, accusing Emi and her family of being Japanese spies. It is an opinion many other Americans share. One night, the Yamadas decide they must destroy everything they own from Japan, to show their allegiance to America—but the FBI still comes to search their house and arrest Mr. Yamada. The family learns that he has been taken to a prison camp in Montana with other Japanese community leaders.

There are rumors that all Japanese-Americans will be taken away, rumors that prove true when the signs appear in Emi's neighborhood. They have one week to get ready, and they can take with them only what they can carry. All around them, families and businesses are forced to sell everything they own, at a fraction of its value. Emi's family leaves what is left of their belongings in their boarded-up store. She must also leave Suki behind with her friend Monica.

The family is assigned a number and loaded onto a bus, taken with hundreds of others to a fairground surrounded by barbed wire, known as Camp Harmony. Conditions are cramped and crowded—not much different from the permanent camp where they are ultimately sent, Minidoka. In the desert of southern Idaho, thousands of Japanese-Americans endure the dust storms, the wind and the scorching sun. They live in flimsy wooden barracks and line up for unfamiliar food in a government mess hall. It is at Minidoka that Mr. Yamada is finally returned to his family—but his time at the prison camp has left him silent and broken, no longer the Papa that Emi knew.

Minidoka tries to be like a small American town, with a school, a newspaper, jobs, clubs, even sports teams. Yet no one can overlook the armed guards that hold them there. Then the army brings in a loyalty questionnaire that divides many of Minidoka's residents, including Emi's own brothers. Question 27 asks "Are you willing to serve in the armed forces of the United States?" Question 28 asks "Will you forswear any allegiance or obedience to the Japanese Emperor?" Many who answer yes, like Grant, join the army. Those who do not, like Tommie, are called the "No-No Boys." Not long after Grant returns to camp on leave before being shipped out as part of the 442nd, an all Japanese-American army unit, Tommie and the other No-No Boys are sent to another camp in California, Tule Lake.

Life in the camp begins to change: passes are issued to go into town or to work on nearby farms for a day, and Army officers become a common sight—informing parents of their sons' death in the war. Then the worst happens: one of those officers stops at Emi's door. Her brother Grant has been killed in action while defending his country—the United States of America—against the Nazis. After Grant's memorial, his girlfriend Cherry leaves Minidoka to attend a college in Pennsylvania that accepts Japanese-Americans. She encourages Emi to consider pursuing her teaching degree, but Emi knows that when she leaves Minidoka, she will be too busy helping her parents to go to college. When Minidoka is finally closed down, after three years, their departure is not a celebration. Each resident receives \$25 and is sent back out through the gates, as their camp home is torn down behind them.

In Seattle, Emi and her parents discover that their store has been vandalized and most of what they'd left behind is gone. Emi is reunited with her dog, but Tommie calls to say he has moved to Chicago. It is easier for Japanese-Americans to start over in the East and Midwest. Emi is the only one left to help her parents rebuild their business. After several years, she has nearly given up her dreams of teaching, when her parents announce that they have finally saved up enough money to send her to college.

Emi becomes a teacher. With her students, she recites the Pledge of Allegiance each morning. She pledges to her family that she will not let them down. She pledges to the past that she will remember to tell its story—when the world is ready to hear it. And she pledges to her country that she will do all she can to help make the words of that Pledge come true.

America's Concentration Camps

HISTORICAL OVERVIEW

No person shall be deprived of life, liberty, or property without due process of law. The accused shall enjoy the right to a speedy and public trial by an impartial jury and to be informed of the nature and cause of the accusation.

These protections are guaranteed in the 5th and 6th Amendments to the Constitution of the United States of America.

However, during 1942-46, some 77,000 American citizens of Japanese ancestry and 43,000 Japanese nationals, most of whom were permanent U.S. residents, were summarily deprived of liberty and property without criminal charges and without trial of any kind. Several persons were also violently deprived of life. All persons of Japanese ancestry on the West Coast were expelled from their homes and confined in inland detention camps. The sole basis for these actions was ancestry; citizenship, age, loyalty, or innocence of wrongdoing did not matter. Japanese Americans were the only ones singled out for mass incarceration. German and Italian nationals, and American citizens of German and Italian ancestries were not imprisoned en masse.

This episode was one of the worst blows to constitutional liberties that the American people have ever sustained. Many Americans find it difficult to understand how such a massive injustice could have occurred in a democratic nation. Professor Eugene V. Rostow once wrote: "Until the wrong is acknowledged and made right we shall have failed to meet the responsibility of a democratic society - the obligation of equal justice."

Why should this episode in American history be studied?

The significance of the study of this period goes far beyond the treatment of Japanese Americans. When the constitutional rights of any individual are violated, all Americans are affected. Students should reflect on this and their shared responsibility to protect the rights of all individuals at all times.

Students need to prepare themselves as informed citizens in a constitutional democracy. In times of crisis, they may be called upon to make difficult decisions that may affect their lives and those of others. In making such critical decisions, they should be free of prejudice, possess an understanding of due process, and become aware of the constitutional and human rights of all people.

Several West Coast states and their school districts have mandated February 19th as the Day of Remembrance to recall the lessons of the Japanese American internment and to provide appropriate instruction on the subject.

As they examine this issue, students will become aware of the use of euphemisms to justify violations of human rights. At the same time, they should be encouraged to respect differences among people, gain a deeper understanding, even empathy for cultural differences.

ROOT CAUSES

The seeds of prejudice which resulted in the incarceration of Japanese Americans during World War II were sown nearly a century earlier when the first immigrants from Asia arrived during the California Gold Rush. California was then a lawless frontier territory.

About 25% of the miners in California during the Gold Rush came from China. The English-speaking newcomers who had previously established dominance over the Native, Spanish, and Mexican Californians were in no mood to tolerate further competition. Using acts of terrorism (e.g., mass murder and arson) the white newcomers drove the Chinese out of the mining areas.

JAPANESE ARRIVE

As the Chinese population rapidly declined due to the lack of women and because of many men returning to China, an acute labor shortage developed in the Western states and the Protectorate of Hawaii in the 1880s. The agricultural industry wanted another group of laborers who would do the menial work at low wages and looked to Japan as a new source.

From the handful who were here prior to the Chinese Exclusion Act, the Japanese population increased to about 61,000 in Hawaii and 24,000 on the mainland by 1900.

As long as the Japanese remained docile, their hard labor was welcomed, but as soon as they showed signs of initiative, they were perceived as threats to white dominance.

The anti-Japanese campaign began with acts of violence and lawlessness: mob assaults, arson, and forcible expulsion from farming areas became commonplace. Soon these prejudices became institutionalized into law. As with the earlier Chinese pioneers, the Japanese were also denied citizenship, prohibited from certain occupations, forced to send their children to segregated schools, and prohibited from marrying whites. In addition, some laws were specifically directed against the Japanese, including the denial of the right to own, lease or give gifts of agricultural land.

To the dismay of the exclusionists, the Japanese population did not rapidly decrease as the Chinese population did earlier. There were sufficient numbers of Japanese woman pioneers who were married resulting in an American-born generation, and families decided to make the United States their permanent home. As the exclusionists intensified their efforts to get rid of the Japanese, their campaign was enhanced by the development of a powerful new weapon - the mass media.

Newspapers, radio, and motion pictures stereotyped Japanese Americans as untrustworthy and unassimilable. The media did not recognize the fact that a large number of persons of Japanese ancestry living in the United States were American citizens. As Japan became a military power, the media falsely depicted Japanese Americans as agents for Japan. Newspapers inflamed the "Yellow Peril" myths on the West Coast; radio, movies and comic strips spread the disease of prejudice throughout the United States.

Many people who were unfamiliar with the historical background have assumed that the attack on Hawaii was the cause of, or justification for, the mass incarceration of Japanese Americans on the West Coast. But that assumption is contradicted by one glaring fact: the Japanese Americans in Hawaii were not similarly incarcerated en masse. Such a massive injustice could not have occurred without the prior history of prejudice and legal discrimination. Actually, it was the culmination of the movement to eliminate Asians from the West Coast which began nearly 100 years earlier.

No charge of espionage, sabotage, or any other crime was ever filed against these arrestees.

Men were taken away without notice, and their families were left without a means of livelihood.

Economic interests, however, were not satisfied with the arrests of individuals, and the fact that domestic security was under firm control. They wanted the entire Japanese American population removed.

The war became the perfect pretext for anti-Japanese groups to accomplish the goal they had been seeking for almost 50 years.

The truth was that no person of Japanese ancestry living in the United States or the territories of Alaska and Hawaii was ever charged with or convicted of espionage or sabotage. On the other hand, numerous persons of non-Japanese ancestry were charged and convicted as agents for Japan.

President Franklin Roosevelt eventually yielded to the pressures from the West Coast and signed Executive Order 9066 on February 19, 1942. Roosevelt signed the order despite objections from Attorney General Francis Biddle and FBI Director J. Edgar Hoover; both of whom felt the order was unconstitutional and unnecessary.

Executive Order 9066 broadly authorized any military commander to exclude any person from any area. However, there was an understanding among high officials that the authorization was to be used for the purpose of removing and incarcerating the Japanese Americans.

General John L. DeWitt, military commander of the Western Defense Command, thereupon issued a series of over 100 military orders applying exclusively to civilians of Japanese ancestry living in the West Coast states. The sole basis for DeWitt's orders was ancestry; he was often quoted as stating: "A Jap's a Jap. It makes no difference whether the Jap is a citizen or not."

DeWitt's detention orders were ostensibly for the purpose of protecting the West Coast against sabotage and espionage, but babies, orphans, adopted children, the infirm and bedridden elderly were also imprisoned. Children of multiple ancestry were included if they had any Japanese ancestry at all. Colonel Karl Bendetson, who directly administered the program, stated: "I am determined that if they have one drop of Japanese blood in them, they must go to camp."

At great cost and despite the critical shortage of materials, the government built 10 mass detention camps in the isolated areas of Arizona, Arkansas, California, Colorado, Idaho, Utah, and Wyoming. The vast majority of Japanese Americans were moved from the temporary detention camps near their hometowns to the permanent camps several hundred miles away even after the threat of invasion had vanished. Each of the permanent camps held some 12,000 Japanese Americans. A total of about 120,000 Japanese Americans were ultimately detained.

The days and weeks following the attack on Pearl Harbor put this nation under great stress and self-doubt and, in the climate that existed, prompted a series of events that culminated in an extraordinary episode in the history of the United States: the incarceration behind barbed wire and armed military guards, of innocent victims of an identifiable group of American citizens and legal resident aliens.

The expulsion and incarceration of these victims were initiated by the pressure groups along the West Coast and subsequently manifested itself through the highest levels of this nation's government. It was a singular event in which a regional attitude was implemented into a national policy and sanctified by the actions of the government, actions contrary to the intended purpose of the government, which is to insure the democratic principles of this nation. It was a demonstration of how this system of checks and balances can fail.

This failure was evidenced by the President's issuance of Executive Order 9066 which provided the means ultimately for the eviction; by the passage of Public Law 77503 and the unwillingness of Congress to question the intent of the Executive Order and the domestic policies enacted by the military; and by the United States Supreme Court, the final arbiter of justice, in its refusal to examine the argument of "military necessity."

It is important to understand not only the manner in which this decision was made, but also to know why such a gross violation of constitutional rights was sanctioned at the highest levels of government - by the President himself. It is in the best interest of this country to pursue a close and thorough examination of the event in order to help insure that an injustice of the past is not repeated

President Gerald R. Ford rescinded Executive Order 9066 on February 19, 1976 - exactly 34 years after its promulgation - and stated: "An honest reckoning must include a recognition of our national mistakes as well as our national achievements. Learning from our mistakes is not pleasant, but as a great philosopher once admonished, "We must do so if we want to avoid repeating them."

EXECUTIVE ORDER NO. 9066

**AUTHORIZING THE SECRETARY OF WAR TO PRESCRIBE
MILITARY AREAS**

WHEREAS,

The successful prosecution of the war requires every possible protection against espionage and against sabotage to national-defense material, national-defense premises and national-defense utilities as defined in Section 4, Act of April 20, 1918, 40 Stat. 533, as amended by the Act of November 30, 1940, 54 Stat. 1220, and the Act of August 21, 1941, 55 Stat. 655 (U.S.C., Title 50, Sec. 104):

NOW THEREFORE,

By virtue of the authority vested in me as President of the United States, and Commander in Chief of the Army and Navy, I hereby authorize and direct the Secretary of War, and the Military Commanders whom he may from time to time designate, whenever he or any designated Commander deems such action necessary or desirable, to prescribe military areas in such places and of such extent as he or the appropriate Military Commander may determine, from which any or all persons may be excluded, and with respect to which, the right of any person to enter, remain in, or leave shall be subject to whatever restrictions the Secretary of War or the appropriate Military Commander may impose in his discretion. The Secretary of War is hereby authorized to provide for residents of any such area who are excluded therefrom, such transportation, food, shelter, and other accommodations as may be necessary, in the judgment of the Secretary of War or the said Military Commander, and until other arrangements are made, to accomplish the purpose of this order. The designation of military areas in any region or locality shall supersede designation of prohibited and restricted areas by the Attorney General under the Proclamations of December 7 and 8, 1941, and shall supersede the responsibility and authority of the Attorney General under the said Proclamation in respect of such prohibited and restricted areas.

Executive Order 9066 (continued)

I hereby further authorize and direct the Secretary of War and the said Military Commanders to take such other steps as he or the appropriate Military Commander may deem advisable to enforce compliance with the restrictions applicable to each Military area hereinabove authorized to be designated, including the use of Federal troops and other Federal Agencies, with authority to accept assistance of state and local agencies.

I hereby further authorize and direct all Executive Departments, independent establishments and other Federal Agencies to assist the Secretary of War or the said Military Commanders in carrying out this Executive Order, including the furnishing of medical aid, hospitalization, food, clothing, transportation, use of land, shelter, and other supplies, equipment, utilities, facilities, and services.

This order shall not be construed as modifying or limiting in any way the authority heretofore granted under Executive Order No. 8972, dated December 12, 1941, nor shall it be construed as limiting or modifying the duty and responsibility of the Federal Bureau of Investigation, with respect to the investigations of alleged acts of sabotage or the duty and responsibility of the Attorney General and the Department of Justice under the Proclamations of December 7 and 8, 1941, prescribing regulations for the conduct and control of alien enemies, except as such duty and responsibility is superseded by the designation of military areas hereunder.

Franklin D. Roosevelt
The White House, February 19, 1942

IMPORTANT DATES IN THE HISTORY OF AMERICANS OF JAPANESE ANCESTRY

- 1868** First Japanese immigrants arrive at Hawaii as contract laborers.
- 1869** First group of Japanese immigrants arrive in California.
- 1882** Congress passes the *Chinese Exclusion Act*, barring further immigration from China and prohibits Chinese from attaining citizenship. Subsequent Increase in labor demand results in an increase in immigration of Japanese to Pacific Coast.
- 1900 - 1920** Peak years of Japanese immigration to the U.S.
- 1908** U.S. Secretary of State Elihu Root and Foreign Minister Hayashi of Japan formalize *The Gentleman's Agreement* whereby Japan agrees not to issue visas to laborers wanting to emigrate to the U.S.
- 1922** Congress passes the *Cable Act*, which provides that 'any woman marrying an alien ineligible for citizenship shall cease to be an American citizen.' In practice, this mean that anyone marrying an Issei (Japanese born immigrant) would automatically lose citizenship.
- 1924** Congress passes the *Immigration Exclusion Act* ending all Asian immigration to the U.S., except for Filipinos who were subjects of the U.S.
- 1936** Repeal of the Cable Act.
- 1937** Japan invades China, capturing Nanking, capitol of Nationalist China. U.S. breaks off commercial relations with Japan.
- 1941** December 7 - Japan bombs U.S. fleet and military base at Pearl Harbor.
December 8 - U.S. Congress declares war on Japan. Within hours the FBI arrests 736 Japanese resident-aliens as security risks in Hawaii and mainland.
December 11 - U.S. declares war on Germany and Italy. Over 2,000 Issei and Nisei (American born children of Japanese immigrants) from Hawaii and mainland-- teachers, priests, officers of organizations, newspaper editors and other prominent people in the Japanese community are imprisoned in Justice Department internment camps.
- 1942** February 19 - President Roosevelt signs Executive Order 9066, giving Secretary of War authority to designate 'military area' from which to exclude certain people. Sets into motion eventual incarceration of 120,000 Japanese, aliens and citizens.
- June 5- Incarceration of persons of Japanese ancestry from designated military zones complete. All persons are housed in temporary 'assembly' center barracks.

October 30 - U.S. Army completes transfer of inmates from Army transit camps to ten permanent War Relocation Authority (WRA) detention camps called 'Relocation Centers.'

1943 January 28 - U.S. War Department announces plans to organize all-Japanese American combat unit.

April - 442nd Regimental Combat Team activated.

July 15 - Tule Lake, California camp for those whose response to 'loyalty oath' prove unacceptable to authorities, is established.

1944 October 30 - The 100th and 442nd (all Japanese-American combat units) rescue Texas 'Lost Battalion' after five days of battle. Unit suffers over 800 casualties, including 184 killed in action to rescue 211 Texans.

December 18 - U.S. Supreme Court declares WRA cannot detain loyal citizens against their will, ending two and one half years of the habeas corpus case. Way now open for Japanese Americans to return to the West Coast
"Individual exclusion" orders activated to keep nearly 5,000 interned at Tule Lake.

1945 August 6 - U.S. drops first atomic bomb on Hiroshima.

August 9 - Second atomic bomb dropped on Nagasaki.

September 2 - Japan formally surrenders.

September 4 - Western Defense Command issues Public Proclamation No. 24 revoking all West Coast exclusion orders against persons of Japanese ancestry.

HISTORICAL INFORMATION

DEFINITIONS

Issei: Japanese-born immigrants, living in the US but forbidden by law to become US citizens

Nisei: first-generation Japanese-Americans, children of the Issei born in the US as US citizens

TULE LAKE

Opened May 27, 1942

Closed March 20, 1946

Peak population: 18,789

Origin of prisoners: Sacramento area, Southwestern Oregon, and Western Washington; later, segregated internees were brought in from all West Coast states and Hawaii.

Tule Lake, located near the Oregon border in Northern California, was one of the most infamous and turbulent of the internment camps. Prisoners there held frequent demonstrations and strikes, demanding their rights under the U.S. Constitution. Resistance to the internment and to War Relocation Authority policies at Tule Lake was very strong, resulting in Army occupation, violence, and martial law. As a result, it was made a segregation camp, and internees from other camps who had refused to take the loyalty oath or had caused disturbances were sent to Tule Lake. Tule Lake was one of the last camps to be closed.

The town of Tule Lake was established by homesteaders farming the lake bottom land administered by the Federal Bureau of Reclamation. To the southwest lies the Lava Beds National Monument and further in the distance looms Mount Shasta. The two most prominent landmarks visible from the Tule Lake camp are Castle Rock to the west and Abalone Mountain to the east. The evacuees to Tule Lake included an advance party from the Puyallup and Portland assembly centers. The majority of the first year Tuleans came from three assembly centers in California: Sacramento, Marysville, and Pinedale. By the end of summer 1942, Tule Lake's population reached 16,000 and Tule Lake became a boom town.

Tule Lake's farms produced crops for the camp and for other relocation centers. Tule Lake also had its own bacon and egg factory, and poultry farm. Programs in music and theater got started. Exhibits were held and churches were organized, as were schools. Reporting on all the activities in the camp was *The Tulean Dispatch*. As people settled in, organizations developed—including sports and clubs for young people. The camp high school, Tri-State High, was completed. The American school was one of the few instances where Tuleans had contact with non-Japanese.

As the rain came, the grounds turned to mud. Winter came early and was a cold and new experience, especially for those from southern California. Coal kept the barracks warm.

January 1943 saw some early departures: students, people with job prospects on the outside and transfers to the Topaz Center. Earlier in the fall, others were permitted outside on temporary leave to harvest sugar beets in Idaho.

The outside world was curious about the camps. A special visit was arranged for 19 journalists, representing newspapers, magazines, newsreels and the Office of War Relocation. They came to describe and document life in the camps and in May 1943, articles appeared in *Life* and *Pathe-RKO* newsreels.

In mid-1943 in all ten relocation centers—Manzanar and Tule Lake (California), Gila and Poston (Arizona), Minidoka (Idaho), Heart Mountain (Wyoming), Granada (Colorado), Topaz (Utah), Rohwer and Jerome (Arkansas) —evacuees were administered loyalty questionnaires. Two critical questions became a test to divide one evacuee from another. Question No. 27—“Are you willing to serve in the Armed Forces on combat duty where ever ordered?” and No. 28—“Will you swear unqualified allegiance to the United States of America and faithfully defend it from any or all attack from foreign or domestic forces and forswear any allegiance to the Japanese Emperor, or to any other power, foreign government, or organization?” Since Japanese immigrants were ineligible for U.S. citizenship, answering “yes” to No. 28 would make those born in Japan people without a country.

As proof of loyalty, all internees were expected to answer “yes” to both questions. Those who answered “no” to either question were judged to be disloyal to America and ordered to the newly designated Tule Lake segregation center. Tuleans classified as loyals were sent to other camps, mainly Heart Mountain, Amache and Minidoka. With two out of three residents now new, Tule Lake entered a new phase.

An uprising arose in November 1943, which led to the Army taking control of the camp from November to February 1944. In Congress, the Dies Sub-Committee heard testimony concerning the November uprising, and the Army subsequently relinquished control back to the War Relocation Authority.

With segregation came a more pronounced orientation towards Japan and Japanese culture. Japanese schools were formed in every ward. Each ward drew on the residents of their nine blocks to staff the Japanese school. Most students attended the Japanese school for half a day and for the other half, went to the American school. There were exceptional schools such as Daitowa Juku where students studied Japanese subjects all day.

Other aspects of camp life continued unchanged. The community activities staff organized a varied program of culture, recreation sports and youth activities. While the block was a common basis for a team, such as the Block 34 softball team, some teams drew from their hometowns, while other teams were formed by players with common ties to a former relocation center. Art and music by dance bands and the Tule Lake Symphony added to the life of the camp.

As population increased after segregation, blocks were added. Tule Lake now had eight wards. Originally residents in a block came from similar hometowns. After Tule Lake became a segregation center, the composition of many blocks changed dramatically, with residents coming from mixed geographic areas and with experiences in different assembly and relocation centers. Each block became a community, taking on an identity and life of its own.

Anti-American sentiment was common among the Tule Lake segregants. Among the most vocal and active in expressing pro-Japan sentiments were the Hokoku-Hoshidan. Their extremist position made them the target of the WRA, which began removing members to internment camps at Santa Fe, New Mexico and Bismark, North Dakota. Bitterness, confusion and the pressure from the pro-Japan organizations all influenced many Nisei (first generation Japanese-Americans) in Tule Lake to take the dramatic step of renouncing their American citizenship. More than 5000 did so.

The war was over and Tri-State High School held its final commencement in October 1944. The WRA began processing residents for resettlement. The majority resettled in the United States, but nearly 4,500 repatriated to Japan, while over 2,000 were sent to internment centers and confined—some through 1947—in Bismark, North Dakota, Santa Fe, New Mexico and Crystal City, Texas.

By Christmas, all the other camps had closed, but Tule Lake remained open. In early 1946, fire broke out at the high school, burning it down completely. By March 1946, Tule Lake was virtually empty with a few men staying until the end.

APPLICATION FOR LEAVE CLEARANCE

Beginning in February 1943 the WRA and the War Department jointly began registering all adults in the internment camps. Both used the same form entitled "Application for Leave Clearance." The War Department wished to register all male citizens of draft age even though Japanese-Americans were not eligible to be drafted until January 1944. The WRA wanted a list of adults in order to relocate the Japanese back into American society. The registration further served the military by receiving applications from volunteers to serve in an all Japanese-American combat team.

The main function of the questionnaire was to measure the loyalty of the Japanese. Two questions were designed to achieve this goal:

Question 27: Are you willing to serve in the armed forces of the United States on combat duty, wherever ordered?

Question 28: Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any and all attacks by foreign and domestic forces, and forswear any form of allegiance or disobedience to the Japanese Emperor, or any other foreign government, power, or organization?

The questions created many uncertainties for the evacuees. For the Issei, as Japan-born immigrants who could not legally become US citizens, answering "yes" to Question 28 would leave them without a country. The Nisei, as the Issei's American-born children, were fearful of answering "yes" to Question 28 for it might imply they had previously been loyal to the Emperor of Japan. Due to the confusion, Question 28 was eventually changed for the Issei to be read: Will you swear to abide by the laws of the United States and to take no action which would in anyway interfere with the war effort of the United States? Other respondents answered "no" to both questions as a means of protest. These evacuees became known as "No-No Boys." Later the form was entitled "Information for Leave Clearance."

NO-NO BOYS

Troubling and explosive reaction came from all ten camps to the army's decision at the beginning of 1943 to induct Americans of Japanese ancestry into a segregated combat team. Internees found the procedures set up to screen individuals for this purpose to be especially objectionable. The WRA (War Relocation Authority), which had been trying to work out for some time a more efficient system for leave clearance, now combined efforts with the army to devise a questionnaire to separate the "loyal" from the "disloyal." Between early February and late March, all American citizens of Japanese ancestry and aliens over age seventeen, except those who had already requested repatriation to Japan, were required to fill out a Selective Service questionnaire as well as a WRA questionnaire.

Both questionnaire asked male citizens, "Are you willing to serve in the armed forces of the United States on combat duty, whenever ordered?" and, "Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any or all attacks by foreign or domestic forces, and forswear any form of allegiance or obedience to the Japanese Emperor or any other foreign government, power or organization?" The WRA form for female citizens and aliens of both sexes inquired, "If the opportunity presents itself and you are found qualified, would you be willing to volunteer for the Army Nurse Corps or the WAC?" while the second question was similar to that answered by male citizens. However, as soon as officials started helping people to fill out these form, they realized that the second question, as worded, was inappropriate for aliens, who would become stateless persons if they forswore allegiance to Japan. So on the forms for aliens, officials hastily changed the question to read, "Will you swear to abide by the laws of the United States and to take no action which would in any way interfere with the war effort of the United States?" Those who wished to enlist had to fill out yet additional forms. At first the army only accepted citizens. Several months later, it announced it would also take "loyal" aliens and make it possible for them to apply for citizenship, despite the existing naturalization laws.

The registration drive created real dilemmas for the camps' residents and split many families further apart. Answering "yes" to the questions about forswearing allegiance to the Japanese emperor implied that one held such allegiance in the first place. A vast majority of the Nisei felt no attachment to Japan whatsoever. On the other hand, by answering "yes" to both questions, they became eligible for the draft. Many individuals resented being asked to serve a country whose government had imprisoned them and their families in concentration camps. Especially offensive was the fact that they would be placed in a segregated unit. Some worried about what would happen to their parents, who had now been stripped of their possessions and had few remaining means of survival. Many Issei begged their American-born children to answer "no" to both questions, as a way to keep their families together in a time of extreme uncertainty. The men who answered "no" to both questions were nicknamed the "No-No Boys."

Altogether, 78,000 individuals were required to register: 20,000 of them male Nisei between the ages of 17 and 37 subject to the draft. Over 4,000 of the latter refused to answer the two questions or gave negative or qualified answers. The percentage of internees registering and the proportion of affirmative versus negative answers varied considerably in the different camps, depending on how the WRA officials and army representatives dealt with the situation, as well as on the internal political dynamics among the internees. The relocation centers at Minidoka, Idaho, and Tule Lake, California, represented two extremes in terms of internee reaction. Registration proceeded quietly and took less than a month at Minidoka, where the army and WRA authorities answered questions as forthrightly as they could and stressed that reinstating Selective Service procedures for Nisei was the first step towards the eventual restoration of other civil rights. Only 9 percent of the internees at Minidoka gave negative answers to the loyalty questions, and over 300 young men—a quarter of the volunteers from all the camps combined—were inducted.

In January of 1944 the government demanded still more. It announced that it would begin drafting the very same Japanese-American men it was jailing on suspicion of disloyalty. By early February, young men at the ten relocation centers began receiving notices directing them to report to their local draft boards for their physical examinations. They were to join the same army that had been guarding them for years, and that continued to aim weapons and searchlights at their families. This extraordinary government demand left these young men with no good choices. On the one hand, they could swallow their outrage at years of mistreatment and leave captivity to fight for someone else's freedom. To do this would mean more than risking their own lives; it would also mean leaving their families behind to uncertain futures as wards of a hostile government. On the other hand, they could give voice to their outrage and resist the draft. To do this was to risk prosecution, many more years of incarceration, and the lifelong stigma of a felony conviction.

Most of the young men in the camps, like the sixty-five Minidokans who were sworn in that June day by Lieutenant Harrington, choked back their resentments and chose to accept the draft as just another unwanted test of their patriotism. Many served bravely in Europe with the 442nd Regimental Combat Team, the racially segregated battalion for Japanese-Americans that the army created. Some lost limbs, others their lives.

Some of the internees, however, made the other choice and refused to comply with their draft orders. At Minidoka, for example, nearly forty young men ignored their draft notices, each unaware that others were doing the same. At the Heart Mountain Relocation Center, on the other hand, draft resistance became a noisy and well-publicized political movement that led nearly ninety to resist. In all, more than three hundred Japanese-Americans from the ten camps refused to show up for their physical exams or for induction. They pressed a simple moral question: If we are loyal enough to serve in the army, what are we doing behind barbed wire?

Not only did the government decline to answer this question, it punished the resisters brutally for asking it. Through the spring and summer of 1944, agents of the US Marshals Service came to their barracks and arrested them on charges of draft evasion, carting them off to local jails to await trial in federal courtrooms in the summer and fall of 1944.

PEOPLE WHO MADE A DIFFERENCE

Eleanor Roosevelt

Eleanor and President Roosevelt held opposite views of the rights of Japanese-Americans. In the week after Pearl Harbor was bombed, the First Lady toured the West Coast; praised a plea for racial tolerance by the mayor of Tacoma, WA; and posed with Japanese-Americans for photographs to be distributed over the Associated Press wire service. The First Lady wanted to prevent the evacuation. She worked closely with the Attorney General to ensure, first, that she understood how the Constitution applied to internment and, second, that the Justice Department presented a strong case against the policy to the President. Once the relocation of Japanese-Americans began, she contributed to Japanese-American cultural associations and patriotic organizations, and corresponded with Japanese-American soldiers and an interned "pen pal." She monitored evacuation procedures, intervened to keep families together, helped to secure early releases, and interceded with War Relocation Authority (WRA) personnel on behalf of those few non-interned Japanese Americans who protested the treatment their relatives were receiving in the camps. When internees of the Harmony Camp center wrote her about their accommodations, she pushed the WRA to investigate its housing. Some Japanese-Americans said their most memorable day in camp was when Eleanor Roosevelt came to visit, to inspire them not to lose faith in the democracy for which America was fighting, even though that democracy had failed them temporarily. Togo Tanaka, the organizer of a significant protest at Manzanar, named his first-born child after Eleanor Roosevelt.

Ralph Carr

Ralph Carr was the Governor of Colorado during World War II. After the bombing of Pearl Harbor and before the evacuation started in April of 1942, the Federal Government tried to work with the governors of the inland western states to help Japanese-Americans move away from the designated military zones on the West Coast into less populated areas. All the states protested, some even setting up border patrols to prevent this relocation. The only exception was Colorado. Governor Ralph Carr was very sympathetic to the Japanese-Americans. He openly and publicly welcomed Japanese-Americans to move to Colorado. Several thousand Japanese-Americans did, and as a result escaped the evacuation to the camps. In the Japanese District in Denver, there is a statue erected in his honor by the Japanese-American community, dedicated to his courage in making the stand he did at the time. In his subsequent campaign for state Congress, Ralph Carr's election platform focused the injustice of the Japanese-American internment. He lost the election to a publicly anti-Japanese opponent.

The Quakers

It is important to acknowledge the work of the Quakers and the American Friends Service Committee, the only formal organization that protested the evacuation order and assisted Japanese-Americans during World War II. Throughout the internment, the AFSC collected and sent supplies and offered a variety of services to the inmates of the camps. One was the National Japanese Student Relocation Council, which placed college-age young people in various institutions in the Midwest, East and South. The other was the establishment of hostels in large cities in the Midwest and East where individuals and families released from the camps could stay until they found jobs and a place to live. A small but important part of this program was the AFSC's support of a young Japanese-American named Gordon Hirabayashi. Hirabayashi created a case to test the constitutionality of the government evacuation decree and was assisted by local Quakers in Seattle. After the war was over, many Quakers on the East Coast raised money to help pay the medical expenses for the young burn victims of the atomic bombings in Hiroshima and Nagasaki.

Mitsuye Endo

Mitsuye Endo was dismissed from her California State civil service job in 1942, ordered by the military to leave Sacramento, and forced to live at the Tule Lake Relocation Center and later at the Topaz Relocation Center. As a loyal and law-abiding American citizen, she filed a *writ of habeas corpus* stating that the War Relocation Authority did not have the right to detain loyal American citizens. She had not been charged with any crime or been given due process of law. She won her case when the Supreme Court ruled on December 18, 1944 that loyal citizens could not be detained against their will. The Supreme Court unanimously ruled that Endo should be given her liberty, opening the door to the release of all the evacuees.

INTEGRATION ACTIVITIES

Within the Silence is a fictional account of the Japanese-American internment camps during World War II: one girl's perspective, based on the real-life experiences of many different young people at the time. The following activities are designed and adaptable for students of all levels, in accordance with the California State Standards for History-Social Science. They aim to explore the issues of this period in American history through a dynamic, hands-on approach.

Writing: write a story, a poem, a report, an article, a scene, a play, a song, a caption

Art: draw or paint a picture, create a collage, a sculpture, a comic strip, take a photograph, make a video

Drama: create a still image, a dance or movement activity, a series of images, an improvisation, a scene, a play

Discussion: partner or small group talk, oral report or presentation

Students may address the following questions and topics through any of the suggested mediums or a combination of them:

1. Supplement a specific scene in the script with work in another medium.
2. Supplement a specific image from the video with work in another medium.
3. Interview a character from the piece.
4. Research historical documents to find a real person's description of an event from Emi's story (i.e. how they heard about the bombing of Pearl Harbor; their departure to or from the camp). Share what you learn.
5. Read and explore selections from other fictional or first person perspectives (see bibliography for suggestions).
6. What are the issues of Questions 27 & 28: what do the different answers mean or imply? What are the consequences? How would an individual decide what to answer?
7. Re-create a scene from the piece from another character's point of view (i.e. Ruth's perspective after the bombing of Pearl Harbor; Grant or Tommie's perspective on Questions 27 & 28).
8. How were the experiences of Japanese-Americans in California or other states or parts of the country similar or different to Emi's experiences in Washington?
9. Research and compare the treatment of Japanese-Americans during World War II with that of German-Americans and Italian-Americans. How was it the same? How was it different? Why was it different?
10. How did Monica and her mom react to Emi differently than Ruth and her family? What did Monica and Mrs. Andrews do for Emi during the war?
11. Who else in the video helped or inspired Emi, her family, or other Japanese-Americans? Research and share how other Americans helped the Japanese-Americans during this time.

12. How is the treatment that Japanese-Americans received during World War II related to the treatment other ethnic groups have received during other periods or history, including today? Research and compare the similarities and differences between the internment camps and the Native American experience, the Holocaust or current events (the aftermath of September 11).
13. What were the differences between the internment camps and prisoner of war camps during World War II?
14. Choose a part of Emi's story that you'd like to know more about and research it. Share what you learn.
15. Research another event in history and how it is related to this one.
16. Imagine you could get in touch with Emi. What would you want to tell her or show her about the future?
17. How did watching *Within the Silence* make you feel?
18. What would you do/how would you feel if these events were happening now?

SAMPLE DRAMA LESSON PLAN

Learning objective: to humanize and personalize Japanese-Americans during World War II

Central question: how did it feel to be sent to an internment camp?

Warm-Up:

1. establish ground rules for workshop
2. series of games and activities for getting to know each other and for working together through drama (practice skills such as listening, communication, cooperation, creative problem-solving)

Introduction:

3. role in a bag: leader provides a selection of items which have been found left behind by someone who has been sent to a Japanese-American internment camp during World War II
 - whole group discusses and creates character, using role-on-the-wall to record information (the character is represented in the form of an outline of a person: on the inside of the figure is written what the character thinks or feels about herself; on the outside, how she appears or how others perceive her)

Development:

4. physical brainstorming: whole group creates images from this character's photo album (literal or symbolic) in a round robin format
 - first students make solo images only, then they can add sound and/or movement, bring in or sculpt others
 - add further information discovered/decided about character to role-on-the-wall
5. skits: in pairs, A plays the character and B plays his/her best friend
 - situation: A tells B that s/he is about to leave to go to the camp—A does not want to go; B tries to convince A it is for the best
 - switch so each partner gets a chance to play both roles
 - spotlight pairs during improvisations

6. image work: in small groups, students create a flow series of still images of the character's journey to the camp
7. the suitcase: in a circle, each student contributes one item (real or written on a piece of paper) this character would have taken to the camp
 - all items must fit into one suitcase
 - leader provides suitcase into which students can literally pack the objects as part of the activity

Closure:

8. the journey: students form two lines facing each other to make a path, through which the leader walks as the character on his/her way to the camp—the end of the two lines is the camp. As the leader passes by, students provide voices in the head: the character's thoughts and feelings or what others might be saying as s/he is leaving

Discussion:

9. debrief activities and answer questions

Follow-up:

10. students reflect on the drama experience through writing or art

SUPPLEMENTAL DRAMA ACTIVITIES:

ROLE-ON-THE-WALL:

This activity can be repeated for multiple characters, including specific characters from *Within the Silence* or other fictional or real-life figures. This activity can be used as a jumping point for further discussion and exploration of character choices, motivation, perceptions and prejudices.

PHYSICAL BRAINSTORMING/STILL IMAGES:

Image work can be used to explore any theme, idea or topic. It can be literal or symbolic, can depict actual events from the piece or imaginary ones, and can also focus on different points of view. Students may then select characters from the images to interview or scenes to bring to life or explore further in other ways.

A DAY IN THE LIFE:

Small groups prepare images or scenes to show all of the events of a significant day, building a chronological sequence toward the important moment.

FORUM THEATRE:

- a. In partners or small groups, students share personal experiences of racism or prejudice.
- b. Situations are selected and played as improvisations, in which other members of the group can freeze the scene at a crucial moment, take on the role of the main character and experiment with different ways the scene could have happened.
- c. For each story, students work separately to create their image of the situation (images may be visual or dramatic). The images are then shown to the whole group to compare and discuss.

BOOK LIST

ELEMENTARY

Kindergarten through Sixth Grade

Hamanaka, Sheila ***The Journey, Japanese Americans, Racism and Renewal***
New York: Orchard Books, 1990.
Brief, eloquent testimony to the Japanese American experience done in art and narrative. 40 pp.

Mochizuki, Ken ***Baseball Saved Us***
The Writer of
Within The Silence
New York: Lee & Low Books
The 1993 Parents' Choice Award. Based on actual events, a touching story of a young boy living in a American concentration camp during World War II. When there was very little to be thankful for, baseball became a savior.

Heroes
New York: Lee & Low, 1995
Author of the 1993 Parents' Choice Award Winner for, *Baseball Saved Us*. This second picture book is a wonderful story, set in the 1960's, of overcoming racial stereotypes. Donnie wants to play football after school but his friends want to play war-with Donnie as the bad guy. Donnie has to play the enemy, his friends insist, because as a Japanese-American, he looks like "them". 1995. 32 pp.

Uchida, Yoshiko ***Journey Home***
New York: Atheneum, 1978.
Sequel to *Journey to Topaz*. Depicts the hardships and joy Yuki and her family experience upon their return to California from a concentration camp. Warm, dignified and optimistic story. 131 pp.

Journey to Topaz
New York: Charles Scribner's Sons, 1971, 1985.
Story of an 11-year-old and her family uprooted from their California home and sent to Topaz, a desert wartime camp. Sensitive and thought-provoking. 149 pp.

INTERMEDIATE

Sixth through Eight Grade

- Davis, Daniel S.** ***Behind Barbed Wire, The Imprisonment of Japanese Americans During World War II***
(grades 7+) Dutton Children Books, 1982.
- Houston, Jeanne
and Houston, James** ***Farewell to Manzanar***
Boston: Houghton Mifflin, 1973
Personal story of young girl in wartime camp. Touches on some of the causes of the removal of Japanese Americans from the West Coast and depicts the unrest at the camp.
- Sone, Monica** ***Nisei Daughter***
New York: Little Brown & Co., 1953.
Story of a Japanese American girl, who grew up in Seattle's Pioneer Square, characterizing her growing racial awareness and depicting her incarceration.

SECONDARY

Seventh through Twelfth Grade

- Kessler, Lauren** ***Three Generations in the Life of a Japanese American Family***
1993. 347 pp.
Bright, ambitious, enterprising Masuo Yasui traveled to America in the year 1903 and like most immigrants coming to America, filled with hopes and dreams. A story of one family's struggle to conquer many obstacles in order to find their dreams.

Okada, John

No No Boy

New York: Tuttle, 1957. Reprinted by University Washington Press. 260 pp.

A moving novel concerning the loyalty issue of Japanese Americans in World War II.

Tajiri, Vincent, ed.

Through Innocent Eye, Teenagers' Impressions of World War II Internment Camp Life

Los Angeles: Keiro Services. 1990.

Tateishi, John

And Justice For All

New York: Random House, 1984.

An oral history of the Japanese Americans, focusing largely on their recollection of the war years. 260 pp.

Edited by John Modell ***The Kikuchi Diary: Chronicle from an American***

Concentration Camp Urbana, IL: University of Illinois Press, 1993. 253 pp.

Kikuchi was a graduate student at the University of California, Berkeley when the war broke out. He started keeping a diary of his personal thoughts and experiences from December 7, 1941 to September 1942. "A lively, intensely human, and perceptive record of what it was like to be interned by a country you had faith in but which did not have faith in you."

Edited by

Stanley L. Falk and

Warren M. Tsuneishi

MIS in the War Against Japan

1995. 142 pp.

Personal experiences related at the October 1993 MIS Capital Reunion, "The Nisei Veteran: An American Patriot" by the Japanese American Veterans Association of Washington D.C., in Arlington, Virginia. This fascinating compilation preserves the individual stories of representative MIS veterans, told from their point of view.

The information in this guide has been condensed from the Japanese American Citizens League's Curriculum and Resource Guide

RESOURCES FOR TEACHERS

BOOKS:

DiStasi, Lawrence

Una Storia Segreta: Essays About the Internment, Evacuation and Restrictions on Italian Americans During World War II

Berkeley, California: Heyday Books, 2001.

Kodani Hill, Kimi.

Topaz Moon: Chiura Obata's Art of the Internment.

Berkeley, California: Heyday Books.

Hirahara, Naomi

GreenMakers: Japanese American Gardeners in Southern California

Los Angeles, California: Southern California Gardeners' Federation.

Inada, Lawson Fusao

Only What We Could Carry

Berkeley, California: Heyday Books, 2000.

Komei Dempster, Brian

From Our Side of the Fence

Berkeley, California: Kearny Street Workshop.

Muller, Eric

Free to Die for Their Country: The Story of the Japanese American Draft Resisters in World War II

San Francisco, California: Japanese American National Library.

Okimoto, Ruth Y.

Sharing a Desert Home: Life on the Colorado River Indian Reservation, Poston, Arizona 1942-1945

Berkeley, California: News from Native California, 2001.

Shirai, Noboru

Tule Lake: An Issei Memoir

Sacramento, California: Muteki Press, 2001.

Taira, Ester; Gill, Kathy J; & Embrey, Sue Kunitomi

Making Connections: Struggle for Justice, The Japanese American and Internment

Los Angeles, California: The Los Angeles Unified School District.

Takei, Barbara & Tachibana, Judy

Tule Lake Revisited, A Brief History and Guide to the Tule Lake Internment Camp Site

Sacramento, California: T & T Press, 2001.

VIDEOS:

Abe, Frank

Conscience and the Constitution

www.pbs.org/conscience/index.html

A documentary depicting the struggle of the Heart Mountain resisters, a group of young Japanese Americans in an American internment camp.

Korty, John

Farewell to Manzanar

Film version of Jeanne Wakatsuki Houston's book of the same name, about a young girl and her family before, during and after their internment at Manzanar Internment Camp.

Nishikawa, Lane

Forgotten Valor

The Go For Broke Educational Foundation.

A docudrama about the difficulties and mixed emotions that many second-generation Japanese Americans who served their country during WWII had upon returning to their families and post-war lives.

Fournier, Eric

Of Civil Wrongs and Rights

A documentary about Fred Korematsu.

Yamada, Gayle

Uncommon Courage: Patriotism and Civil Liberties

Bridge Media

A documentary sharing the story of the Japanese American GIs of the U.S Military Intelligence Service (MIS).

Ina, Satsuki

Children of the Camps

www.children-of-the-camps.org

A documentary that captures the experiences of six Americans of Japanese ancestry who were confined as children to internment camps.

LINKS:

The Go For Broke Educational Foundation

(310) 328-0907 (phone)

(310) 222-5700 (fax)

esoldier@goforbroke.org (email)

Japanese American Citizens League Educational Website

www.jacl.org/ed

jacl@jacl.org (email)