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FIGHTING FOR DEMOCRACY

AN EDUCATOR'S RESOURCE GUIDE

WRITTEN BY EFTIHIA DANELLIS AND ANN DU

NATIONAL CENTER
 FOR THE PRESERVATION OF
DEMOCRACY

NATIONAL CENTER FOR THE PRESERVATION OF DEMOCRACY

THE NATIONAL CENTER FOR THE PRESERVATION OF DEMOCRACY IS AN EDUCATIONAL INSTITUTION THAT PROVIDES TOOLS FOR LIVING DEMOCRATICALLY IN A DIVERSE AMERICAN SOCIETY. PARTNERING WITH EDUCATORS AND COMMUNITY-BASED MENTORS, THE NATIONAL CENTER WORKS TO INSPIRE YOUTH TO BE ACTIVE, INFORMED PARTICIPANTS IN SHAPING DEMOCRACY IN THE UNITED STATES.

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FIGHTING FOR DEMOCRACY:

An Educator’s Resource Guide

TABLE OF CONTENTS

PREFACE

A Letter from United States Senator Daniel K. Inouye	2
About the National Center for the Preservation of Democracy	3
About the Exhibition: <i>Fighting for Democracy</i>	4
About the Exhibition Space: The Hirasaki Democracy Hall	5

INTRODUCTION

Notes to Educators	6
List of Reproducibles by Lessons	7
Ideas for Building Classroom Community	8

PART 1 ACTIVITIES THAT INVITE STUDENTS TO INVESTIGATE THE CONCEPT OF DEMOCRACY

Lesson 1 Exploring Democracy	12
Lesson 2 “We, the People”: Becoming a More Perfect Union	21
Lesson 3 Making Historical Meaning Using Photographic Images	33

PART 2 ACTIVITIES THAT ENHANCE STUDENTS’ EXPLORATION OF THE *FIGHTING FOR DEMOCRACY* EXHIBITION

Lesson 4 Reflecting on Identity and History	44
Lesson 5 <i>Fighting for Democracy</i> : Examining Stories of World War II America	51

PART 3 ACTIVITIES THAT ENCOURAGE STUDENTS TO TRANSLATE LEARNING INTO ACTION

Lesson 6 Creating a Toolkit for Democracy	148
Lesson 7 Participating in the American Democratic Process	151

ACKNOWLEDGEMENTS

164

PREFACE

A LETTER FROM UNITED STATES SENATOR DANIEL K. INOUE

Dear Educator:

I am pleased to have this opportunity to introduce you to the work of the National Center for the Preservation of Democracy and its exhibition, *Fighting for Democracy*, which tells the vital story of young men and women during World War II who, through their resolute actions, expanded democracy's reach for us all.

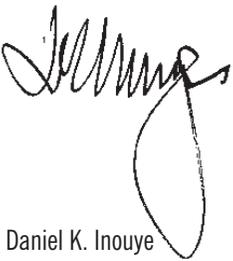
The exhibition is one part of the larger work of the National Center. Both have their roots in the landmark Civil Liberties Act of 1988 in which the United States government acknowledged violating the civil rights of over 120,000 Americans of Japanese ancestry who were incarcerated during World War II without due process and without being charged with any crime. My colleagues and I in Congress watched with pride as President Ronald Reagan signed this important bill offering a formal apology and demonstrating that America can acknowledge its mistakes and that our democracy can evolve over time. Accordingly, embedded in this legislation was the commitment to educate all Americans about the lessons learned from the Japanese American experience, so no one else would suffer a similar experience.

Of course Japanese Americans are not alone in being treated as unequal Americans. For generations, too many Americans experienced discrimination. During World War II, our democracy allowed discriminatory laws that enforced segregation—both in the civilian sector and in the Armed Forces. I myself was initially classified as “4C”: an “enemy alien” simply because I looked like the enemy attackers at Pearl Harbor. Nevertheless, I was privileged to fight alongside many Americans of every color and creed who believed in the promise of democracy, and I realized that American democracy is not a finished concept but is always evolving and changing. All of us, especially our young people, need to understand and believe that we can change historic inequities for the betterment of all.

To this end an appropriation from the Department of Defense enabled the National Center for the Preservation of Democracy to be established in the historic building of the Japanese American National Museum. Created through a collaboration of educators, community leaders, scholars, concerned individuals, and young people, the National Center works to inspire all youth to be active, informed participants in shaping democracy in America.

The interactive exhibition, *Fighting for Democracy*, currently housed at the Hirasaki Democracy Hall of the National Center, traces the real-life stories of young men and women, most not much older than the students you teach. Each individual in his or her own way acts against injustice. I believe when our young people learn these stories, discover the impact each individual had, and realize that they can make a difference, our democracy and our nation will be strengthened.

I hope that this Educator's Resource Guide will help you and your students explore the multifaceted nature of our democracy and that it will be useful in preparing your students to become invested and active participants in our nation's future.



Daniel K. Inouye
United States Senator
Chair, National Board of Advisors
National Center for the Preservation of Democracy

ABOUT THE NATIONAL CENTER FOR THE PRESERVATION OF DEMOCRACY

The National Center for the Preservation of Democracy (National Center) is a nonprofit, nonpartisan educational project that provides tools for living democratically in a diverse American society. Partnering with educators and community-based mentors, the National Center works to inspire youth to become active, informed participants in shaping democracy in America.

The National Center embraces the integral relationship between democracy and diversity. By exploring the largely untold stories of Americans of diverse cultures and ethnicities who broke barriers for the betterment of all peoples, the National Center guides youth in discovering the civic engagement skills that empower them to make positive changes in their communities.

Founded in 2000 and opened to the public in 2005, the National Center builds on the more than twenty years of scholarship and cultural education of the Japanese American National Museum. At its Los Angeles headquarters and also online at www.ncdemocracy.org, the National Center has launched a carefully considered collection of programs that includes a multimedia historical exhibition, school group visits, student workshops, a youth video-arts project, public programs, professional development for educators, and educational materials such as curricula and lesson plans.

CURRICULAR UNDERSTANDINGS

The National Center for the Preservation of Democracy is premised upon three profound and far-reaching ideas that are the framework of our curricular approach:

- We, the people, shape democracy;
- I, too, can shape democracy;
- Those who have struggled for freedom and equality have extended democracy's reach for all people.

Many students, as well as many other Americans generally, do not subscribe to these three assumptions. Democracy, if they think of it at all, is the system of government that the founding fathers bestowed to succeeding generations of Americans. In that sense the preservation of democracy, as originally conceived, is the duty and deed of patriots. Our approach emphasizing “we, the people, shape democracy” suggests that democracy—or rule by the people—is a work in progress. Democracy is not enshrined in a museum case, in the U.S. Constitution, or in the ballot box. Democracy is made and remade by individuals and groups in a time and place. Democracy is struggled over, and is thus “fought for.”¹

Moreover, democracy is a dynamic and nonlinear process, often reflecting steps taken backward as well as forward. The choices and actions of individuals and groups to help our nation confront and live up to its best ideals, often in the face of great challenges and injustice, have strengthened democracy in America. The National Center's goal is to help young people understand what democracy means to them personally and to activate their participation in the democratic process by giving them the opportunity and tools to do so.

For more elaboration on the National Center's rationale, assumptions, and approach, please read our Educational Framework at <http://www.ncdemocracy.org>

Note

1. Gary Okihiro, *Educational Framework: Fighting for Democracy* (Los Angeles: National Center for the Preservation of Democracy, 2005), 2.

ABOUT THE EXHIBITION: *FIGHTING FOR DEMOCRACY*

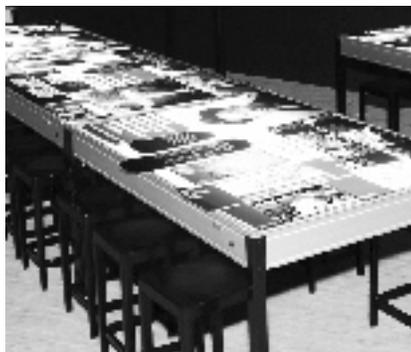
Housed at the National Center for the Preservation of Democracy in Los Angeles, the *Fighting for Democracy* exhibition uses World War II as a case study to begin discussion about how women and minorities have expanded the meaning of “we” in “we, the people.” The exhibition looks at the experiences of real people and traces their personal stories throughout the pre-war, war, and post-war periods as examples of the millions of Americans whose lives were affected by the war. In this way, larger events such as segregation, military service, immigration, citizenship and civil rights may be viewed and understood from multiple perspectives.

After first encountering large mirrors projecting provocative statements, visitors are introduced to the exhibition’s principal characters. Through vintage-looking clothing armoirs— one for each individual

—visitors can discover the family histories of each character by rummaging through cabinet doors and drawers and pulling out facsimiles of letters, photo albums, personal papers, and more. In addition, materials such as newspapers and immigration documents enable visitors to think about broader issues of race, gender, class, and citizenship against the backdrop of the critical question: Whom does the “we” in “we, the people” include?

The World War II section of the exhibition features colorful freestanding walls of illuminated text, quotes, images, and mini-documentaries that continue the stories of the characters. Within the context of World War II, visitors can see their varied choices and outcomes.

The post-war section of the exhibition is organized around a series of light tables upon which lay movable transparency images. The images reflect both the personal and larger historical context of the post-war stories of the exhibition characters. This activity encourages visitors to



explore the connections among the characters and their communities; visitors can organize their own light table display through larger exhibition themes, such as definitions of service, questions of loyalty, and the struggle for civil rights.

The *Fighting for Democracy* exhibition’s physical design provides visitors with a dynamic learning environment that encourages hands-on exploration and dialogue. Each area of the exhibition is designed so that visitors can physically involve themselves as “researchers,” setting the experience apart from the traditional museum visit. Visitors can handle and examine replicas of primary materials, such as legal documents, newspapers, yearbooks, and scrapbooks, to understand both the lives of people who lived in a historical moment and the importance of their contributions to our lives today.

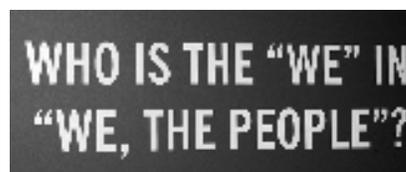
ABOUT THE EXHIBITION SPACE: *THE HIRASAKI DEMOCRACY HALL*

The National Center for the Preservation of Democracy is proud to house its inaugural exhibition *Fighting for Democracy* in the Hirasaki Democracy Hall. The engaging stories of young men and women featured in *Fighting for Democracy* is a testament to the resilience of a community that formerly occupied this historic, symbolic, and sacred space.

Built in 1925, this sanctuary hall was a part of the former Nishi Hongwanji Buddhist Temple, the first Buddhist temple in the Los Angeles area. The hall was a place of religious practice and a center for the Japanese community, in a neighborhood which came to be known as “Little Tokyo.”

On February 19, 1942, two months after the attack on Pearl Harbor, President Franklin D. Roosevelt signed Executive Order 9066, which authorized the forcible eviction of 110,000 Japanese Americans from their homes on the West Coast and their incarceration in concentration camps because of their ancestry. President Roosevelt’s declaration mandated only about a week for some residents to vacate their homes and sell their furniture and household goods at throwaway prices. Most were ordered to report to government-designated assembly points within the following two months with only what they could carry by hand.

Ironically, the Nishi Hongwanji Temple served as a departure site for many Japanese Americans. When Nishi Hongwanji’s missionaries and congregation were sent to concentration camps, their belongings were left in the temple’s basement storage in the keep of a Caucasian Buddhist missionary. Once a place where Japanese American citizens exercised their right to gather and worship freely, this sanctuary hall’s vacancy during World War II was a stark and silent reminder of how wartime anxiety and racist hysteria jeopardized the Japanese American community’s rights to life, liberty, and property.



Upon their release from camp after the World War II, many of the people from Little Tokyo, now homeless, returned to their former neighborhoods. Nishi Hongwanji became a temporary shelter for some people, and many Japanese Americans slept on the floors of Hirasaki Hall as they began to rebuild their lives.

Today, the former temple containing the Hirasaki Democracy Hall is a designated historic site for the many important functions it served. It commemorates the Japanese American community, which endured a loss of freedom and civil liberties and has nevertheless persevered and thrived. Moreover, the building’s aesthetics and aura remind us about the importance of preserving history. Because of its historic value, much of the physical structure itself has remained untouched.

To honor this history, the National Center for the Preservation of Democracy has selected this sacred space to tell stories through *Fighting for Democracy*. The exhibition brings to light the choices and sacrifices that diverse individuals made during the World War II era in the name of freedom, paving a path through hardship and struggle to build our nation as we know it today. The National Center is a place where visitors and young people are invited to examine the complexities of democracy, explore their own histories, and consider their personal contributions to democracy and our nation at large.

INTRODUCTION

NOTES TO EDUCATORS

The Educator’s Resource Guide to *Fighting for Democracy* was designed to provide educators with activities that can be done with students before, during, and after visiting the exhibition. Some classes will experience the exhibition on site at the National Center; others may access the *Fighting for Democracy* online exhibition at www.ncdemocracy.org/ffdonline. Teachers may also engage their students with the exhibition’s content using the accompanying reproducibles in Lesson 5 of this guide.

The exhibition and Educator’s Resource Guide work in tandem to invite students to explore the choices people made in a particular moment in time, choices with broader historical and contemporary implications. This is history told up close, based on personal stories of people whose voices are not always heard. This is a history incorporating multiple perspectives and a diversity of experiences, raising questions about the construction of history itself—who and what is included, and what stories are and aren’t being told and what history means for us as individuals, as a community, and as a democratic nation. This is, in other words, a telling of history that raises questions and complicates thinking rather than provides clear-cut, definitive answers.

This Educator’s Resource Guide is developed to help students deepen their exploration of three essential questions raised by the exhibition:

- What is the promise of American democracy?
- Who is the “we” in “We, the People”?
- How do we, the people, further American democracy?

The Guide is organized in three parts. Lessons in PART 1 may be completed prior to experiencing *Fighting for Democracy*. They invite students to consider the nature of American democracy, how it has evolved over time, and the role of diversity in its evolution. Lessons in PART 2 accompany the *Fighting for Democracy* exhibition; they encourage students to reflect on personal identity and group membership and exclusion while students investigate how individuals featured chose to “fight for democracy.” Lessons in PART 3 provide opportunities for students to connect their learning about others to their lives today, and suggest ways they can translate learning into action.

While the lessons are structured to build upon each other, educators are encouraged to be creative in selecting and modifying activities to suit their curricular goals and their students’ needs. The National Center believes that for youth to participate effectively in democracy, they need to develop competence in at least four major skills: critical thinking, research, collaboration, and participation. An interactive and student-centered classroom affords them the opportunity to do so. To help identify and engender this kind of learning, icons representing the four skills—



—will appear throughout the lessons to illustrate which skills students will be practicing in each activity.

To further enhance the *Fighting for Democracy* experience, or as an alternative to using the resources in this guide, teachers may want to have their classes visit the *Fighting for Democracy* online exhibition. There, students can record their personal reflections and post them on the National Center’s community forum. Links to the *Fighting for Democracy* online exhibition will be cited at various points throughout this Educator’s Resource Guide with this icon

WWW.FFDONLINE.EDU

The lessons within this guide were designed to engage students in activities that will help them meet a variety of national standards. Accordingly, National Standards for Social Studies Teachers and Standards for the English Language Arts are indicated at the beginning of each lesson.

Beyond meeting national standards, however, the fundamental purpose of this Educator’s Resource Guide is to better equip students with the skills and thoughtfulness necessary to contribute actively to the dynamic and evolving story of American democracy.

LIST OF REPRODUCIBLES BY LESSONS

IDEAS FOR BUILDING A CLASSROOM COMMUNITY	8
Communication Guidelines	9
LESSON 1 EXPLORING DEMOCRACY	12
1.1 Idea Page	15
1.2 Concept Cluster	16
1.3 Quotations about Democracy	17
1.4 Triple Entry Journal—Reflecting on Quotations about Democracy	18
1.5 Core Values of American Constitutional Democracy	19
LESSON 2 “WE, THE PEOPLE”: BECOMING A MORE PERFECT UNION	21
2.1 Cloze Form Activity—Key Documents of Democracy	24
2.2 Completed Cloze Form Activity—Key Documents of Democracy	25
2.3 Historical Milestones of American Democracy, 1776-1948	26
2.4 “Let America Be America Again” by Langston Hughes	30
LESSON 3 MAKING HISTORICAL MEANING USING PHOTOGRAPHIC IMAGES	33
3.1 Isaac Woodard Photograph	35
3.2 Graphic Organizer for Analyzing a Single Image	36
3.3 Graphic Organizer for Analyzing Multiple Images	37
3.4 Four <i>Fighting for Democracy</i> Photographs	
3.4a Carl’s Family Photo, 1909	38
3.4b Anti-Japanese Photo, Pre-World War II	39
3.4c Nurses in Action Story, World War II	40
3.4d Cesar Chavez Demonstration Photo, 1980	41
LESSON 4 REFLECTING ON IDENTITY AND HISTORY	44
4.1 Reflecting on Personal Identity	47
4.2 Statements of Exclusion	48
4.3 Reflecting on Statements of Exclusion	49
LESSON 5 FIGHTING FOR DEMOCRACY: EXAMINING STORIES OF WORLD WAR II AMERICA	51
5.1 Introduction to the Characters	54
5.2 World War II Historical Context for Character Study	56
5.3 Historical Detectives Activity	59
5.4 Exhibition Epilogue	121
5.5 Research Project Ideas	123
5.6 Character Resource and Background Card Template	124
LESSON 6 CREATING A TOOLKIT FOR DEMOCRACY	148
6.1 Directions and Criteria for Creating a Toolkit for Democracy	150
LESSON 7 PARTICIPATING IN THE AMERICAN DEMOCRATIC PROCESS	151
7.1 Steps in Executing a Service Learning Project	155
7.2 You Shape Democracy	156
7.3 Service Learning Resources	158

IDEAS FOR BUILDING CLASSROOM COMMUNITY

IDEAS FOR BUILDING CLASSROOM COMMUNITY

Fighting for Democracy: An Educator's Resource Guide asks students to consider the complex idea of “democracy,” how others in the past have taken actions to help the United States realize the promise of its democratic ideals, and how they themselves can contribute to the shaping of democracy.

While one aspect of democracy is that of inclusion and voice for every member of society, it is not always so easy to convene dialogues that promote that ideal. Sometimes our classrooms are dominated by a few vocal students, and the ideas and opinions of others go unheard.

To help students take ownership of their learning and to speak with, listen to, and learn from each other, it is valuable to put in place guidelines that will enable students to share and respond sensitively and safely to a diversity of opinions.

You may already have some successful strategies for encouraging student voice and respectful interactions. Below are two more approaches that can help build trust, collaboration, and communication skills.

Establishing Democratic Community Dialogue and Interaction



The National Conference for Community and Justice of Southern California, Inc. (NCCJ)* has identified nine effective Communications Guidelines to help participants engage in productive discussions (<http://www.nccjsocal.org/>). Teachers might display NCCJ's guidelines shown in reproducible A and discuss with students what they think the guidelines mean. An NCCJ explanation of key ideas related to each guideline appears in reproducible B. Teachers could then ask the class if they are willing to adopt these guidelines for communication (and any others that they generate). A poster with the guidelines could be hung up in the class and referred to constantly during future discussions.

Alternately, teachers could ask students to create a poster symbolizing each guideline and then roleplay scenarios for the class demonstrating effective and ineffective forms of communication related to their guideline (e.g., a scene showing “active listening” and failure to listen actively).

Another way to engage students in a democratic process is to help them develop their own classroom rules with the teacher as a facilitator. Students might discuss the following questions:

- a. What needs to happen in the classroom for us to be able to learn well together?
- b. What types of things get in the way of our learning as a community?
- c. What type of rules and expectations are we willing to adopt and follow to ensure a safe and productive learning experience?

The adoption of classroom expectations can be done informally or formally through a voting system. Some educators also like to engage students in setting the consequences in the event students violate the norms. Others like to retain that responsibility for themselves.

Note

* The National Conference for Community and Justice, founded in 1927, is a human relations organization dedicated to eliminating bias, bigotry and racism in America. NCCJ breaks down the distance between people by promoting understanding and respect among all races, religions, and cultures through education, conflict resolution, and advocacy.

COMMUNICATION GUIDELINES

The National Conference for Community and Justice of Southern California



nccj The National Conference
for Community and Justice
of Southern California

“I” STATEMENTS

ACTIVE LISTENING

PATIENCE

RESPECT

RISK TAKING

HONESTY

PERSONAL RESPONSIBILITY

CULTURAL UNDERSTANDING

CONFIDENTIALITY

Note

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The NCCJ of Southern California can be contacted at 444 W. Ocean Blvd., Ste. 940, Long Beach, CA, 90802, (562) 435-8184.

Continued on back

COMMUNICATION GUIDELINES

The National Conference for Community and Justice of Southern California



nccj The National Conference
for Community and Justice
of Southern California

Communication Guidelines

■ "I" Statements

- Talk about my own experience
- Speak for myself
- Replace "us" and "we" with "I" and "me"

■ Active Listening

- Give undivided attention
- Paraphrase and restate in my own words
- Maintain eye contact (culture)

■ Patience

- Wait for others to finish speaking
- Listen before I begin thinking about what to say

■ Respect

- Take other people's opinions, ideas, and feelings seriously
- Address people without name calling
- Avoid blaming and accusing
- Do not use derogatory terms
- Follow directions
- Listen to others

■ Risk Taking

- Express true and real feelings
- Be open to new ideas
- Ask questions

■ Honesty

- Be truthful with your feelings and experiences

■ Personal Responsibility

- Take ownership of your actions and opinions
- Think before you speak and act

■ Cultural Understanding

- Be aware and understanding of differences
- Do not laugh at things that seems different

■ Confidentiality

- Keep shared thoughts, feelings, and experiences private
- Help to establish trust

Note

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PART 1

ACTIVITIES THAT INVITE STUDENTS TO INVESTIGATE THE CONCEPT OF DEMOCRACY

Lesson 1	Exploring Democracy	12
Lesson 2	“We, the People”: Becoming a More Perfect Union	21
Lesson 3	Making Historical Meaning Using Photographic Images	33

OVERVIEW AND PURPOSE

Students will soon be experiencing the exhibition entitled *Fighting for Democracy*. But what exactly is “democracy”? This concept is abstract, complex, and also very powerful. It has fueled revolutions and sparked much debate. Great men and women have weighed in with their definitions throughout the centuries, but in keeping with democratic ideals, we encourage you to engage your students in exploring the idea of “democracy” for themselves.

These activities are designed with several purposes: to give students voice as they articulate their own views about this form of government and how it plays out around them; to understand that democracy is an ever-changing concept that is subject to interpretation; and to provide an intellectual context in which to understand the lives and choices of the individuals featured in the *Fighting for Democracy* exhibition.

NATIONAL STANDARDS ADDRESSED

National Standards for Social Studies Teachers: I. Culture and Cultural Diversity; V. Individuals, Groups, and Institutions; VI. Power, Authority, and Governance; X. Civic Ideals and Practices

Standards for the English Language Arts: Standard 3, 4, 6, 10

DURATION OF LESSON

1 to 3 class periods

MATERIALS

- Photocopies of reproducibles 1.1, 1.2, 1.3, 1.4, 1.5
- Overhead
- Poster paper and colored markers

NOTE: Teachers are encouraged to involve students in the first Exploring Democracy activity and then may choose other options to deepen students’ analysis and understanding. Finally, discussion questions are provided to help students connect the exploration of democracy to their own lives and democratic practices.

ACTIVITIES

Introduction Activity: Brainstorming and Creating Definitions of Democracy



1. Write the word “democracy” on the board, and have students complete the Idea Page (reproducible 1.1) in which they brainstorm, reflect, and exchange ideas with three classmates.
2. With the class as a whole, begin generating a list of meanings for the concept of “democracy.” Record all students’ ideas to create a concept cluster (reproducible 1.2).
3. Invite students to write their own definitions of “democracy” or a sentence describing what “democracy” means to them.

Option A: Reflecting on Quotations about Democracy



- a. Introduce students to the list of quotations about democracy (reproducible 1.3), and have them identify three quotes that speak to them.
- b. Have students complete the Triple Entry Journal (reproducible 1.4), which asks them to paraphrase and reflect on each quote. Teachers may want to model this process for the class and share reactions to a quotation first.
- c. Have students pair up with a classmate and share their quotes and reflections with each other.
- d. Springboard into a discussion around their ideas about democracy. See sample discussion questions below.
- e. Have students write their own quotation(s) about democracy to share with the class.

Option B: Analyzing Features of Democracy



This option involves using a strategy called Silent Conversation, in which students respond to a text or image by writing on oversized poster paper and engaging in silent dialogue with one another. This activity encourages thoughtful reflection and whole class participation.

- a. Make a copy of the Core Values of American Constitutional Democracy and Constitutional Principles (reproducible 1.5).^{*} Cut and tape one fundamental belief or constitutional principle and its definition on separate pieces of poster paper. Place posters around your classroom.
- b. Tell students that they will be involved in a “silent conversation” in which they will dialogue on paper about different features of democracy.
- c. In groups of two to four at each poster, students will write their responses to what they read. They can write comments, draw a question mark to indicate where they are confused, provide personal examples, and ask questions of the text. In addition, they can engage in a silent dialogue with their peers, responding to and/or questioning them in writing.
- d. You may wish to have your students circulate from poster to poster to see (and/or respond to) each other’s comments.
- e. Lead a class discussion about new ideas and questions that arose during their silent conversations. You may also want to explore sample discussion questions on this page.

Option C: Representing Democracy Visually



- a. Using the concept cluster created during the Introduction Activity, have the class as a whole agree upon “big ideas” that have emerged from their exploration of democracy (such as opportunity, equality, diversity, participation, voting, freedom, majority rule, voice, responsibility, justice, etc.)
- b. Divide students into groups with each taking on one “big idea.” Ask each group to create a visual representation of their idea on a poster using whatever artistic form they choose.
- c. Have students present their visual representation to the class and explain its symbolism. Hang posters in the room for the remainder of the unit.

Sample Discussion Questions



Lead the class in a final wrap-up discussion. Sample questions could include:

- What does democracy look or feel like? How do you know when it’s present?
- What is democracy NOT?
- What aspects of democracy do you feel are evident in the U.S.? Which are less consistently practiced?
- Is democracy experienced in the same way by all people? Give examples to support your views.
- Often, people value the *rights* that are promised to them in a democracy. What are some *responsibilities* of people who live in a democracy?
- How can ordinary people participate in democracy beyond or in addition to voting? What might keep them from doing so?

Note

^{*} Courtesy of Kevin Feinberg, Facing History and Ourselves

EXTENSION ACTIVITIES



- Engage students in a survey on or off campus in which they ask different people (family, faculty, neighbors, etc.) what “democracy” means to them. Compile these answers to refer back to throughout the *Fighting for Democracy* experience.
- Have students research the process by which the U.S. and other countries became democracies. What were their goals? The outcome? Does democracy always look the same?
- Have students revise their initial definition of democracy in light of their participation in subsequent class activities.
- Ask students to write a reflective journal in which they address the following questions:
 - What actions, in general, do not further or support democracy in my community?
 - What actions could I take in my daily life to further or contribute to democracy?

ASSESSMENT IDEAS

- Idea Page
- Personal definitions of democracy
- Triple Entry Journal
- Student quotations about democracy
- Silent Conversation poster comments
- Visualizing democracy posters
- Oral presentations
- Participation in class discussion

EXPLORING DEMOCRACY

IDEA PAGE*

Topic: Democracy

Five words that come to my mind when I think of the word “democracy”:

- 1.
- 2.
- 3.
- 4.
- 5.

Complete any one of the following sentence starters, giving your reflection on “democracy.”

In my opinion, democracy...

Based on my experience, democracy...

I believe that democracy...

If democracy did not exist...

Listen carefully as your classmates share their opinions and write down three ideas that you find particularly interesting and the names of the students who shared the ideas.

My classmates' ideas about democracy:

Name	Idea
------	------

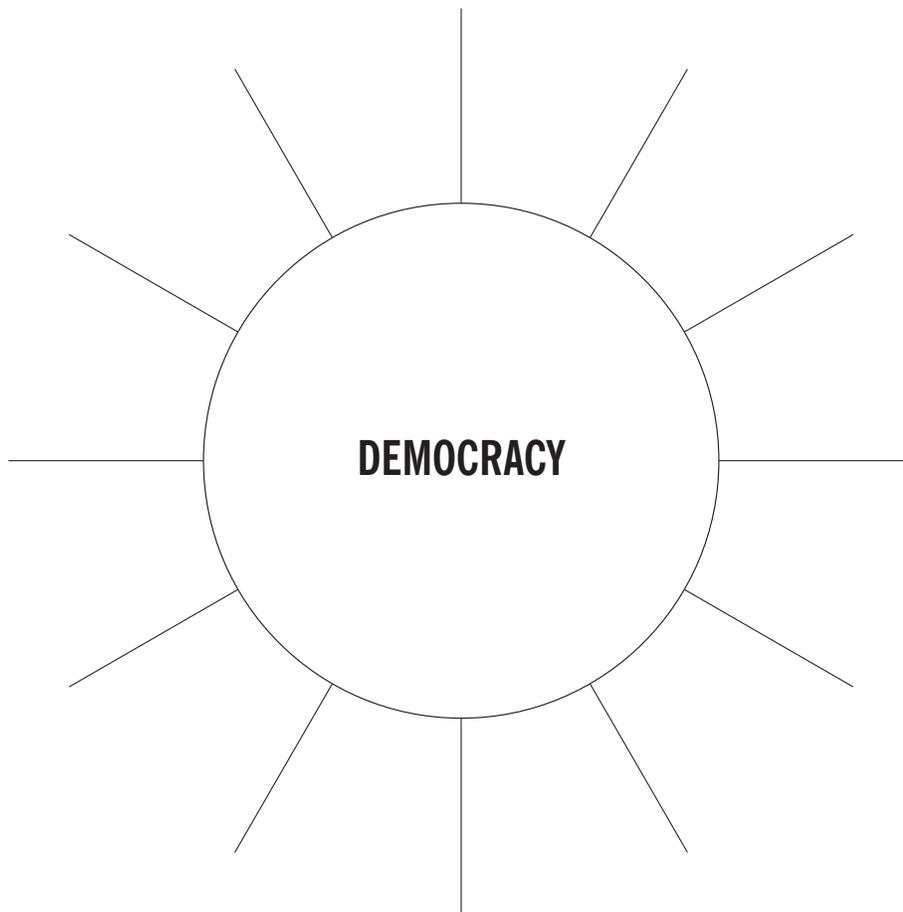
- 1.
- 2.
- 3.

Note

* This template is a modified version from Kate Kinsella, San Francisco State University

EXPLORING DEMOCRACY

CONCEPT CLUSTER



EXPLORING DEMOCRACY

QUOTATIONS ABOUT DEMOCRACY

1. “So long as we have enough people in this country willing to fight for their rights, we’ll be called a democracy.”

—Roger Baldwin,
American civil libertarian

2. “...Government of the people, by the people, for the people, shall not perish from the Earth.”

—Abraham Lincoln,
Sixteenth President of the United States

3. “In true democracy every man and woman is taught to think for himself or herself.”

—Mohandas K. Ghandi,
Indian political and spiritual leader

4. “The most common way people give up their power is by thinking they don’t have any.”

—Alice Walker,
African American novelist and poet

5. “The ballot is stronger than the bullet.”

—Abraham Lincoln,
Sixteenth President of the United States

6. “Democracy to me is a microphone. It amplifies my voice, it makes my beliefs and opinions count. It tells me that if I want governmental change, I can rally it with my voice and will.

—Alex Aguila,
Monroe High School student

7. “The job of a citizen is to keep his mouth open.”

—Gunther Grass,
Nobel Prize-winning German author

8. “As long as the differences and diversities of mankind exist, democracy must allow for compromise, for accommodation, and for the recognition of differences.”

—Eugene McCarthy,
American politician

9. “If there is not struggle there is no progress. Power concedes nothing without demand.”

—Frederick Douglass,
African American abolitionist

10. “There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest.”

—Elie Wiesel,
Holocaust survivor

11. “Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it’s the only thing that ever has.”

—Margaret Mead,
American anthropologist

12. “Any society that would give up a little liberty to gain a little security will deserve neither and lose both.”

—Benjamin Franklin,
American scientist, philosopher, and statesman

13. “Democracy is a government where you can say what you think even if you don’t think.”

—Anonymous

14. “It is not only for what we do that we are held responsible, but also for what we do not do.”

—Molière,
French playwright, director, and actor

15. “I believe in democracy, because it releases the energy of every human being.”

—Woodrow Wilson,
Twenty-eighth President of the United States

16. “We hold these truths to be self-evident, that all men are created equal.”

—Thomas Jefferson,
Author of the Declaration of Independence and
Third President of the United States

EXPLORING DEMOCRACY

TRIPLE ENTRY JOURNAL

Reflecting on Quotations about Democracy

Directions:

In column 1, referring to the list of quotations provided in handout 1.3, write down three quotations that made an impression on you.

In column 2, rewrite the quotes in your own words making sure you keep the original meaning.

In column 3, explain why you chose each quote or what it means to you personally (i.e., how it expanded your understanding of “democracy”).

QUOTATION THAT SPOKE TO ME	PARAPHRASE (IN MY OWN WORDS)	MY THOUGHTS/REACTIONS (WHY I CHOSE THIS QUOTE)

EXPLORING DEMOCRACY

CORE VALUES OF AMERICAN CONSTITUTIONAL DEMOCRACY*

page 1

Core democratic values are the fundamental beliefs and constitutional principles of American society that unite all Americans. These values are expressed in the Declaration of Independence, the United States Constitution, and other significant national documents, speeches, and writings. Below are definitions of some core democratic values.

Fundamental Beliefs:

LIFE: The individual's right to life should be considered inviolable except in certain highly restricted and extreme circumstances, such as the use of deadly force to protect one's own or others' lives.

LIBERTY: The right to liberty is considered an unalterable aspect of the human condition. Central to this idea of liberty is the understanding that the political or personal obligations of parents or ancestors cannot be legitimately forced on people. The right to liberty includes personal freedom: the private realm in which the individual is free to act, to think and to believe, and which the government cannot legitimately invade; political freedom: the right to participate freely in the political process, choose and remove public officials, to be governed under a rule of law; the right to a free flow of information and dispose of private property without unreasonable governmental interference; the right to seek employment wherever one pleases; to change employment at will; and to engage in any lawful economic activity.

THE PURSUIT OF HAPPINESS: It is the right of citizens in the American constitutional democracy to attempt to attain—"pursue"—happiness in their own way, so long as they do not infringe upon the rights of others.

COMMON GOOD: The public or common good requires that individual citizens have the commitment and motivation—that they accept their obligation—to promote the welfare of the community and to work together with other members for the greater benefit of all.

JUSTICE: People should be treated fairly in the distribution of the benefits and burdens of society, the correction of wrongs and injuries, and in the gathering of information and making of decisions.

EQUALITY: All citizens have: political equality and are not denied these rights unless by due process of law; legal equality and should be treated as equals before the law; social equality so as there should be no class hierarchy sanctioned by law; economic equality which tends to strengthen political and social equality for extreme economic inequality tends to undermine all other forms of equality and should therefore be avoided.

DIVERSITY: Variety in culture and ethnic background, race, lifestyle, and belief is not only permissible but desirable and beneficial in a pluralist society.

TRUTH: Citizens can legitimately demand that truth-telling as refraining from lying and full disclosure by government be the rule, since trust in the veracity of government constitutes an essential element of the bond between governors and governed.

POPULAR SOVEREIGNTY: The citizenry is collectively the sovereign of the state and hold ultimate authority over public officials and their policies.

PATRIOTISM: Virtuous citizens display a devotion to their country, including devotion to the fundamental values upon which it depends.

Continued on back

CORE VALUES OF AMERICAN CONSTITUTIONAL DEMOCRACY

Constitutional Principles:

RULE OF LAW: Both government and the governed should be subject to the law.

SEPARATION OF POWERS: Legislative, executive, and judicial powers should be exercised by different institutions in order to maintain the limitations placed upon them.

REPRESENTATIVE GOVERNMENT: The republican form of government established under the Constitution is one in which citizens elect others to represent their interests.

CHECKS AND BALANCES: The powers given to the different branches of government should be balanced, that is roughly equal, so that no branch can completely dominate the others. Branches of government are also given powers to check the power of other branches.

INDIVIDUAL RIGHTS: Fundamental to American constitutional democracy is the belief that individuals have certain basic rights that are not created by government but which government should protect. These are the right to life, liberty, economic freedom, and the “pursuit of happiness.” It is the purpose of government to protect these rights, and it may not place unfair or unreasonable restraints on their exercise. Many of these rights are enumerated in the Bill of Rights.

FREEDOM OF RELIGION: There shall be freedom of conscience for people of all faiths or none. Religious liberty is considered to be a natural inalienable right that must always be beyond the power of the state to confer or remove. Religious liberty includes the right to freely practice any religion or no religion without government coercion or control.

FEDERALISM: Power is shared between two sets of governmental institutions, those of the states and those of the central or federal authorities, as stipulated by the Constitution.

CIVILIAN CONTROL OF THE MILITARY: Civilian authority should control the military in order to preserve constitutional government.

Note

* Courtesy of Kevin Feinberg, Facing History and Ourselves

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OVERVIEW AND PURPOSE

Although the guarantees of life, liberty, and the pursuit of happiness are foundational to American democracy, they were routinely denied to certain groups at various times in the nation’s history. Yet, the principle of equality under the law allowed for demands of redress against inequality, and those claims, whether won or lost, deepened and enriched the meaning of the American identity—the idea of who is an American—and ultimately ensured the rights, privileges, and obligations that comprise the very heart of American democracy.

In America’s journey toward a more perfect union, excluded groups have placed themselves within the compass of “we, the people” a circle that had formerly been denied them, and helped to reshape democracy’s contour and extend its reach for the benefit of all Americans.²

The following activities are designed to help students explore the idea that American democracy is a work in progress, reflecting that individuals and groups have struggled to realize democratic ideals for all members of society.

NATIONAL STANDARDS ADDRESSED

National Standards for Social Studies Teachers: II. Time, Continuity, and Change; VI. Power, Authority, and Governance; X. Civic Ideals and Practices

Standards for the English Language Arts: Standard 1, 3, 4, 10, 12

DURATION OF LESSON

2 to 3 class periods

MATERIALS

- Photocopies of reproducibles 2.1, 2.2, 2.3, 2.4
- Poster paper and colored markers

ACTIVITIES

Introduction Activity: Sharing Views about the United States



1. Quickwrite: Ask students to journal and then share with a classmate:
What are several things that you like best about living in this country and one or more things you wish were different?
2. After students share, ask students if they can think of two improvements that were made in the United States since its founding.
3. Ask students to brainstorm how they think changes or improvements in America came to be made (for example, through protests of individuals or groups; through changes in the law; because popular opinion changed about some ideas, etc.).

Exploring the Foundations of Democracy



1. To activate prior knowledge, have students brainstorm whatever they know about the particular rights, protections, and freedoms that are available in American democracy. You may want to take notes and document ideas that students share in their brainstorm.
2. Present students with the cloze forms of the Preamble to the Constitution and the Declaration of Independence (reproducible 2.1) and have them individually or in pairs/groups try to complete the sentences.
3. Review with students the completed passages, and discuss the key ideas in each, using the questions provided or your own (reproducible 2.2).
4. Invite students to rewrite the Preamble to the Constitution for today’s modern, diverse society. What would it say? Who would it include? What additions would students make? What do they see as the role of government today?

Note

2. Gary Okihiro, *Educational Framework: Fighting for Democracy* (Los Angeles: National Center for the Preservation of Democracy, 2005), 3.

Researching Milestones in American Democracy



This activity makes use of an interactive strategy called Illustrated Human Timeline, in which students will research and teach each other about key events in the story of American democracy.

NOTE: When you introduce the Historical Milestones of American Democracy (reproducible 2.3) with students, please stress that this timeline, like any others that students examine, is by definition incomplete: some events are included, and others are not.

This handout is meant as a jumping-off point for discussion and further research.

1. Frame this activity by talking about the evolution of democracy in the U.S. as a work in progress. Historical timelines are often used to represent what their authors believe are the most important events in American history.
2. Ask students to open their history books and find one or more timelines.
 - a. What types of events are included in these timelines?
 - b. By inference, what might the people who produced them think are the most important events in American history?
 - c. What types of people and groups are represented in these timelines? Are they making history, the victims of history, neither or both?
 - d. What types of people, groups, and events might be missing from these timelines?
 - e. How does the inclusion and/or exclusion of certain groups and events from timelines shape our understanding of history?
3. Review the handout on Historical Milestones of American Democracy (reproducible 2.3) with students. These events reflect occasions in which actions were taken which might have strengthened and/or limited the evolution of democracy in the nation.
4. In pairs, using books and/or the Internet, have students research one of the milestones for presentation to the class and answer the following questions:
 - a. What was the milestone?
 - b. Did the milestone guarantee or deny any rights, protections, or privileges? To whom?
 - c. Was this milestone a contribution, a setback, or both in the evolution of American democracy?
 - d. If relevant, how were these rights, protections, or privileges secured? By whom, and with what sacrifice or cost? With what result?
5. In preparing to teach their classmates, have students
 - a. Create a large poster representing their milestone visually and with key words, and
 - b. Write a short speech introducing their historical event and how it expanded or limited American democracy.
6. To present, have students line up in chronological order of their event forming a circle, so all are visible to each other. Ask students to display their poster and present their research in what is now an Illustrated Human Timeline. They should explain whether they see their historical milestone as a positive and/or negative event in the evolution of American democracy and why.
7. Encourage students to identify other events they believe should be included in this timeline and to provide justification for each. Students might also be asked to extend the timeline to the present day. After experiencing the *Fighting for Democracy* exhibition, they may be able to explain how the actions of women and people of color during the war laid the foundation for civil rights movements to come.
8. After the activity, have students write a reflection on the following questions:
 - a. What did this timeline activity teach you about the evolution of American democracy?
 - b. Consider issues related to democracy that are being debated today. What milestones do you predict will take place during your lifetime and why?

Exploring the “We” in “We, the People”



1. Have students read the Langston Hughes poem, “Let America Be America Again,” answer the questions in the margin of the poem. (reproducible 2.4) and take any other notes that help them understand the poem.
2. Engage students in a Socratic Seminar, using their analysis of the poem, the historical timeline, and previous lessons to discuss the following questions:
 - a. What is the promise of American democracy?
 - b. Who is the “we” in “we, the people?”
 - c. How do “we, the people” further American democracy?

EXTENSION ACTIVITIES



- Have students read the Bill of Rights and other amendments to the Constitution and create bookmarks that remind them of these protections they are afforded every day.
- Have students write about and/or discuss which ideals of American democracy they particularly value and why.
- Invite students to write a poem about their hopes for democracy in the United States of America.
- Invite students to research American history from the end of World War II until today and create their own historical timeline that represents “we, the people.”
- Work with students to create a campus display that educates their peers about any facet of American democracy.

ASSESSMENT IDEAS

- Student reflection journals
- Cloze paragraphs
- Historical milestone poster
- Short speech about their milestone
- Responses to questions on Langston Hughes poem (reproducible 2.4)
- Participation in Socratic Seminar
- Original research to add to timeline

“WE THE PEOPLE”: BECOMING A MORE PERFECT UNION

CLOZE FORM ACTIVITY

Key Documents of Democracy

Directions: Complete the following sentences:

Excerpt from the _____ of _____

We hold these truths to be self-evident, that all men _____, that they are endowed by their Creator with certain unalienable Rights, that among these are _____, _____, and _____ . — That to secure these rights, _____ are instituted among Men, deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to _____ or to _____ and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

Preamble to _____

We _____ of the United States, in Order to form _____, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of _____ to ourselves and our Posterity, do ordain and establish this Constitution for _____.

“WE THE PEOPLE”: BECOMING A MORE PERFECT UNION

COMPLETED CLOZE FORM ACTIVITY

Key Documents of Democracy

Excerpt from the Declaration of Independence

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. —That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, —That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

Questions for Discussion:

According to the author, Thomas Jefferson, and all those who signed the *Declaration of Independence*,

- What “truth” does Jefferson claim about all “men”? Are women included by this phrase?
- What “rights” are they given by their Creator? How would you paraphrase these rights in your own words? What do these rights mean to you?
- According to Jefferson, what is the purpose of government? Why do governments exist? What do you think the purpose of government is today?
- Under what conditions may people change or end their government and create a new one?

Preamble to The Constitution

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

Questions for Discussion:

- Who were the “we, the people” establishing this Constitution? What was the goal of this “we”?
- What were the responsibilities of government according to this “we”?
- Who was included and who was excluded from this “we”? How do you think the presence or absence of certain groups affects the telling of history?
- Who do you think is left out of the “we, the people” today? Give examples to support your opinion.

“WE THE PEOPLE”: BECOMING A MORE PERFECT UNION

HISTORICAL MILESTONES OF AMERICAN DEMOCRACY, 1776-1948

page 1

Directions for Students:

Below you will find a timeline of some major events in American history. Your task will be to research one of these events and create a poster to educate your peers about how this event may have expanded and/or limited democracy. In your research, consider the following questions:

- What was the milestone?
- Did the milestone guarantee or deny any rights, protections, or privileges? To whom?
- Was this milestone a contribution, a setback, or both in the evolution of American democracy?
- If relevant, how were these rights, protections, or privileges secured? By whom, and with what sacrifice or cost? With what result?

- 1776 **Declaration of Independence** is written, declaring America's independence from England.
- 1787-89 **U.S. Constitution** and **Bill of Rights** are adopted, providing rights to privacy, freedom of speech and religion, and freedom from unlawful searches and self-incrimination among others.
- 1790 **Naturalization Law of 1790** is passed, providing the first rules to be followed by all of the United States in granting of national citizenship. By that law, naturalization was limited to aliens who were “free white persons” and thus left out indentured servants, slaves, and most women, all of whom were considered dependents (of their husbands or fathers) and thus incapable of casting an independent vote. The 1790 Act also limited naturalization to persons of “good moral character,” and the law required a set period of residence in the U.S. prior to applying for citizenship.
- 1798 **Alien and Sedition Acts** are passed to stifle political dissent and limit political activity by European refugees.
- 1838-39 **The Trail of Tears** is trodden by 15,000 Cherokees, with more than 4,000 dying on the route. As part of President Andrew Jackson's Indian removal policy, the Cherokee nation is forced to give up its lands east of the Mississippi River and to migrate to an area in present-day Oklahoma. The Cherokee people call this journey the “Trail of Tears,” because of its devastating effects. The migrants face hunger, disease, and exhaustion on the forced march.

- 1848 **Treaty of Guadalupe Hidalgo** is signed, ending the Mexican American War. The treaty cedes lands to the U.S., and gives Mexican nationals one year to choose whether to be U.S. or Mexican citizens. Approximately 75,000 Hispanic people choose to remain in the U.S. and become citizens by conquest.
- 1848 **Seneca Falls Convention** is held in New York to discuss the social, civil, and religious condition and rights of women. Elizabeth Cady Stanton draws up the “Declaration of Sentiments” that would define the meeting. Taking the Declaration of Independence as her guide, Stanton argues that women have a natural right to equality in all spheres. Sojourner Truth gives a rousing speech later entitled “Ain't I a Woman?”
- 1848 **Dred Scott v. Sanford** is decided, with the Supreme Court Decision ruling that slaveholders have the right to carry their human property anywhere in the Union and that African Americans have no citizenship rights under the U.S. Constitution.
- 1862 **Homestead Act** is passed by Congress, allowing squatters in the West to settle and claim vacant lands, often those owned by Mexicans.
- 1863 **Emancipation Proclamation** is issued, freeing all slaves in the states that had seceded from the Union.
- 1865 **Freedmen's Bureau** is established to supervise all relief and educational activities related to refugees and freed slaves, including the provision of food rations, clothing, medicine, and schools to teach ex-slaves to read.

“WE THE PEOPLE”: BECOMING A MORE PERFECT UNION

HISTORICAL MILESTONES OF AMERICAN DEMOCRACY, 1776–1948

page 2

- 1865 Passage of the **Thirteenth Amendment** abolishes slavery in the United States.
- 1868 Passage of the **Fourteenth Amendment** extends “equal protection of the laws” to all citizens.
- 1870 Passage of the **Fifteenth Amendment** guarantees the right to vote cannot be denied on account of race.
- 1871 Act of Congress declares that the **right of naturalization** may be granted only to “free white persons and to aliens of African nativity . . .”
- 1879 **Trial of Standing Bear** determines whether an Indian has the rights of freedom guaranteed by the Constitution. The government tries to prove that an Indian is neither a person nor a citizen and therefore not entitled to bring suit against the government. Judge Dundy rules that an Indian is a person within the law and set free Standing Bear and the Ponca tribe.
- 1882 **Chinese Exclusion Act** is the first legislation to limit the immigration of a particular race into the U.S. It bars the immigration of Chinese laborers and sets the stage for subsequent legislation curtailing immigration and rights of all people of Asian ancestry.
- 1890 **Battle of Wounded Knee**, known by Native Americans as the Wounded Knee Massacre, is the event that marks the last of the Indian wars in America. The Seventh Cavalry of the United States Army brought a horrific end to the century-long series of U.S. government armed conflicts against Indians, brutally killing 200 Sioux warriors, women, and children.
- 1890 **Progressive Era** activist, Jacob Riis, exposes the plight of the urban poor and substandard housing in his book *How the Other Half Lives*, resulting in New York City passing building codes to promote safety and health.
- 1890 **Jim Crow** laws take root across the South, and lynchings against blacks, Jews, Chinese, and others increase over the next thirty years.

- 1896 **Plessy v. Ferguson** is decided, with the U.S. Supreme Court upholding a Louisiana state law that requires separate railroad cars for black and white passengers. The court upholds that “separate but equal” facilities are constitutional.
- 1895 Ida B. Wells publishes **The Red Record**, a history of lynching and her struggle against it, including her failure to pass nationwide anti-lynching laws.
- 1898 **U.S. annexes Hawaiian Islands, Philippines, Puerto Rico and Guam.**
- 1898 **U.S. v. Wong Kim Ark** is decided, with the Supreme Court affirming the citizenship of an American-born Chinese American under the Fourteenth Amendment. This case serves as a precedent to future attempts to strip American-born Japanese of citizenship.
- 1900s **Indian schools are established.** Many Native American children are kidnapped and placed in Bureau of Indian Affairs schools to “Americanize” them by forcing them to speak English and to pursue vocational trades.
- 1907-08 **Gentleman’s Agreement** is reached between the U.S. and Japan. Japan agrees to deny passports to laborers intending to enter the U.S., halting Japanese labor migration to the U.S. Also, the San Francisco school board order to place Asian children in segregated schools is rescinded.
- 1908 **Restrictive covenants** and formal deed restrictions begin to be instituted. These are legal agreements not to sell or rent housing to non-whites, preventing African Americans, Asian Americans, Mexican Americans, Armenians, and Jews from living in certain neighborhoods. Whites who break these agreements can be sued by neighbors.
- 1909 The **NAACP** (National Association for the Advancement of Colored People), the nation’s oldest civil rights organization, is established. It grew out of the call by W.E.B. DuBois, at the 1906 Niagara Movement, to oppose legalized segregation.

“WE THE PEOPLE”: BECOMING A MORE PERFECT UNION

HISTORICAL MILESTONES OF AMERICAN DEMOCRACY, 1776-1948

page 3

- 1913 **California’s Alien Land Law** bars ownership of land by “aliens ineligible to citizenship,” namely the Japanese.
- 1917 Congress enacts an **Immigration Bill** that includes a literacy test.
- 1920 The **Nineteenth Amendment** is passed, giving women the right to vote.
- 1922 **Ozawa v. United States** is decided, with the U.S. Supreme Court Decision ruling that because Takao Ozawa, a Japanese American was “clearly not Caucasian,” he could not become a U.S. citizen under the Naturalization Law of 1790.
- 1924 **Immigration Act**, also known as the National Origins Act or the Johnson-Reed Act, aims at further restricting the Southern and Eastern Europeans who had begun to enter the country in large numbers beginning in the 1890s, as well as East Asians and Asian Indians, who were prohibited from immigrating entirely.
- 1924 **Indian Citizenship Act** grants citizenship to Native Americans.
- 1927 **Gong Lum v. Rice** is decided, with the U.S. Supreme Court ruling that a state has the right to segregate Chinese Americans in public schools.
- 1927 **Buck v. Bell** is decided, with the U.S. Supreme Court affirming a Virginia law which allowed state institutions to sterilize individuals who were believed to be “genetically inferior” and thus likely to have “unfit” children. Carrie Buck was the first person to be sterilized under the new law. More than 8,000 other Virginians and 65,000 Americans were sterilized until most parts of the act were repealed in the 1970s.
- 1930s The **Mexican Repatriation** begins, forcing up to two million Mexican laborers and their citizen children to leave the U.S. because of unemployment caused by the Great Depression.
- 1930 The first **Japanese Americans are elected** to public office in the U.S.

- 1934 **Tydings-McDuffie Act** restricts Filipino immigration and says Filipino Americans are no longer considered “nationals” but reclassified as “aliens.”
- 1941 **Japanese attack Pearl Harbor**, after which community leaders are detained by the FBI. Fearing persecution, many families burn or discard photographs, record albums, and other items connecting them to Japan and/or Japanese culture.
- 1941 The first class of 13 flying cadets of the 99th squadron begins training at **Tuskegee Army Field**, thanks to public pressure from labor unions, civil rights leaders, and Eleanor Roosevelt. In that initial group was Captain Benjamin O. Davis, Jr., West Point’s first black graduate in 47 years.
- 1942 President Roosevelt signs **Executive Order 9066** which allows military authorities to exclude anyone from anywhere without trial or hearings. This sets the stage for entire forced removal and incarceration of Japanese Americans.
- 1941 Gordon Hirabayashi is jailed for challenging the “exclusion order.” In **Hirabayashi v. United States**, the Supreme Court upholds the constitutionality of the curfew and exclusion orders.
- 1942 The original **29 Navajo Code Talkers** are sworn in at Fort Wingate, New Mexico, before heading to San Diego’s Marine Corps Recruit Depot. They comprise the very first all-Navajo platoon.
- 1942 Women become trained pilots for the **Women’s Auxiliary Ferrying Squadron**, later called the Women Airforce Service Pilots. They conduct flight instruction, serve as engineering test pilots, train ground crews and perform in top secret missions.

HISTORICAL MILESTONES OF AMERICAN DEMOCRACY, 1776-1948

- 1942-43 **Sleepy Lagoon** incident and subsequent Zoot Suit riots roil Los Angeles. The body of Jose Diaz is found at a barrio swimming hole, popularly known as “Sleepy Lagoon,” in Southeast Los Angeles. Press hysteria and bigotry fuel the arrest of 300 Mexican American youths whose convictions are eventually overturned as a miscarriage of justice. The trial paves the way for the **Zoot Suit Riots in 1943**, in which Mexican American, black and Filipino youths are stripped of their clothes and beaten by mobs of American servicemen and civilians.
- 1943 **Chinese Exclusion Act** is repealed.
- 1943 The War Department issues a **memorandum forbidding discrimination** in admission to base facilities based on race.
- 1944 By 1945, **more than 59,000 American nurses** have served in field and evacuation tents, hospitals, medical transport trains, ships, and planes. Most served in dangerous combat areas. In this year, the Navy allowed black nurses to join.
- 1946 President Truman receives on the White House lawn the **442nd Regimental Combat Team**, made up entirely of Japanese Americans who distinguished themselves in combat during World War II. He says, “You fought not only the enemy, but you fought prejudice—and you have won.”
- 1946 **Mendez v. Westminster** is decided, in which the California Supreme Court rules against the segregation of Latino children in an Orange Country school.
- 1946 The **President’s Committee on Civil Rights**, appointed President Truman, investigates the mob violence minorities face when they return to their communities after World War II.
- 1948 **Shelley v. Kraemer** is decided, with the U.S. Supreme Court striking down restrictive covenants that prevent the sale of real property to people of color.
- 1948 President Truman issues **Executive Order 9981**, desegregating the armed forces.

“WE THE PEOPLE”: BECOMING A MORE PERFECT UNION

“LET AMERICA BE AMERICA AGAIN”

page 1

by Langston Hughes

Let America be America again.
Let it be the dream it used to be.
Let it be the pioneer on the plain
Seeking a home where he himself is free.

(America never was America to me.)

Let America be the dream the dreamers dreamed—
Let it be that great strong land of love
Where never kings connive nor tyrants scheme
That any man be crushed by one above.

(It never was America to me.)

O, let my land be a land where Liberty
Is crowned with no false patriotic wreath,
But opportunity is real, and life is free,
Equality is in the air we breathe.

(There's never been equality for me,
Nor freedom in this “homeland of the free.”)

Say, who are you that mumbles in the dark?
And who are you that draws your veil across the stars?

I am the poor white, fooled and pushed apart,
I am the Negro bearing slavery's scars.
I am the red man driven from the land,
I am the immigrant clutching the hope I seek—
And finding only the same old stupid plan
Of dog eat dog, of mighty crush the weak.

I am the young man, full of strength and hope,
Tangled in that ancient endless chain
Of profit, power, gain, of grab the land!
Of grab the gold! Of grab the ways of satisfying need!
Of work the men! Of take the pay!
Of owning everything for one's own greed!

When Hughes calls for America “to be America again, the dream it used to be,” what aspects of our nation does he hope will be realized?

How does this line relate to the Colonial overthrow of the British monarchy?

What does Hughes wish America to be?

“WE THE PEOPLE”: BECOMING A MORE PERFECT UNION

“LET AMERICA BE AMERICA AGAIN”

page 2

by Langston Hughes, *continued*

I am the farmer, bondsman to the soil.
I am the worker sold to the machine.
I am the Negro, servant to you all.
I am the people, humble, hungry, mean—
Hungry yet today despite the dream.
Beaten yet today—O, Pioneers!
I am the man who never got ahead,
The poorest worker bartered through the years.

Yet I'm the one who dreamt our basic dream
In the Old World while still a serf of kings,
Who dreamt a dream so strong, so brave, so true,
That even yet its mighty daring sings
In every brick and stone, in every furrow turned
That's made America the land it has become.
O, I'm the man who sailed those early seas
In search of what I meant to be my home—
For I'm the one who left dark Ireland's shore,
And Poland's plain, and England's grassy lea,
And torn from Black Africa's strand I came
To build a "homeland of the free."

The free?

Who said the free? Not me?
Surely not me? The millions on relief today?
The millions shot down when we strike?
The millions who have nothing for our pay?
For all the dreams we've dreamed
And all the songs we've sung
And all the hopes we've held
And all the flags we've hung,
The millions who have nothing for our pay—
Except the dream that's almost dead today.

**Each of the following lines begin with “I am...”
Who are these people, and what do they all have in common?**

**In Hughes' opinion, who hasn't enjoyed freedom in
our country?**

“WE THE PEOPLE”: BECOMING A MORE PERFECT UNION

“LET AMERICA BE AMERICA AGAIN”

page 3

by Langston Hughes, *continued*

O, let America be America again—
The land that never has been yet—
And yet must be—the land where every man is free.
The land that’s mine—the poor man’s, Indian’s, Negro’s, ME—
Who made America,
Whose sweat and blood, whose faith and pain,
Whose hand at the foundry, whose plow in the rain,
Must bring back our mighty dream again.

Sure, call me any ugly name you choose—
The steel of freedom does not stain.
From those who live like leeches on the people’s lives,
We must take back our land again,
America!

O, yes,
I say it plain,
America never was America to me,
And yet I swear this oath—
America will be!

Out of the rack and ruin of our gangster death,
The rape and rot of graft, and stealth, and lies,
We, the people, must redeem
The land, the mines, the plants, the rivers.
The mountains and the endless plain—
All, all the stretch of these great green states—
And make America again!

Who does Hughes mean here by “We, the people”?
What does it mean to “redeem” the country?
How will this redemption happen?

Note

From SELECTED POEMS OF LANGSTON HUGHES by Langston Hughes, copyright 1927 by Alfred A. Knopf, Inc. and renewed 1955 by Langston Hughes. Used by permission of Alfred A. Knopf, a division of Random House, Inc.

OVERVIEW AND PURPOSE

We are surrounded by images. Photographs, billboards, magazine and computer ads, graphs, charts, political cartoons, and other images are constantly vying for our attention. Sometimes they exist to amuse us. Sometimes they communicate information to us. Frequently, they are used to persuade us to think a certain way or buy a certain product. To function successfully in the world, and especially in a democracy, we need to be able to analyze and interpret the messages sent our way.

As your students prepare to view the *Fighting for Democracy* exhibition, they will be confronted with many words and pictures that were specifically selected to tell a story about how a number of individuals contributed to the development of democracy in our country.

Through the following lesson, we invite your students to practice analyzing the messages told by images and then to apply these skills when they “tour” the exhibition. What can we learn from photographs about the individuals featured? How can photographs or other images contribute to our understanding of history?

NATIONAL STANDARDS ADDRESSED

National Standards for Social Studies Teachers: II. Time, Continuity, and Change; III. People, Places, and Environments; V. Individuals, Groups, and Institutions

Standards for the English Language Arts: Standard 1, 3

DURATION OF LESSON

1 class period

MATERIALS

- Transparencies of the Isaac Woodard photograph (reproducible 3.1) and the Graphic Organizer for Analyzing a Single Image (reproducible 3.2)
- A class set of Graphic Organizer for Analyzing a Single Image (reproducible 3.2) for “expert” groups
- A class set of Graphic Organizer for Analyzing Multiple Images (reproducible 3.3) for “home” groups
- Copies of the four additional *Fighting for Democracy* photographs (reproducibles 3.4a, 3.4b, 3.4c, 3.4d) taped to oversize poster paper hung around the room

ACTIVITIES



NOTE: For this activity, students will be participating in a Jigsaw activity, in which they will become “experts” in analyzing a particular photograph and then teach each other what they have learned. It may be helpful to reference previous lessons, including the timeline of Historical Milestones of American Democracy (reproducible 2.3) to provide students with context to make meaning of the photographs in the following activity.

1. Explain the purpose of this activity, which is to help students practice analyzing visual images and interpret the stories that they tell. In particular, students will be analyzing five images in preparation for their visit to the *Fighting for Democracy* exhibition.
2. With the whole class, model the completion of the photographic analysis of the Graphic Organizer for a Single Image (reproducible 3.1) using the transparency of the Isaac Woodard photo.
3. Introduce students to the directions for a “jigsaw” activity.
 - a. Have students divide into groups of four and number off: one, two, three, four. Each group of four is a “home” group. (You may also choose to design your own home groups rather than let students choose their own)
 - b. Have all the ones move to one corner of the room, all the twos to another corner, and so on, to gather in front of a poster image from the *Fighting for Democracy* exhibition. Explain that students are now in “expert” groups where they will be responsible for becoming an “expert” in analyzing their poster image. Give each student reproducible 3.1 to complete. (*Modification: If your class is large, you may want to have students in expert groups break up into pairs or triads to complete their graphic organizer.*)
 - c. Return students to their “home” groups (the initial groups of four students) in which there is now a representative from each of the four “expert” groups. Have students teach each other what they observed, interpreted and inferred about their photograph.
4. Next, ask students to complete reproducible 3.2, answering the questions posed on the graphic organizer.
5. Discuss with the entire class their thoughts to the questions they explored in their “home” groups, focusing particularly on how images communicate personal stories and contribute to historical understanding.

EXTENSION ACTIVITIES



- Have students practice their visual analysis skills by using print ads, political cartoons, or other images.
- Invite students to share an image that tells a story about their family.

ASSESSMENT IDEAS

- Graphic Organizer for Analyzing a Single Image (for “expert” groups)
- Graphic Organizer for Analyzing Multiple Images (for “home” groups)
- Participation and discussion

Isaac Woodard Photograph



Veteran Isaac Woodard standing with his staunch supporters, New York, 1946. Isaac is third from left.
Library of Congress (LC-USZ62-127670)

MAKING HISTORICAL MEANING USING PHOTOGRAPHIC IMAGES

GRAPHIC ORGANIZER FOR ANALYZING A SINGLE IMAGE

(for “expert” groups)

Directions: Complete the chart by answering the questions posed in each box.

Observe	What details do you see when you look at this photograph?	
Infer	What might you be able to conclude about the person(s) represented in this photograph? Based on what evidence? Read the caption on the poster. How does this additional information contribute to your understanding of the person(s) in the photograph? What might the photographer be trying to communicate through this image?	
Interpret	How does this photograph contribute to your understanding of American history? Why do you think a photograph like this might be included in an exhibition entitled <i>Fighting for Democracy</i> ?	

MAKING HISTORICAL MEANING USING PHOTOGRAPHIC IMAGES

GRAPHIC ORGANIZER FOR ANALYZING MULTIPLE IMAGES

(for “home” groups)

Directions: First, teach your classmates what you observed, inferred and interpreted about the photograph you studied in your “expert” group. Then, work together with your fellow “home” group classmates to complete the chart below.

<p>Photo 1</p> 	<p>Photo 2</p> 	<p>Photo 3</p> 	<p>Photo 4</p> 
<p>Compare/Contrast</p>	<p>What do these photos have in common? How are they different?</p>		
<p>Synthesize & Predict</p>	<p>These photos appear in the same order they do in the <i>Fighting for Democracy</i> exhibition. When you put them together, what story do they tell?</p> <p>The exhibition is entitled <i>Fighting for Democracy: Who Is the “We” in “We, the People”</i>? How do you think these photographs reflect that title?</p>		
<p>Evaluate</p>	<p>Why might the exhibition curator have chosen these photos to tell this particular story?</p> <p>How do these images contribute to your understanding of American history?</p>		

FOUR FIGHTING FOR DEMOCRACY PHOTOGRAPHS

Photo 1

Carl Gorman's Family Photo, 1909



Carl, seated on his mother Alice's lap, with sister Mary standing. Photo is taken by J.R. Willis, Gallup, New Mexico, 1909.
Collection of Carl Gorman, Courtesy of Zonnie Gorman (NCPD.10.2004.49)

MAKING HISTORICAL MEANING USING PHOTOGRAPHIC IMAGES

FOUR *FIGHTING FOR DEMOCRACY* PHOTOGRAPHS

Photo 2

Anti-Japanese Photo, Pre-World War II



Residents of Hollywood, California, start a campaign to push Japanese Americans out of the community, May 1923.

Courtesy of United Press International, Japanese American National Museum (NRC.1998.227.1)

Nurses in Action Story, World War II

THE STARS AND STRIPES

Wednesday, Nov. 22, 1944

1st ETO Nurse Killed in Action

By Arthur W. White
Stars and Stripes Staff Writer

Just over a month ago, Frances Slanger, a nurse in a U.S. Army Field Hospital, wrote a letter to every wounded American soldier on the Continent. She sent it to The Stars and Stripes and it was printed in this space Nov. 1.

In it she thanked the wounded for the privilege of easing their pain and sharing some of their hardships. She said she was proud to be there as they were brought in "bloody, dirty with the earth and grime, and most of them so tired."

Killed by Nazi Shell

"For a change," she wrote, "we want the men to know what we think of them."

She mailed the letter Oct. 21.

That evening Frances Slanger was killed by a German shell. She was the first American nurse to die in action in the ETO. Two other nurses with her, Elizabeth Powers and Margaret Bowler, were wounded. Maj. Herman Lord, of Detroit, the platoon's commanding officer, and Pvt. Vincent Rivas, of Socorro, N.M., were killed nearby.

When the shelling began Frances Slanger and her friends put their helmets on and huddled together, waiting for a chance to run for



Frances Slanger

shelter. The third shell fell in the middle of the hospital area, and fragments ripped through the tent, hitting the girls as they kneeled with their arms round each other. The shelling lasted 45 minutes.

Her friends said that Frances Slanger knew she was dying, but uttered no word of complaint. Her chief concern was of the grief her death would bring to her family in Boston.

Short and brunette, she was one of the first nurses to land in France, wading ashore with the

hospital platoon on D-4. She was up to her neck in water and hung on to the belts of the men to keep from losing balance and going in over her head. From then on Frances Slanger lived to serve the fighting-men, always only a few miles ahead. She sent her letter because she had to let them know how she felt.

Wrote by Flashlight

"I'm writing this by flashlight. The GIs say we rough it, but we in our little tent can't see it. We wade ankle deep in mud. You have to lie in it. We are restricted to our immediate area, a cow pasture or hay field, but then, who is not restricted? We have a stove and coal. We even have a laundry line in the tent. Our GI drawers are at this moment doing the dance of the pants, what with the wind howling, the tent waving precariously, the rain beating down, the guns firing..."

"Sure we tough it. But you, the men behind the guns, driving our tanks, flying our planes, sailing our ships, bulking bridges and the men who pave the way and the men who were left behind—it is to you we doff our helmets..."

Frances Slanger is buried in a military cemetery, flanked on either side by the fighting men she served.

Stars and Stripes newspaper announces Frances Slanger's death to soldiers overseas, November 22, 1944.

From the Frances Slanger Collection in The Howard Gottlieb Archival Research Center at Boston University (NCPD.30.2005.23)

MAKING HISTORICAL MEANING USING PHOTOGRAPHIC IMAGES

FOUR FIGHTING FOR DEMOCRACY PHOTOGRAPHS

Photo 4

César Chávez Demonstration Photo, 1980



César Chávez demonstrates for better wages and benefits for farm workers outside a Safeway Market, Los Angeles, California, ca. 1980.

Los Angeles Public Library (00033787)

PART 2

ACTIVITIES THAT ENHANCE STUDENTS' EXPLORATION OF THE FIGHTING FOR DEMOCRACY EXHIBITION

Lesson 4	Reflecting on Identity and History	44
Lesson 5	<i>Fighting for Democracy</i> : Examining Stories of World War II America	51

OVERVIEW AND PURPOSE

In the first part of the *Fighting for Democracy* exhibition, seven oversize mirrors project flashing statements of discrimination and exclusion—statements which were written on signs, documented in oral histories, or personally heard by the individuals who are featured in the exhibition.

The people featured and their contemporaries grew up in the America of the 1920s and 1930s, a time of inequality and second-class status for many women and ethnic Americans. The mirror is an important symbol on two levels: it allows us to look back at ourselves and within. First, the mirror forces students to look into and confront this dark and painful aspect of America's past. The discriminatory statements may trigger in students anger, surprise, questions, and/or disbelief, prompting powerful reflection and discussion. Secondly, mirrors invite us to look at ourselves, at who we are and how others might see us individually or collectively. How are those perceptions shaped? How did they play out historically, and how do they play out today in the lives of our students?

In this lesson, students are introduced to the decades that preceded World War II, the era which shaped the characters in the exhibition and influenced how they would choose to “fight for democracy.” Students will explore connections between discrimination and injustice and reflect upon their own identity, personal history, and other injustices that exist today.

NATIONAL STANDARDS ADDRESSED

National Standards for Social Studies Teachers: I. Culture and Cultural Diversity; II. Time, Continuity, and Change; III. People, Places, and Environments; IV Individual Development and Identity; V. Individuals, Groups, and Institutions; VI. Power, Authority, and Governance; and X. Civic Ideals and Practices

Standards for the English Language Arts: Standard 3, 6, 9, 11, 12

DURATION OF LESSON

1 to 3 class periods

MATERIALS

- Photocopies of reproducibles 4.1, 4.2, 4.3
- Chart paper

ACTIVITIES

Reflecting on Personal Identity



1. Have students complete Reflecting on Personal Identity³ (reproducible 4.1), by the Anti-Defamation League, in which students are asked four questions to examine the factors that have shaped their identities and belief systems.
2. After students have completed the four questions, create on chart paper a composite list of all responses given by students to the first question and engage students in discussion.

NOTE: The composite list accomplishes a number of objectives. First, it reveals that there is diversity represented in the classroom, even in groups that, at first glance, appear to be homogeneous. This activity helps to define the word “diversity” broadly. In addition, seeing all the descriptors makes obvious the fact that there are a wide variety of words used to describe cultural identity groups. For example “Black” and “African American” are not the same, and it is important to be sensitive to people’s right to name themselves. Another important aspect of this exercise is that it provides an opportunity for participants to discuss feelings associated with being a member of a group that is part of the dominant culture in society as well as feelings associated with identifying oneself as a member of a subordinate or numerical minority group in society.

3. Have students consider the following questions and journal on any or all of the following writing prompts:
 - a. Describe what you see when you look at yourself in the mirror? How do you think others view you? Do you see what others see? What do others miss about YOU when they judge you based on your outward appearance?
 - b. What kinds of messages do you receive from adults or peers in your life? Are they positive, critical, supportive, discouraging, etc.? How do those messages make you feel, and how do you respond to those messages?
 - c. Do you find yourself judging based on aspects of appearance? How might seeing others in this way prevent you from knowing who they really are?

Note

3. Adapted with permission from The A WORLD OF DIFFERENCE® Institute Workshop Framework. New York: Anti-Defamation League, 2002. www.adl.org. All rights reserved.)

4. Partner students together, particularly students who seldom interact with one another, and have them share their journal responses.
5. Engage students in a discussion around identity, based on the following questions:
 - a. What factors shape our identity? How might others' views of us affect our self-perception and actions?
 - b. Can our identities change over time? What can cause one's identity to change over time?
 - c. How do we connect our personal identity to the larger world in which we live?

Statements of Exclusion



NOTE: This activity introduces students to statements of exclusion appearing within the *Fighting for Democracy* exhibition and can be done in the exhibition space, in the classroom using reproducible 4.2, or online at www.ncdemocracy.org/ffdonline 

1. One part of the *Fighting for Democracy* exhibition includes encountering prejudicial statements that might have been heard or seen during the 1920s and 1930s (reproducible 4.2). This reproducible may be given to students in its entirety, or teachers may choose to cut and post each statement around the classroom, asking students to circulate silently before they complete their reflection.
2. Ask students to write down one statement that sparks an emotional response or raises additional questions for them, and have them reflect on it (reproducible 4.3).
3. Facilitate interaction among students by having them share their chosen statement and reflection in pairs, small groups, or as a whole class.

Identity through a Historical Lens



1. Mention to students that the statements they just encountered were written on signs, documented in oral histories, or personally heard by the individuals who are featured in *Fighting for Democracy*.
2. Activate students' prior knowledge or have students speculate about life in America during the period before World War II by discussing the following questions:
 - a. What might it have been like to live in America during the 1920s and 1930s if you were a woman or ethnic minority?
 - b. Are there some freedoms and rights that women and ethnic Americans have today that were not available to them during the 1920s and 1930s?
 - c. How do you think we came to have those rights today?

NOTE: If students need additional background information for this time period, you may refer them to the Historical Overview for Character Study reproducible 5.2, or supplement with your own resources.

EXTENSION ACTIVITIES



CRITICAL THINKING



RESEARCH



COLLABORATION



PARTICIPATION

- Have students research and teach each other about different “isms” such as racism, sexism, anti-Semitism, ageism, heterosexism, ableism and classism, and suggest how to combat them.
- Encourage students to plan a time or event to bring together two different individuals or groups on campus that have distinct identities (for example, honor students, special education students, ESL students, athletic teams, students from select clubs, etc.) and who may not have daily interaction to formally meet and get to know each other.
- Have students research the efforts of various groups in the United States who are still fighting to get their identity recognized or rights protected.

ASSESSMENT IDEAS

- Personal Identity activity
- Reflection on Statements of Exclusion
- Participation in discussion
- Original research

FIGHTING FOR DEMOCRACY: EXAMINING STORIES OF WORLD WAR II AMERICA

REFLECTING ON PERSONAL IDENTITY

Directions: The purpose of this activity is to help you examine your own identity and belief systems and to explore how your attitudes and behaviors are shaped by your background, including race, ethnicity, religion, sexual orientation, and other cultural and societal factors. Please complete the following four questions referencing your background.

1. If I had to describe my background, I would say I am a:

2. One time I was very aware that I was at least one of those words was:

3. One thing that makes me feel proud about being at least one of these four words is:

4. One thing that is difficult or embarrassing about being one of these four words is:

Note

Adapted with permission from The A WORLD OF DIFFERENCE® Institute Workshop Framework.
New York: Anti-Defamation League, 2002. www.adl.org. All rights reserved.

FIGHTING FOR DEMOCRACY: EXAMINING STORIES OF WORLD WAR II AMERICA

STATEMENTS OF EXCLUSION

In the decades before World War II, many Americans were excluded from citizenship and denied the right to vote. Only a limited few enjoyed the full benefits of American democracy.

The following statements were written on signs, documented in oral histories, or personally heard by the individuals who are featured in the *Fighting for Democracy* exhibition.

NO FILIPINOS ALLOWED

OFFICERS' CLUB, BLACKS NOT ALLOWED

FOR WHITES ONLY

NO JEWS ALLOWED IN THE POOL

YOU CAN'T SERVE ON A JURY BECAUSE YOU'RE MEXICAN

JAPS KEEP MOVING

MARRY AN ASIAN IMMIGRANT LOSE YOUR CITIZENSHIP

NO MEXICAN WILL EVER GET AN "A" IN MY CLASS

YOU CAN'T BE CLASS PRESIDENT BECAUSE YOU'RE JAPANESE

NO INDIANS ALLOWED

YOU CAN'T SIT AT THIS LUNCH COUNTER

YOU CAN'T PLAY MAJOR LEAGUE BASEBALL BECAUSE YOU'RE BLACK

THIS IS A WHITE MAN'S NEIGHBORHOOD

YOU CAN'T BE A STUDENT AT THIS SCHOOL BECAUSE YOU'RE JEWISH

YOU CAN'T LIVE IN THIS NEIGHBORHOOD BECAUSE YOU'RE AN IMMIGRANT

YOU CAN'T BE A CITIZEN BECAUSE YOU'RE ASIAN

ENGLISH ONLY

LOWER WAGES FOR WOMEN

YOU DON'T GET A PROMOTION BECAUSE YOU'RE A WOMAN

WE DON'T CUT JAP HAIR

YOU HAVE TO GO TO A SEPARATE SCHOOL BECAUSE YOU'RE MEXICAN

YOU CAN'T SIT ON THIS BEACH BECAUSE YOU'RE BLACK

YOU CAN'T VOTE BECAUSE YOU'RE INDIAN

YOU CAN'T OWN LAND BECAUSE YOU'RE NOT A CITIZEN

FIGHTING FOR DEMOCRACY: EXAMINING STORIES OF WORLD WAR II AMERICA

REFLECTING ON STATEMENTS OF EXCLUSION

Directions:

One part of the *Fighting for Democracy* exhibition includes encountering prejudicial statements that might have been heard or seen during the 1920s and 1930s. In the left hand column, write down two statements that spark an emotional response or raise questions for you. In the right hand column, reflect on why you chose the statements, how these words made you feel, and/or how the statements relate to you.

STATEMENTS	MY REFLECTION
1)	
2)	

Write down two similar statements that someone might hear or experience on your school campus, in your neighborhood, or in the nation at large. How do these statements make you feel?

STATEMENT #1

STATEMENT #2

Continued on back

REFLECTING ON STATEMENTS OF EXCLUSION

The statements you initially read related primarily to prejudice or discrimination directed toward people of a particular race or ethnicity. What other groups of people today might face prejudice or discrimination?

Write down one example of prejudice or discrimination that you've experienced personally.

How do stereotypes and discriminatory treatment of others in the past and today affect our democracy?

OVERVIEW AND PURPOSE

This lesson is designed for use in conjunction with the *Fighting for Democracy* exhibition, which features the stories of individuals who, during World War II and its aftermath, fought for democratic rights and redefined who was American.

One way of engaging students in the *Fighting for Democracy* exhibition is to invite them to become historians. In doing so, they will encounter a variety of artifacts—photos, diary entries, letters, oral histories—related to one character’s life. Their task is to create a narrative explaining the contributions that each person has made to the story of democracy in America. Students will also be able to connect the experiences of these individuals to themselves and their world today.

As historians, students will practice a number of important skills, including doing research, analyzing artifacts, making inferences, presenting their conclusions orally, and collaborating with peers to deepen their learning. They will also explore the ideas of point of view and perspective, two concepts central to the historian’s craft. Throughout, students will be responsible for their own learning.

NATIONAL STANDARDS ADDRESSED

National Standards for Social Studies Teachers: I. Culture and Cultural Diversity; II. Time, Continuity, and Change; III. People, Places, and Environments; IV. Individual Development and Identity; V. Individuals, Groups, and Institutions; VI. Power, Authority, and Governance; and X. Civic Ideals and Practices

Standards for the English Language Arts: Standard 1, 3, 4, 6, 7, 8, 10, 11, 12

DURATION OF LESSON

2 to 5 class periods

MATERIALS

- Character bookmarks
- Photocopies of reproducibles 5.1, 5.2, 5.3, 5.4, 5.5: introduction to the characters; World War II historical context; historical detectives, student directions, exhibition epilogue, research project ideas
- Photocopies of character resource cards and background information cards

NOTE: For this lesson, resource cards for the exhibition can be used in multiple ways: in the classroom, during a visit to the National Center, or while exploring the *Fighting for Democracy* online exhibition at www.ncdemocracy.org/ffdonline. 

ACTIVITIES

Build Background Knowledge



1. Introduce the lesson by telling students that they will be studying about the lives of people in history who shaped the way our democracy looks today. Activate students’ prior knowledge by asking them what they know about what life was like for women and different minority groups in the United States before World War II (see Identity through a Historical Lens activity in Lesson 4).
2. Introduce students to these individuals (reproducible 5.1) and the bookmarks in the back pocket of the guide.
3. Read with students the document from the *Fighting for Democracy* exhibition entitled “World War II Historical Context for Character Study,” which describes life before World War II, during the war, and after the war (reproducible 5.2).

Research



4. Introduce the tasks that students will complete during the course of this lesson using the Historical Detectives Activity on pages 61 and 62 (reproducible 5.3). Make sure to emphasize the overarching questions that should drive the students' research and presentations.
 - a. What conditions of inequality did this individual face as a young person and during World War II?
 - b. What actions did this person take that may have contributed to the U.S. becoming more democratic?
 - c. How does this person help you better understand United States history?
5. Give students each a Character Resource Card and a Background Information Card for one of the people featured in the *Fighting for Democracy* exhibition.

NOTE: Teachers may choose to divide the class into groups and assign each group to research a particular character. Alternately, you may allow them to research the person whose story most speaks to them based on the biographies they have read on reproducible 5.1.

6. Circulate while students are engaged in their tasks, answering questions when needed, and letting them know when oral presentations should begin.

Present



7. There are many ways in which students may present their findings about their characters. In each case, they should answer the three essential questions listed above. Below are several suggested possibilities, for which you might want to create a rubric. Students may:
 - a. Prepare for and present a 3-4 minute summary on their character, explaining how they think their characters' life choices contributed to the "fight for democracy." Students should be encouraged to ask questions of their peers.

- b. Take on the persona of the character they are researching and write and deliver a testimony explaining that person's beliefs and actions.
- c. Create a poster depicting key events in the life of the person they researched, and present their poster to the class (illustrated timeline or collage). They may also use the person's own words, symbols, etc.
- d. Create and perform a news broadcast from the past or short episode in the style of the television show *Biography*, reporting on the key events and significance of their character's life, especially his or her contributions to democracy.
- e. Write and deliver a eulogy for their character, highlighting significant moments and contributions this individual made to society. How should this person be remembered and why?

Synthesize



8. Now that students have learned about all of the people featured in the *Fighting for Democracy* exhibition, engage them in a discussion and/or have them write an essay in which they suggest answers to one or more of the following questions:
 - a. What did these people have in common? How were they different?
 - b. What ways/methods did they choose to fight for equality and freedom during and after the war?
 - c. How do you think the individuals' actions/participation in the war affected how their fellow Americans viewed them? How do you think their actions/participation changed the way they viewed themselves and their place in America?
 - d. How do you think our nation changed for women and people of color since the 1940s as a result of the choices made by the people you studied and many more like them?

Connect



9. Encourage students to make personal connections to their learning by having them do one of the following:
 - a. Talk and/or write in response to the following questions:
 - Which of these stories spoke to you most and why?
 - Do you think that democracy has moved forward since World War II? Can you think of current events that could have an effect on the furthering or limiting democracy?
 - Which are ways in which you believe our democracy could be improved? How could young people like you make sure that democracy continues to move forward?
 - b. Have students imagine that one of the individuals they learned about became their teacher for one day. Questions for students might include:
 - What do you think they would teach you?
 - What would they talk about and why?
 - What would they say about democracy?
 - What would you like to say back to them?
 - c. Invite students to write a poem about any or all of the people they learned about today.
 - d. Post each of the *Fighting for Democracy* exhibition epilogue challenge questions on pages 123 and 124 (reproducible 5.4) on posters around the classroom. Have students brainstorm in writing their responses as they rotate from poster to poster. Discuss.

EXTENSION ACTIVITIES



- Have students read an account of World War II that they find in a U.S. history textbook and compare this telling of history with their experience in the *Fighting for Democracy* exhibition. How are they similar? Different? What is put in? Left out? Why do they think this may be?
- Invite students to research further one of the groups or movements mentioned in the exhibition listed on page 125 (reproducible 5.5).
- Engage students in a discussion about how the exhibition informs their understanding of “we, the people”? What happens when the stories about contributions to history by a diversity of people are not told?
- Encourage students to research those who chose to fight in World War II and those who, for matters of conscience, refused to do so. Have students write an essay comparing and contrasting these positions, or have students write a persuasive essay or speech arguing whether or not they believe that dissent during wartime is democratic.
- Have students read and learn about the stories of **Frank Emi** and **Bayard Rustin**, two individuals who protested during World War II (see Frank Emi and Bayard Rustin Character Resource Card and Background Information Card). Using the Character Resource Card template (reproducible 5.6), have students research and create their own cards based on someone in their community who has fought for a democratic cause. Encourage students to contribute photos and quotes. These cards can be used to share with the class.

ASSESSMENT IDEAS

- Completed Historical Detectives handout
- Oral presentation, poster, news broadcast, or eulogy on one of the historical characters
- Discussion/writing/synthesizing learning about all the characters
- Personal connection activity
- Extension activity

INTRODUCTION TO THE CHARACTERS



HÉCTOR GARCÍA: FIGHTING FOR EQUAL EDUCATION

Hometown: Mercedes, Texas

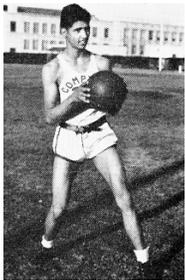
As a young child Héctor Garcia attended a segregated school for Mexican Americans in Mercedes, Texas. While serving in an integrated unit during the war, Héctor witnessed the suffering of Europeans and North Africans and vowed to devote his life to helping those in need. Following the war, Héctor founded the American G.I. Forum to fight against segregation and inequality and committed his life to bettering the living and working conditions of Mexican American families and laborers.



FRANCES SLANGER: FIGHTING FOR FREEDOM

Hometown: Boston, Massachusetts

As a child of a fruit peddler, Frances loved to read the English classics and write poems in her journal while on the rooftop of her family's tenement building. Against her parents' wishes, she applied to the Boston City Hospital's School of Nursing. Shortly after D-Day, Frances waded onshore the beaches of Normandy amid persistent shelling. She was one of the eighteen nurses of the 45th Field Hospital, who within their first day would receive seventeen truckloads of wounded soldiers. Stationed just yards from the front lines of combat, Frances was killed when an enemy shell exploded near her tent.



BILL TERRY: FIGHTING FOR EQUAL OPPORTUNITIES

Hometown: Los Angeles, California

Bill Terry grew up a star athlete on Compton Junior College's and UCLA's basketball teams. When war broke out, Bill passed all the required exams to become a pilot. When it was discovered that he was African American, he was denied service. Not giving up, Bill applied for the segregated pilot program at Tuskegee Institute. When Bill became disillusioned by the discriminatory conditions of training, he and sixty other officers participated in an act of non-violent protest and entered a segregated white officer's club. They were arrested and Bill charged with a felony. It would not be until 1995 that Bill was granted a pardon and was able to vote in an election.



GEORGE SAITO: FIGHTING FOR CIVIL RIGHTS

Hometown: Los Angeles, California

When George lost his mother at an early age, he had to help his father raise his younger siblings in their home in Los Angeles, California. With the bombing of Pearl Harbor, the Saito family was forced to leave the West Coast and incarcerated in Amache concentration camp in Colorado. Wanting to prove their loyalty to the United States, George and his younger brother, Calvin, volunteered for service in the Army. While overseas, Calvin was killed while attempting to take a hill in Italy. Three months later, while climbing the heavily forested hills in France, George was killed in his company's fight to rescue the legendary "lost battalion."

Continued on next page

INTRODUCTION TO THE CHARACTERS



DOMINGO LOS BAÑOS: FIGHTING FOR DEMOCRACY ABROAD

Hometown: Kalaheo, Kaua'i

Domingo loved to play football with the neighborhood boys who also lived in the segregated Filipino camp on the sugar plantation fields of Kalaheo, Kaua'i. He was senior class president at Kauai High School when war broke out. As part of the First Filipino Infantry Regiment, Domingo snuck behind enemy lines to find valuable information. Seeing the hardships of the people living in Asia, Domingo became a teacher and spent many years of his life committed to bettering the education and living conditions of students in Thailand.



HAZEL YING LEE: FIGHTING FOR GENDER EQUALITY

Hometown: Portland, Oregon

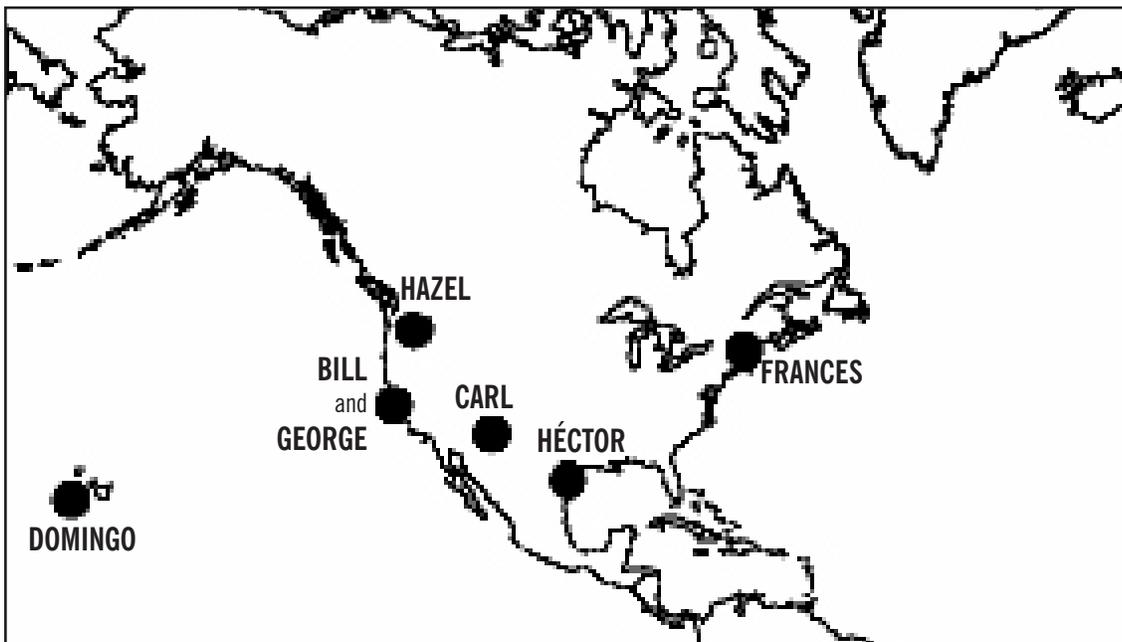
As a teenager, Hazel dreamed of flying. In her hometown of Portland, Oregon, Hazel's choices after high school graduation were to work in a stockroom or as an elevator operator. Hazel pursued her dreams instead and received her pilot's wings. Soon after the bombing of Pearl Harbor, Hazel joined the Women Airforce Service Pilots to ferry and test fly U.S. planes stateside. Hazel was one of the 38 women pilots to die while flying for their country during the war.



CARL GORMAN: FIGHTING FOR THE RIGHT TO SPEAK

Hometown: Chinle, Arizona

Carl came of age on the Navajo Indian reservation in Chinle, Arizona. At a reservation school, Carl was beaten for speaking his native language. During the war, the U.S. Marine Corps recruited Navajos for "special duty"—to develop a top-secret military code using their native language. Having used the Navajo code to save countless American lives during the war, Carl returned from service in the Pacific to help his people preserve and document their culture and tradition.



WORLD WAR II HISTORICAL CONTEXT FOR CHARACTER STUDY

PRE-WAR

SECOND-CLASS AMERICANS

Before the war, “Whites-only” signs and restricted neighborhoods and beaches reminded ethnic Americans of their second-class status. Social clubs and schools were segregated on the basis of race.

World War I and mass unemployment during the Great Depression heightened anti-black and anti-immigrant sentiment throughout the country. Cultural traditions and native languages were seen as markers of “foreignness.” Violent racial conflicts broke out, and immigration from most countries was curbed. The perception of who was considered “American” narrowed.



Sign hanging outside a café in South Texas, ca. late 1940s.
Dr. Héctor P. García Papers, Special Collections & Archives,
Texas A&M University-Corpus Christi Bell Library (NCPD.1.2004.59)



Segregated drinking fountain at Halifax county courthouse,
North Carolina, April 1938.
Library of Congress (LC-USF33-001112-M1)



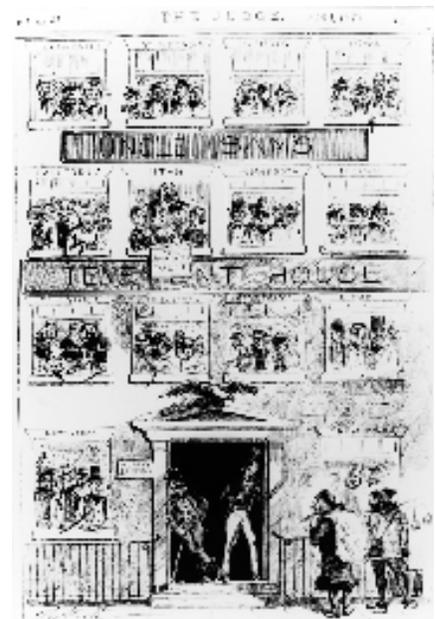
Sign in front of neighborhood in Los Angeles, California, barring
people of color from living there, ca. 1920s-1950s.
Southern California Library of Social Studies and Research (PH001)



Outside a hotel in Stockton, California, ca. 1930s.
Visual Communications, Los Angeles, California (FA0038)



Residents of Hollywood, California, start a campaign to push
Japanese Americans out of the community, May 1923.
Courtesy of United Press International, Japanese American National
Museum (NRC.1998.227.1)



Anti-Semitic cartoon, ca. 1882.
Gift of the Anti-Defamation League,
Japanese American National Museum (95.78.2)

WORLD WAR II HISTORICAL CONTEXT FOR CHARACTER STUDY

WAR

ATTACK ON PEARL HARBOR

On the morning of December 7, 1941, planes of the Imperial Japanese Navy attacked the U.S. Naval Base at Pearl Harbor and nearby Army Air Corps fields on the island of O’ahu, Hawai’i. By noon, over 2,000 Americans had lost their lives. The next day, the United States declared war upon Japan. Japan’s allies, Germany and Italy, soon declared war upon the United States.

Japan had already been at war in the Pacific, and by early 1942, U.S. troops were surrendering to Japanese forces in Guam and the Philippines. At this time it seemed possible that the U.S. could lose the war in the Pacific.



U.S.S. West Virginia burns after attack on Pearl Harbor, Hawaii, December 7, 1941.

Collection of the U.S.S. Arizona Memorial, National Park Service, Japanese American National Museum (NRC.1998.192.1)

Yesterday, December 7, 1941—a date which will live in infamy—the United States of America was suddenly and deliberately attacked by naval and air forces of the empire of Japan.

President Franklin D. Roosevelt, December 8, 1941

We were watching the Pearl Harbor area. All of a sudden three aircraft came zooming over us. They were rather low in altitude, but you could see very clearly that the wings were gray and there were red dots on them. I knew that hell was ready to begin for my life....

Daniel Inouye, Honolulu, Hawai’i

Following the attack on Pearl Harbor, we were all placed in a war relocation center at Amache, Colorado. My brothers and I were the first to volunteer for Army service... My brothers qualified, but I was rejected and went into the next best thing—war work.

Kazuo Saito, Los Angeles, California



Afternoon edition of Honolulu Star Bulletin, December 7, 1941.

Gift of Kazuyoshi and Yachiyo Iki, Japanese American National Museum (2001.40.1)

WAR

DOUBLE VICTORY

After December 7, thousands of women and people of color enlisted in the military and filled jobs in the war industries. For many, it was an opportunity to find work in positions previously unavailable to them.

For others, the war resulted in the massive violation of their Constitutional rights. Approximately 110,000 Americans of Japanese ancestry were forced to leave their West Coast homes and were incarcerated in America's concentration camps. Increased xenophobia during the war led to brutal race riots. Hundreds of Americans were killed on U.S. streets nationwide.

Many Americans found that they were fighting for a double victory: first, against the enemy overseas; and second, for justice at home.

We're fighting two wars. One for American democracy and one against the prejudice towards us in America...

Sakae Takahashi,
442nd Regimental Combat Team

We said it was unfair not to trust us, to put us in concentration camps and then ask us to fight in a segregated unit. We said if they would return our rights as citizens and release our families from the camps, we would go. We felt it was a matter of conscience.

Mits Koshiyama,
Heart Mountain draft resister

POST-WAR

FIGHTING FOR TOMORROW

In a unified effort to defend their country, men and women, regardless of race, class, or gender had worked together on the factory assembly line and on the battlefield. Segregated units had fought in the most violent battles overseas to protect American freedom.

Ordinary men and women, who had fought for democracy in the armed forces, now returned home unwilling to accept second-class citizenship. With this newfound perspective, they fought for democracy at home—to expand the Constitutional rights of all Americans. The legacy of their courage and sacrifice would lay the foundation for future civil rights and women's movements.

Having successfully fought World War II, we felt that we earned the right to be treated as equals. From that moment on, I always felt equal to or just as good as anybody else. So I was never afraid to venture into whatever field or afraid to express an opinion...

Colonel Young O. Kim,
442nd Regimental Combat Team

I saw this white kid fighting, because someone had called him a Polak and I found out he was Polish and hated the word Polak. He fought every time he heard it. I began to learn something—that others suffered too.

César Chávez,
United States Navy

HISTORICAL DETECTIVES ACTIVITY

Directions to Students:

While experiencing the *Fighting for Democracy* exhibition, you will take on the role of a historian. A historian is a type of detective who examines evidence from the past and tries to explain what happened, how it happened, and what it all means. Imagine you are a historical detective trying to piece together the life story of one of the people featured in the exhibition by sifting through various photos, media clips, quotes, oral histories, and other documents.

Your task is to educate your classmates about the person you are researching and to help them understand what this person's story tells us about World War II and about the "fight for democracy." During the course of your research and in your presentation to your classmates, you should answer the following three essential questions:

- What conditions of inequality did this individual face as a young person and during World War II?
- What actions did this person take that may have contributed to the U.S. becoming more democratic?
- How does this person help you better understand United States history?

RESEARCH AND DRAW CONCLUSIONS:

In preparing to tell a coherent story about your character, you may want to look for answers to the following questions:

Who is the person you are researching? (Write in name) _____

Pre World War II

1. Where was the person from?

2. What conditions of inequality did this person face while growing up?

3. What were his or her personal interests or ambitions?

HISTORICAL DETECTIVES ACTIVITY

page 2

During World War II

1. Why did the person you are researching join or resist the war effort?
2. Describe his/her experience during the war: What role did he or she play during WWII? What were his or her experiences? What did he or she accomplish? Which events had the most impact on him or her?
3. How did his or her previous experiences and identity shape his or her actions during the war?

After World War II

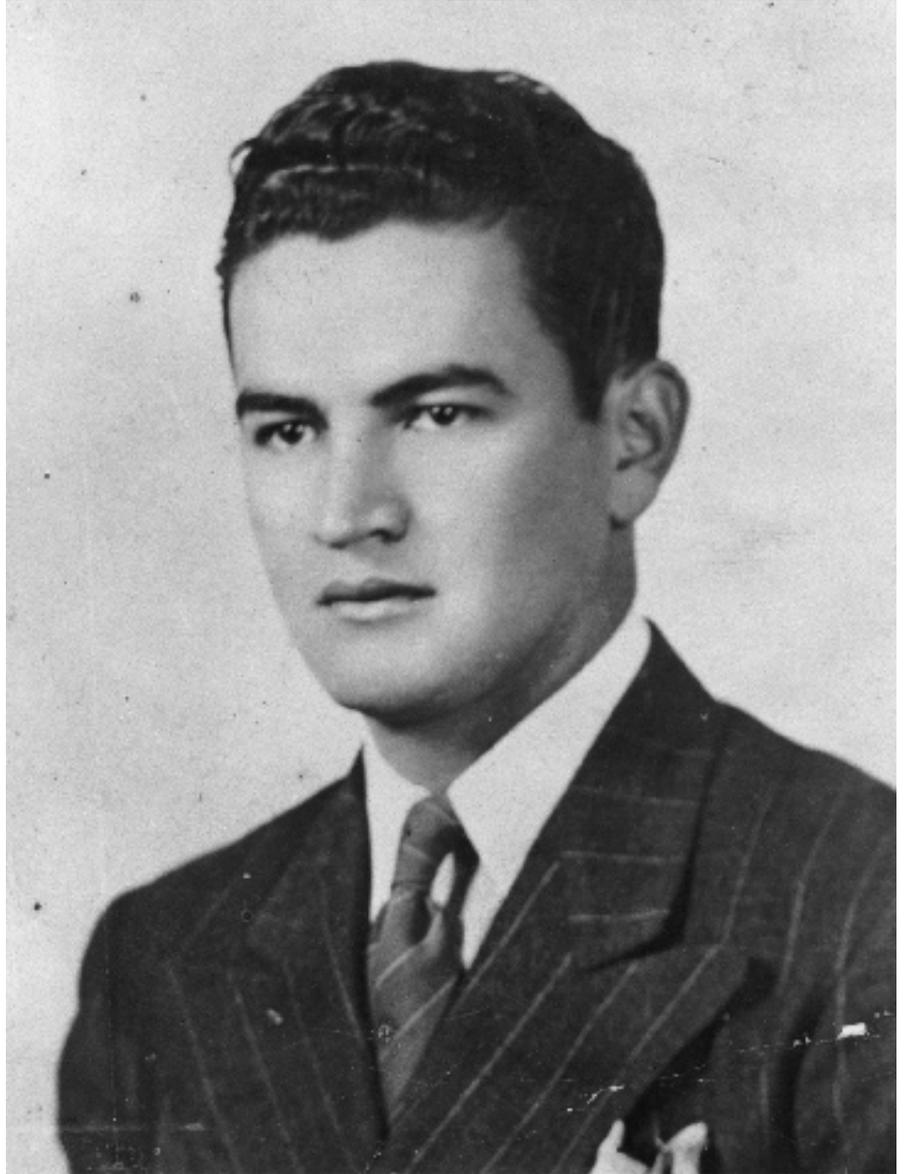
1. After the war, how did the person's actions contribute to his or her community/society?
2. What do you think is the most important reason why we should remember this person?
3. How do you think this person's actions might have contributed to making the U.S. more democratic?

PRESENT AND DEFEND YOUR FINDINGS

- Prepare for and present your findings on your character as directed by your teacher.
- Be sure to address the three essential questions in the shaded box under the directions, and be prepared to answer questions from and pose questions to your peers.

CHARACTER RESOURCE CARDS
BACKGROUND INFORMATION CARDS

CHARACTER RESOURCE CARDS AND BACKGROUND INFORMATION CARDS



Héctor upon graduation from Mercedes High School in 1932. For the next two years, he hitchhiked 30 miles to attend Edinburg Junior College.

Dr. Héctor P. García Papers, Special Collections & Archives, Texas A&M University-Corpus Christi Bell Library (NCPD.1.2004.5)

HÉCTOR GARCÍA

BEFORE THE WAR

Born in 1914, Héctor García was just four years old when his family immigrated to the U.S. to escape the turmoil of the Mexican Revolution.

In Mercedes, Texas, the Garcías lived across the railroad tracks from the white neighborhoods. As a young child, Héctor attended a segregated “Mexican school.” Héctor’s high school was integrated, but teachers treated him differently from white students. His English teacher told him that “no Mexican will ever get an A in my class.”

Héctor developed his love of learning from his father. After supper, José, a professor, taught the children lessons in Mexican history, world literature, and mathematics. In 1936 Héctor left for medical school in Galveston—the only Mexican American out of 100 students.



The García family, Mercedes, Texas, ca. 1926. Héctor is in the back row, far left.

Dr. Héctor P. García Papers, Special Collections & Archives, Texas A&M University-Corpus Christi Bell Library (NCPD.1.2004.1)

I went to a segregated Mexican school, which was in the heart of the Mexican area across the tracks.

Héctor García



Héctor’s father, José, joined his brothers in running the A.G. García store in Mercedes, Texas, ca. 1920s. The Great Depression forced the brothers to close the dry goods store.

Collection of Amador García, Courtesy of Jeff Felts (NCPD.38.2005.1)

My father was a historian. We learned about the Iliad, and Homer, not in school, but at home. You have to understand his love for Mexico and the fact that he named three of his sons after the last three Mexican emperors—Cuauhtemoc, Xicotentactl, and Cuitlahuac. He loved his country that much, he felt proud to be a Mexican.

Héctor García



Héctor’s class, University of Texas School of Medicine in Galveston, 1940.

Dr. Héctor P. García Papers, Special Collections & Archives, Texas A&M University-Corpus Christi Bell Library (NCPD.1.2004.6)

HÉCTOR GARCÍA

DURING THE WAR

With the bombing of Pearl Harbor, 28-year-old Héctor felt it his duty to volunteer. Héctor was needed for service with the 591st Engineer Boat Regiment and was sent overseas to Europe.

As a medic, Héctor treated evacuated American soldiers and local civilians: North Africans, French, Spanish, and Italians. He spent much time with his patients, learning their different cultures and languages. Héctor wrote home constantly, excited to tell his father about new things he had learned and people he had encountered.

But Héctor was also concerned about the disease and poverty afflicting his patients. After three years of moving between war-torn villages, Héctor was anxious to return home to fight for better conditions in his own community.



Héctor and fellow medics of the 591st Engineer Boat Regiment, Italy, ca. 1944-45.

Dr. Héctor P. García Papers, Special Collections & Archives, Texas A&M University-Corpus Christi Bell Library (NCPD.1.2004.46)

These three long weary years of suffering and pain and hardships and heartaches have taught me how to be tolerant and how to be patient. I have seen poverty and have seen cruelty and I want to place myself above both of them. I must not magnify my own problems and misery because in all the countries I have been, there are millions of families worse than ours. So like I say Father I have changed for the best.

Héctor García, letter to his father, 1945

We were trying to put an end to a man named Hitler. And actually, it meant making the world a better place to live, for people to have more freedom, more liberty. To me, it was a battle for American democracy.

Héctor García



Héctor embarks on a personal crusade to combat venereal and tropical diseases overseas, Italy, ca. 1944-45.

Dr. Héctor P. García Papers, Special Collections & Archives, Texas A&M University-Corpus Christi Bell Library (NCPD.1.2004.16)

HÉCTOR GARCÍA

AFTER THE WAR

Returning from Europe, Héctor García was astonished to see the deteriorating living conditions of Mexican Americans in Corpus Christi, Texas. In 1948 Héctor called a meeting to speak out against anti-Mexican prejudice, and the American G.I. Forum was formed. It soon became one of the most influential civil rights organizations in the United States.

Héctor set out to end segregation in the Texas school system. By taking photographs of the decrepit “Mexican schools,” organizing petitions, and speaking at community gatherings, Héctor lobbied for Mexican Americans’ rights to a fair and equal education. Because education had been important to generations of the García family, Héctor believed that “education is freedom, and freedom should be everyone’s business.”



Héctor García and early American G.I. Forum members attend funeral of fallen World War II soldier, Rosehill Cemetery, Texas, 1949.
Dr. Héctor P. García Papers, Special Collections & Archives, Texas A&M University-Corpus Christi Bell Library (NCPD.1.2004.20)



Sign hanging outside a café in South Texas, ca. late 1940s.
Dr. Héctor P. García Papers, Special Collections & Archives, Texas A&M University-Corpus Christi Bell Library (NCPD.1.2004.59)

Mexican American soldiers shed at least a quarter of the blood spilled at Bataan... What they want now is a decent job, a decent home, and a chance to live peacefully in the community. They don't want to be shot at in the dark.

Balton Llanes,
U.S. Marine Corps veteran



Héctor García at his office in Corpus Christi, ca. late 1980s. Héctor continued to speak out about Mexican American rights until his death in 1996.
Dr. Héctor P. García Papers, Special Collections & Archives, Texas A&M University-Corpus Christi Bell Library (NCPD.1.2004.19)

BEFORE WORLD WAR II

YOU'RE FORCED TO LEAVE THE U.S. . . .

Mexican laborers could pass freely into the U.S. until the Immigration Act of 1917 limited their immigration for the first time. In 1924 the Border Patrol was established, and the term “alien” was used to describe Mexican laborers.

With the Great Depression, over one-third of the American workforce was unemployed. Competition for low-wage jobs increased. In a period known as Mexican Repatriation, approximately two million Mexican laborers and their citizen children were forced to leave the United States. Highly publicized deportation raids by government officials and mob violence induced many to move to Mexico.

YOU ATTEND A SEGREGATED SCHOOL . . .

In 1896 African American Homer Plessy challenged a Louisiana state law that required separate railroad cars for black and white passengers. In a landmark ruling, the U.S. Supreme Court upheld that “separate but equal” facilities were constitutional.

Segregation was a widespread practice. Children attended “Mexican,” “Indian,” “Colored,” and “Oriental” schools. These segregated schools had more crowded classrooms, poorer facilities, and fewer supplies.



Mexican American farm laborers and children work in the fields of California, ca. 1920s.

Los Angeles Public Library (00031694)



Mexican American families await trains departing for Mexico, Los Angeles, California, March 9, 1932.

Los Angeles Public Library (00052947)



Inside a segregated classroom at a “Mexican school,” Southern Texas, ca. 1940s. Mexican American children are not allowed to speak Spanish in the classroom. Those children who are caught are punished severely.

Dr. Héctor P. García Papers, Special Collections & Archives, Texas A&M University-Corpus Christi Bell Library (NCPD.1.2004.60)

*They take us to the border. They eject us from this country.
But we are not bandits. We came to toil.*

Excerpt from “Los Deportados” song

DURING WORLD WAR II

AMERICANS ALL

Over 500,000 Latinos served in all branches of the American military. Unlike African Americans and Japanese Americans, Latinos were not segregated but sent to either white or black units based on their skin color.

On the homefront, racial difference was perceived to be anti-American. In spring 1943, clashes between U.S. servicemen and Mexican American youth occurred two to three times a day in a period known as the “Zoot Suit Riots.” Mexican American, black, and Filipino youths were stripped of their clothes and beaten by mobs of American servicemen and civilians.

BUILDING THE ROAD

Evelio Grillo spoke Spanish at home and attended Catholic Church on Sundays. As a black Cuban American from Tampa, Florida, he was sent to the segregated African American 823rd Engineer Aviation Battalion.

Few commanders would accept black units for combat, and Evelio’s unit was charged with building the Ledo Road—a needed supply route that stretched from Ledo, India, to Kunming, China. These engineer units cut through treacherous mountain terrain and over swollen rivers to build the 1,000-mile supply route. Monsoon conditions brought fatal tropical diseases and led to deadly mudslides. Evelio struggled with 14 bouts of malaria while in service.



Carmen Contreras and fellow Women’s Army Corps members before shipped to Algeria, Daytona Beach, Florida, 1942. Because of Carmen’s knowledge of multiple languages, she works as a Teletype operator transmitting encoded messages to the battlefield. U.S. Latino and Latina & WWII Oral History Project, University of Texas at Austin (NCPD.11.2004.1)



Rioting U.S. servicemen conduct “search and destroy” raids looking for any youth wearing zoot suits. Library of Congress (LC-USZ62-75515)

We’re tired of being pushed around... I don’t want anyone saying my people are in disgrace. My people work hard, fight hard in the army and navy of the United States. They’re good Americans and they should have justice.

Alfred Barela,
on his teenage years as a
Mexican American



Roosevelt High School friends return from service, Los Angeles, California, 1946. All five served overseas during World War II. Gift of Ray Aragon, Japanese American National Museum (2000.273.4)



We realized that we would not face enemy fire...we resented that we were not assessed as able, perhaps even potentially heroic soldiers, competent and trusted to acquit ourselves well under fire. Our job was building and maintaining roads and bridges.

Evelio Grillo,
823rd Engineer Aviation Battalion

Evelio Grillo after basic training, Fort Meade, Maryland, June 1941. As part of the 823rd Engineer Aviation Battalion, Evelio helps to build the Ledo Road connecting India to China.

U.S. Latino and Latina & WWII Oral History Project, University of Texas at Austin (NCPD.11.2004.19)

AFTER WORLD WAR II

BATTLING INJUSTICE

In 1948 Mexican Americans in Texas won a victory in the federal court case *Delgado v. Bastrop Independent School District*. The *Delgado* case proved that the practice of segregating Mexican American children, in fact, violated their Constitutional rights. When local schools were slow to integrate, Héctor traveled across the state of Texas, taking photographs as evidence of continued segregation.

Challenges to segregation were occurring nationwide. In 1947 the U.S. Court of Appeals ruled in the California case *Mendez v. Westminster* that the segregation of Mexican American schoolchildren was unconstitutional. "Separate but equal" policies for African American schoolchildren, however, were not overturned until the *Brown v. Board of Education* decision in 1954.



Mathis "Mexican school," photos taken by Héctor García to show the poor, unsanitary conditions that Mexican American children face in the classroom, 1948.

Dr. Héctor P. García Papers, Special Collections & Archives, Texas A&M University-Corpus Christi Bell Library (NCPD.1.2004.71.72)



Mathis High School, photos taken by Héctor García to show better conditions of white school, 1948.

Dr. Héctor P. García Papers, Special Collections & Archives, Texas A&M University-Corpus Christi Bell Library (NCPD.1.2004.69)

AFTER WORLD WAR II

FIGHTING FOR A VETERAN'S RIGHTS

Felix Longoria had been killed in action in the Philippines. When Felix's family approached the only funeral home in Three Rivers, Texas, to perform a wake, they were refused because they were Mexican American.

As spokesperson for the American G.I. Forum, Héctor García alerted the media, and the Longoria case drew national attention. This publicity brought the G.I. Forum thousands of new members. A young Texas Senator and future U.S. President, Lyndon B. Johnson, intervened and arranged for Felix Longoria to be buried at Arlington National Cemetery.



At burial ceremony of World War II soldier, Felix Longoria, Arlington National Cemetery, 1949.

Dr. Héctor P. García Papers, Special Collections & Archives, Texas A&M University-Corpus Christi Bell Library (NCPD.1.2004.27)

We protest energetically the refusal of funeral services to our War Hero Felix Longoria at Three Rivers, Texas. And, certainly, A DEAD WAR HERO LIKE LONGORIA, whose body has been brought back all the way from the Philippines, AND WHO SACRIFICED HIS LIFE FOR OUR COUNTRY, should NOT be denied a decent Christian burial...

R.A. Cortez,
President of League of United
Latin American Citizens, 1949

FIGHTING FOR THE WORKERS

In 1942 the U.S. and Mexican government implemented the Bracero Program, which brought four million Mexican workers to the United States for primarily agricultural jobs. They lived in squalid camps and labored in harsh conditions. Once their contracts expired, they were forced to return home.

To protect laborers' rights, César Chávez and Dolores Huerta organized the United Farm Workers (UFW) in the 1960s. Using non-violent strategies of fasts, strikes, and boycotts, the UFW drew national attention to the farm labor movement.



Héctor García investigates Mexican American labor camp near Mathis, Texas, 1948. He is shocked by the deplorable conditions he finds.

Dr. Héctor P. García Papers, Special Collections & Archives, Texas A&M University-Corpus Christi Bell Library (NCPD.1.2004.73)



César Chávez demonstrates for better wages and benefits for farm workers, outside a Safeway Market, Los Angeles, California, ca. 1980.

Los Angeles Public Library (00033787)

A hundred and fifty-five years ago, in the state of Guanajoto, Mexico, a padre proclaimed the struggle for liberty. He was killed, but 10 years later Mexico won its independence. We Mexicans here in the United States are engaged in another struggle for the freedom and dignity which poverty denies us. But it must not be a violent struggle, even if violence is used against us.

César Chávez, U.S. Navy veteran

CHARACTER RESOURCE CARDS AND BACKGROUND INFORMATION CARDS



Frances on front porch of relatives' home, Cape Cod, Massachusetts, 1931.

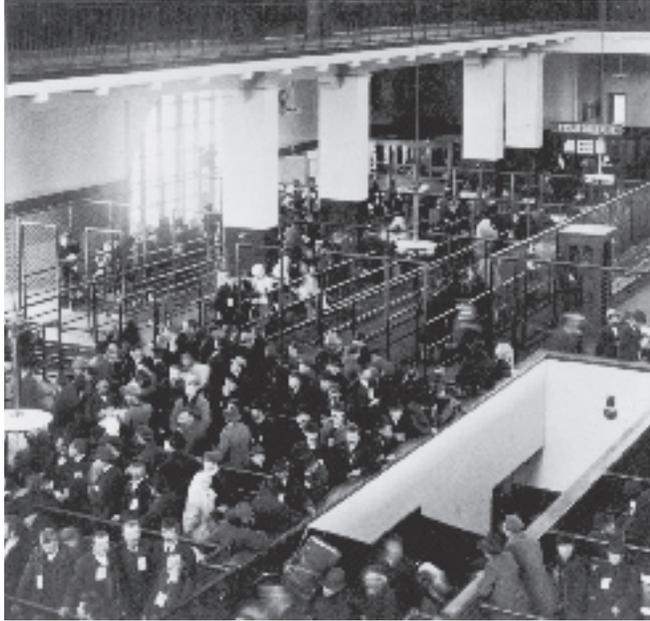
From the Frances Slanger Collection in The Howard Gottlieb Archival Research Center at Boston University (NCPD.30.2005.21)

FRANCES SLANGER

BEFORE THE WAR

In 1913 Frances Slanger was born in Łódź, Poland, three months after her father left for America. Seven-year-old Frances, mother Eva, and sister Sally boarded a steamship to escape the persecution of Jews in Poland. They arrived at a U.S. Immigration Station where Frances met her father for the first time.

In Boston, Massachusetts, Frances helped her father peddle fruit every day. Frances remembered her family's suffering in Eastern Europe and longed to help others as a nurse. Her parents instead hoped that she would marry. Much to her parents' dismay, Frances followed her dreams, graduating from Boston City Hospital's School of Nursing in 1937.



Inside the "Great Hall" where newly arrived immigrants wait for hours in long lines for inspection, Ellis Island Immigration Station, Port of New York, 1904. During its peak, the immigration station reviews over 2,000 people a day.

Library of Congress
(LC-USZ62-15539)



Frances reading on a Sunday morning at her relatives' home in Cape Cod, Massachusetts, 1931. Frances loves spending summers in Cape Cod.

From the Frances Slanger Collection in The Howard Gottlieb Archival Research Center at Boston University (NCPD.30.2005.15)

I have always loved to comfort those who were sick... I want to help those less fortunate than I.

Frances Slanger

There was a dream that men could one day speak their thoughts. There was a hope that men could stroll through the streets unafraid. There was a prayer that each could speak to his own God. That dream, that hope, that prayer became America.

Frances Slanger's scrapbook



Frances and fellow nurses tending to a patient, Boston City Hospital, ca. 1940. Frances is first on the right.

From the Frances Slanger Collection in The Howard Gottlieb Archival Research Center at Boston University (NCPD.30.2005.12)

FRANCES SLANGER

DURING THE WAR

At home in Boston, 29-year-old Frances Slanger heard news from relatives in Poland. The invading Nazi forces had torched synagogues and were imprisoning Jews in ghettos.

Frances longed to help fight for democracy overseas, so in August 1943 she enlisted in the Army Nurse Corps. Just days after the D-Day invasion, Frances waded onshore at Normandy, France, to find 17 truckloads of injured soldiers.

In the early morning of October 21, 1944, Frances lay awake thinking of the battle-weary soldiers fighting nearby. She penned a letter in their honor and sent it to the *Stars and Stripes* newspaper. Merely hours later, Frances was killed when an enemy shell exploded by her tent.



Nurses of the 45th Field Hospital leave their landing craft at Utah Beach just days after the D-Day invasion, Normandy, France, June 10, 1944. They are the first American nurses to land in France.

Collection of Dottie Richter Lewis, Courtesy of Bob Welch, Author of *American Nightingale* (NCPD.23.2004.5)

To every GI wearing an American uniform—for you we have the greatest admiration and respect... Such soldiers stay with us only a short time—for 10 days or two weeks. But we have learned a great deal about the American soldier and the stuff he's made of. The wounded don't cry. Their buddies come first. They show such patience and determination. The courage and fortitude they show is awesome to behold...

Frances Slanger, *Stars and Stripes*, published November 7, 1944

THE STARS AND STRIPES

Tuesday, Nov. 7, 1944

An Editorial

A Nurse Writes the Editorial

Editor, Stars and Stripes:

We hope you will be able to find room for the enclosed article. You see we are coming up these men as patients and that is just the way we feel about it and them. For a change we want them to know how much we think of them. —S/Lt. Frances Y. Slanger, ANC.

IT is 0200 and I have been lying awake for some time, listening to the steady, even breathing of the other three nurses in the tent. Thinking about some of the things we had discussed during the day. The rain is beating down on the tent with a torrential force. The wind is on a mad rampage and the main objective seems to be to lift the tent off its poles and fling it about our heads.

Nursing a Spark

The fire is burning low and just a few live coals are on the bottom. With the slow feeding of wood, and finally coal a roaring fire is started. I couldn't help thinking how similar to a human being a fire is: if it is allowed to run down too low and if there is a spark of life left in it, it can be nursed back. . . . It is slow, it is gradual, it is done all the time in these field hospitals and other hospitals in the ETO.

We had read several articles in different magazines and papers sent to by a grateful GI, praising the work of the nurses around the combat areas. Praising us—for what? I climbed back into my cot. Lt. Bowler was the only one I had awakened. I whispered to her. Lt. Cox and Lt. Powers slept on. These nurses and great girls to live with. . . of course, like in all families, an occasional quarrel, but these were quickly forgotten.

Writing on the Beam

The writing this by flashlight. In this light it looks something like a "dive" in the center of the tent are two poles, one just standing, the other a plain tent pole. Writhing wood lies in disordered confusion on the damp ground. We don't have a tarp on the ground. A branch wine pitcher, filled with water, stands by. The GIs say we rough it. We in our little cot can't see it. True, we are set up in tents, sleep on cots and are subject to the temperament of the weather.

We wade while deep in mud. You have to lie in it. We are restricted to our immediate area, a cow pasture or hay field, but then, who is not restricted? We have a clean and good. We even have a laundry line in the tent. Our GI drawers are at this moment being the cause of the pain, what with the wind howling, the rain beating furiously, the rain beating down, the guns firing, and me with a flashlight, writing. It all adds up to a feeling of loneliness.

Still, we sigh it, but in comparison to the way you men are taking it, we can't complain, nor do we feel that complaints are due us. But you, the men behind the guns, the men driving our tanks, flying our planes, getting our ships, building bridges and in the men who gave the way and to the men who are left behind—it is to you we offer our helms. To every GI wearing the American uniform, for you we have the greatest admiration and respect.

The Injured Big D

You, this time we are handing out the bandages. . . . but after taking care of some of your buddies, seeing them when they are brought in bloody, dirty with the earth, mud and grime, and most of them so tired. Somebody's brother, somebody's father and somebody's son. Seeing them gradually brought back to life, to consciousness and to see their lips separate into a grin when they first welcome you. Usually they just grunt as they are. It doesn't amuse us to hear one of them say, "Boy's, babe" or "Ho's Mackerel, an American woman!" or most indelicately, "How about a kiss?"

These soldiers stay with us but a short time, from 10 days to possibly two weeks. We have learned a great deal about our American soldier, and the stuff he is made of. The wounded do not cry. Their buddies come first. The patience and determination they show, the courage and fortitude they have is something awesome to behold. It is to you who are proud to be here. Thank us? No. It is a privilege to be able to receive you and a great distinction to see you open your eyes and with that sweet American grin, say, "Hiya babe?" —S/Lt. Frances Slanger, S/Lt. Christine Cox, and Warrant Officer W. Bowler, 45th Field Hospital, ANC.

Stars and Stripes newspaper published Frances's letter in honor of American G.I.s, November 7, 1944.

From the Frances Slanger Collection in The Howard Gotlieb Archival Research Center at Boston University (NCPD.30.2005.25)

FRANCES SLANGER

AFTER THE WAR

On November 7, 1944, the *Stars and Stripes* newspaper published Frances Slanger's letter. Two weeks later, they printed an article, notifying readers of her death. Hundreds who had been touched by her letter wrote in requesting she be honored for her service to her country.

Frances had been the first American nurse to die in Europe. To continue Frances's legacy of helping others, the first all-women's post of the Jewish War Veterans and the Boston chapter of the B'nai B'rith Young Women were named in her honor.

She was buried in the U.S. cemetery in Belgium. In 1947 her remains were returned home for a memorial service with 1,500 friends and relatives.

THE STARS AND STRIPES

Wednesday, Nov. 22, 1944

1st ETO Nurse Killed in Action

By Arthur W. White
Staff writer

Just over a month ago, Frances Slanger, a nurse in a U.S. Army Field Hospital, wrote a letter to every wounded American soldier at the Continent. She sent it to *The Stars and Stripes* and it was printed in this issue Nov. 7.

In it she stated she wanted to be the privilege of seeing their faces and sharing some of their hardships. She said she was proud to be there as they were brought in "bloody, cold with the earth and grime and most of them so tired."



Frances Slanger

Killed by Nazi Shell

"For a change," she wrote, "I want the men to know what we think of them."

She died in action Oct. 21 this evening. Frances Slanger was killed by a German shell. She was the last American nurse to die in action in the ETO. Two other nurses with her, Elizabeth Payne and Marjorie Bradley, were wounded. Maj. Herman Lord of Detroit, the platoon's commanding officer, and Pvt. Vincent Lewis, of Murray, N. H., were killed before.

When the shelling began, Frances Slanger was just getting out from a helicopter on and hurried back, waiting for a chance to run for

hospital platoon on D-4. She was up to her neck in water and luffing on to the belts of the men to keep from being washed and going on over her head. From then on Frances Slanger lived in 2090 420 fighting men, a wage only a few miles ahead. She sent her letter because she had to let them know how she felt.

Wrote by flashlight

"The writing time by flashlight. The GIs say we wrote it out on our little tin can flashlight. We made little sleep in that. You have to lie flat. We are situated in our immediate area, a few yards of hay field, but then, who is not interested? We have a shell and shell. We even have a landing line in the tent. Our GI draws me at this moment. Copy the names of the men who went with the wind blowing, the rain pouring, recording, the rain pouring down the park, fighting..."

"Since we look at you, the men behind the gate, drawing my back, lying on their backs, calling me cheap, building letters and the men who gave the war and the men who were not interested in you we shall our letters."

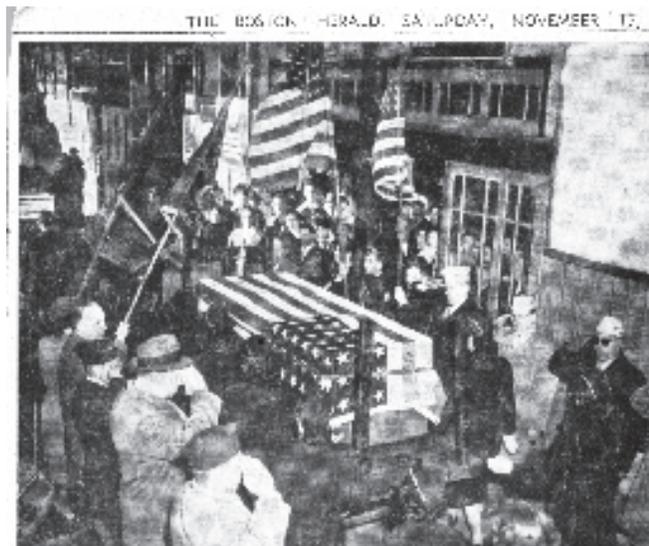
Frances Slanger is buried in a military cemetery, located on either side by the fighting men she saved.

Stars and Stripes newspaper announces Frances's death to soldiers overseas, November 22, 1944.

From the Frances Slanger Collection in The Howard Gottlieb Archival Research Center at Boston University (NCPD.30.2005.23)

Women in the military have made important gains over the past 50 years. Their story is one of persistence and courage, despite numerous frustrations. We've come a long way, but we could always go further.

The Honorable Sheila E. Widnall,
Secretary of the Air Force, 1995



RETURN OF HEROINE—The body of Lt. Frances Y. Slanger, daughter of Mrs. E. S. Slanger on 1 of Greenwood street, leaving First Army base to be killed in action in World War I, carried through South Station by members of the Jewish War Veterans Post number in her name, services for Lt. Slanger's 1st bed husband in the Crawford Street Synagogue, Roxbury.

"Return of a Heroine,"

The Boston Herald,
November 15, 1947.

The body of Frances is returned home to hundreds in attendance.

From the Frances Slanger Collection in The Howard Gottlieb Archival Research Center at Boston University (NCPD.30.2005.39)

BEFORE WORLD WAR II

YOU CAN'T IMMIGRATE TO THE U.S. . . .

Between 1880 and 1930, over 20 million immigrants passed through Ellis Island Immigration Station in the Port of New York. Each immigrant was evaluated for mental and physical conditions—from varicose veins to a contagious eye disease called trachoma.

Those considered sick were detained or sent back. Those unable to provide proper authorization awaited hearings in detention facilities. For these immigrants, Ellis Island became known as “the Isle of Tears.” The Immigration Act of 1924 further limited immigration from Southern and Eastern Europe.



Officials examine the eyes of immigrants, looking for contagious eye diseases, Ellis Island Immigration Station, Port of New York, ca. 1913.

Library of Congress (LC-USZ62-7386)

Why should I fear the fires of hell? I have been through Ellis Island.

Jewish immigrant detained at Ellis Island

NO JEWS ALLOWED . . .

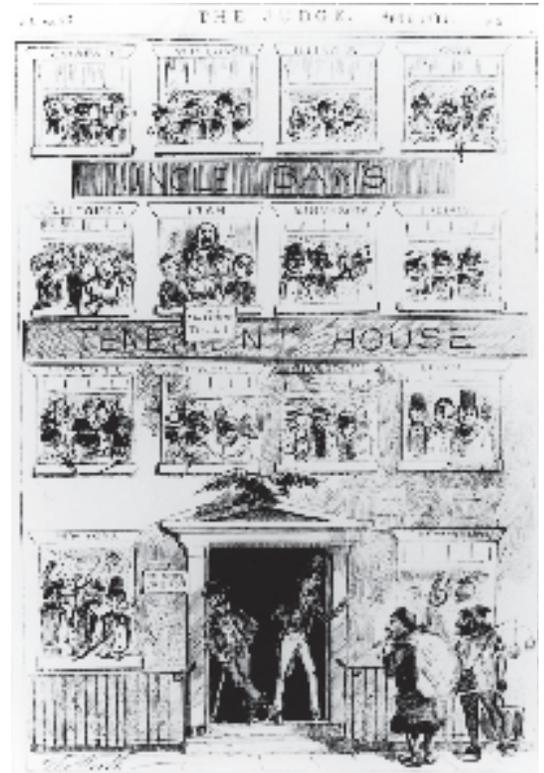
Many Eastern European Jewish immigrants, escaping religious persecution, arrived at Ellis Island with less than 50 dollars in their pockets. Families lived in crowded, vermin-infested tenement apartments—homes to three or more families—with no running water or indoor plumbing. Even though many were skilled laborers, they found work in low-paying sweatshops of the East Coast garment industries.

Anti-Semitism proliferated. Ivy League universities instituted quotas to limit the number of Jews accepted. Competition for jobs led to violence in the cities. In 1911 Irish American teenagers shouted, “Beat the Jews,” while smashing store windows and accosting Jews in Massachusetts.



An immigrant family living in a tenement home, New York, 1910.

George Eastman House (GEH 45808)



Anti-Semitic cartoon, ca. 1882.

Gift of the Anti-Defamation League, Japanese American National Museum (95.78.2)

FRANCES SLANGER FIGHTING FOR FREEDOM

DURING WORLD WAR II

ON THE FRONT LINE

The Army Nurse Corps had fewer than 1,000 nurses in 1941. Because of the high demand for nurses, the Army provided free nursing education from 1943 to 1948. By 1945, more than 59,000 American nurses had served in field and evacuation tents, hospitals, medical transport trains, ships, and planes. Most of these nurses served in dangerous combat areas, where 196 nurses were killed in action.

However, military nurses were paid half the salary as their male counterparts of equal status. While some women were encouraged to pursue nursing, others still faced exclusion. The Navy did not accept black nurses until January 1945.



Articles like these recruited women nurses across the country, ca. 1941-1945.

National Archives (NWDNS-44-PA-1432)



These posters hang in hospitals across the country, ca. 1941-1945.

National Archives
(NWDNS-44-PA-2473)



Five new Navy nurses take oath in New York, March 1945. The Navy's first African American nurse, Phyllis Mae Dailey, is second from right.

National Archives
(NWDNS-80-G-48365)

We received only the most seriously injured. It was sad to see so many wounded, but we were glad to be there to care for them. You tried to push fear to the back of your mind.

Dorothy Steinbus Davis,
Army nurse



A racetrack in Manila, Philippines, is converted into a makeshift hospital, 1945.

From the Alice Clarke
Collection in The Howard
Gottlieb Archival Research
Center at Boston University
(NCPD.30.2005.6)

DURING WORLD WAR II**NURSE P.O.W.S**

Military nurses served on the front lines of combat. As U.S. forces evacuated from Bataan and Corregidor, military nurses stayed behind. After surviving months in the jungles of the Pacific, 70 Army nurses were among those captured and imprisoned for three years in prisoner-of-war camps.

During World War II, nearly one hundred nurses were captured. Eleven Navy nurses set up an infirmary and continued to care for sick and malnourished prisoners at Los Baños prisoner of war camp in the Philippines. After the nurses were released, U.S. military personnel ordered them to keep their horrific experiences a secret.



Navy Nurse Corps prisoners of war are pictured after being rescued from Los Baños Internment Camp, Philippines, February 1945.
From the Alice Clarke Collection in The Howard Gotlieb Archival Research Center at Boston University (NCPD.30.2005.1)

AFTER WORLD WAR II

LEGACY OF FRANCES

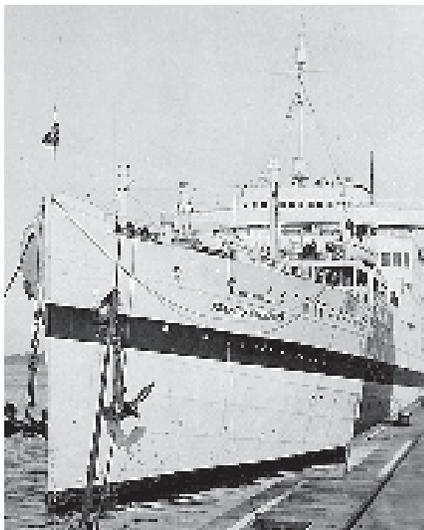
After learning of Frances's death, letters from soldiers requested that she be honored. On February 13, 1945, a U.S. Army hospital ship, *Lt. Frances Y. Slanger*, was named in her memory.

The first all-women's chapter in the country, the Lt. Frances Y. Slanger Post #313 of the Jewish War Veterans of the U.S. was founded in February 1946. Representing all Jewish women veterans, this post was committed to community service, women's rights, and programs that helped Jewish communities, such as combating anti-Semitism globally. One of the post's immediate plans was to create recreational facilities for veterans of all religious denominations.

ANTI-SEMITISM

The extermination of six million Jews in Europe tempered anti-Semitism in the U.S. after the war. Organizations like the American Jewish Congress campaigned for laws against religious discrimination. In July 1945, the state of New York passed a bill that prohibited racial and religious discrimination in nonsectarian organizations. In 1949 questions of race, color, and religion were removed from applications to New York state schools.

Anti-Semitism lessened after the war, but acts of vandalism and violence still occurred. Across the South, 47 bombings of Jewish temples or attempted bombings were reported in 1958. Between 1959 and 1960, over 30 Jewish institutions were defaced with swastikas and racist epithets in New York City.



Lt. Frances Y. Slanger hospital ship is the largest, fastest floating hospital bringing the sick and wounded back home from overseas, ca. 1945.

From the Frances Slanger Collection in The Howard Gottlieb Archival Research Center at Boston University, Courtesy of Ryan Welch (NCPD.23.2004.2)

The nurses throughout the war shared the dangers and hardships that were the common lot of all who were in combat without ever asking any quarter or special consideration because of their sex. In North Africa I saw nurses living in tents just as the men did, wearing soldier's clothing, combat shoes, and heavy wool socks...

**Major General Norman T. Kirk,
Nurses National Memorial dedication,
January 10, 1946**

JEWISH WOMAN
VETS ORGANIZEName Post in Honor of
First Army Nurse Killed

Believed to be the first such group organized in the country, the Lt. Frances Y. Slanger Post of the Jewish War Veterans of the United States, Department of Massachusetts, to be dedicated to women veterans of World War II, was formally dedicated yesterday at the Parker House.

The post was named in honor of the first army nurse killed in this war, a Jewish girl, it was announced.

William Glisan, State department commander, presented the charter to the new post which will admit women veterans of World War II from within a 10-mile radius of Boston. Max Anshin, chairman of Cambridge, State recruiting officer for the J. W. V., organized the post.

Officers of the unusual organization include: Commander Sylvia Andelman of Webster, who served in the WAVES; Senior Vice Commander Eva Gross of Milton, who was in the WAC; Junior Vice Commander Sandra Lewenson of Mattapan, who was in the SPARS; Chaplain George Gustafson of Alton, who was in the WAC; Quartermaster Ann Shapiro of Dorchester, former WAC; Il'ianka Beatrice R. Cohen of Dorchester, formerly of the Army Nurses Corps; Adjutant Jeanette Goleman of Dorchester, former WAC, and three trustees: Dorothy Black of Brookline, former WAC; Miriam Aronson of Cambridge, former army nurse, and Esther Russell of Winthrop, formerly of the WAVES.

Article announcing the formation of the Lt. Frances Y. Slanger Post #313 of the Jewish War Veterans of the United States, Boston, Massachusetts, 1946. This is the first all-women's veteran chapter in the country.

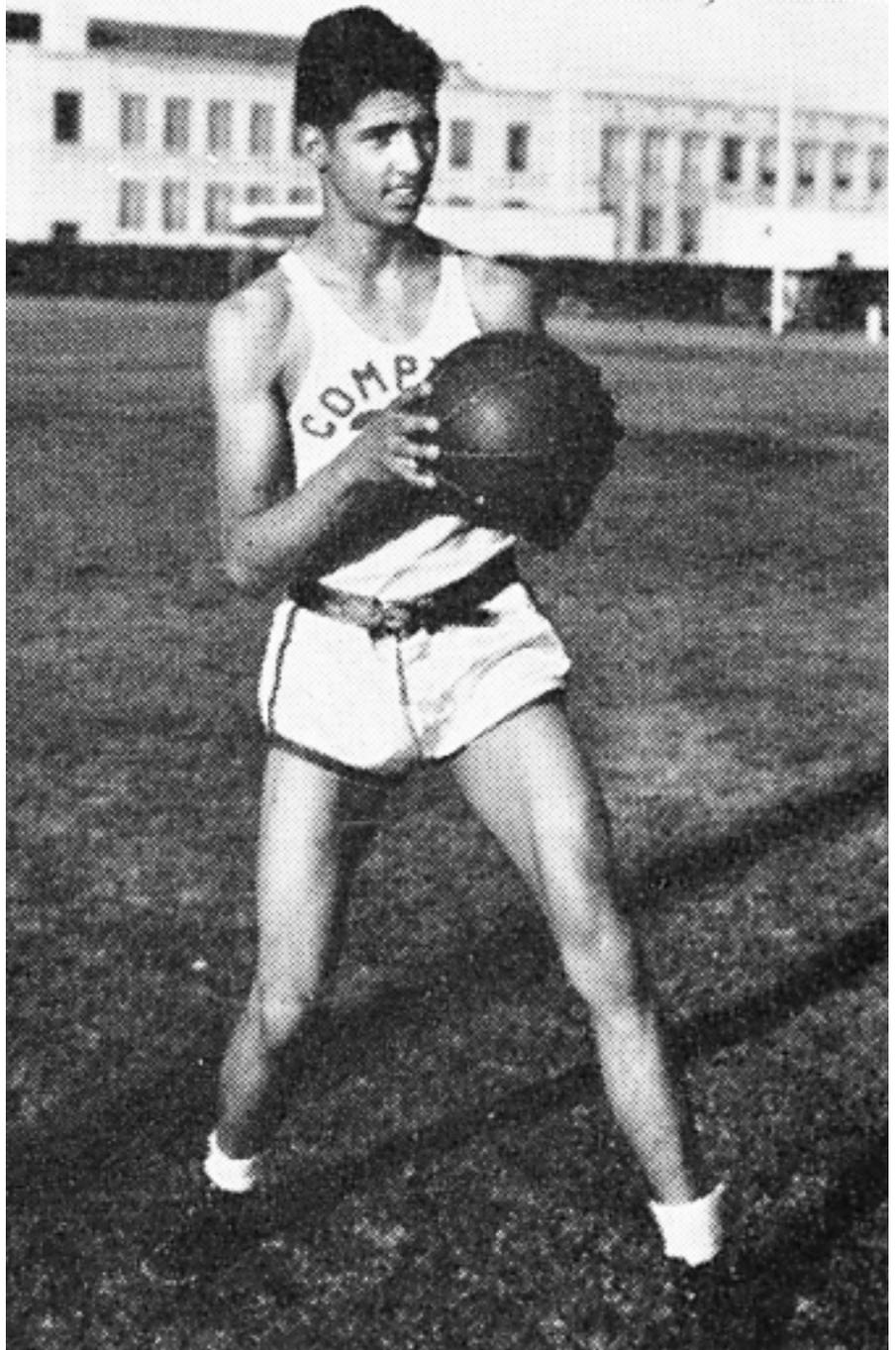
From the Frances Slanger Collection in The Howard Gottlieb Archival Research Center at Boston University (NCPD.30.2005.36)



In front of the Pan Andreas Theatre, Hollywood, California, 1980. Vandals deface the theater with swastikas.

Los Angeles Public Library
(00036938)

CHARACTER RESOURCE CARDS AND BACKGROUND INFORMATION CARDS



Bill, Compton Junior College, ca. 1938.
Collection of Bill Terry (NCPD.22.2004.2C)

BILL TERRY

BEFORE THE WAR

Born in 1921, Roger "Bill" Terry played football and basketball in his Compton, California, neighborhood.

While attending the University of California, Los Angeles, Bill saw a recruiting notice for the U.S. Army Air Corps. Along with hundreds of other students, Bill took the pilot examination and passed. In reading through the applications, an Air Corps colonel noticed Bill played college basketball and invited the press to cover the induction of a local athlete.

At the ceremony, the colonel was surprised to discover that Bill was African American. Bill was then told to wait for an assignment while his friends began pilot training. Soon afterward, Bill was notified that he was "too big" and "weighed too much" to be a pilot.

The war started on December 7. I borrowed 53 dollars, a uniform, and goggles. I was ready to fly.

Bill Terry



Bill playing basketball for the University of California, Los Angeles, ca. 1940-41.

Collection of Bill Terry (NCPD.22.2004.18)

The colonel said, "Why didn't you tell us you were colored?" I got a paper saying that I weighed too much to be a pilot. I was 6 feet, 2 inches tall and weighed 175 pounds. I was in the best physical condition I could be in.

Bill Terry

BILL TERRY

DURING THE WAR

Bill Terry longed to fly for his country. Hearing of the Tuskegee Airmen program, 21-year-old Bill immediately applied. He traveled in a segregated railcar to reach Alabama.

While training, Bill was subjected to segregated barracks, mess halls, and recreational facilities. After his transfer to Freeman Field, Indiana, Bill grew restless with segregation on the base.

On April 5, 1945, Bill joined 60 other black officers in an act of non-violent protest by entering the white officer's club. Upon entering, a white officer told Bill: "No niggers can come in." Bill was arrested and imprisoned under armed guard for three months. After being court-martialed, Bill was charged with a felony offense.



Bill Terry receives his pilot's wings and is commissioned an officer, Tuskegee Institute, Alabama, December 1944.

National Archives
(018-T-44K-13)

We felt that from the beginning that they were going to allow us to fly with the rest of them. We didn't know that it was going to be separate and unequal... We couldn't go to the officer's club. We couldn't go to the bowling alley. We couldn't go to the theater.

Bill Terry,
Tuskegee Airmen veteran

Three Officers Await Disposition Of Cases

By Staff Correspondent
GODMAN FIELD, Ky.—Chief concern of the men who have recently been told of their new status is the status of their families. Lt. Marden A. Thompson, adjutant, Stanley Gibson, intelligence officer, and Roger A. Terry, flying officer, who are still under arrest for "posting a protest manifesto" who was carrying a "15" on his hip when they attempted to enter a "white officers' club" at Freeman Field, Indiana.

The three men were arrested on April 5. A report on the status of their case has not been issued by the War Department, although it is known a confidential document of the details of the case has been received by the War Department. Released data in the report has not yet been determined.

It was this act of three men which precipitated the wholesale arrest of 67 men who refused to sign a statement sent out by the commanding officer, Col. Stuart H. Selway, in about the same line as setting out they were under instructions not to join any "white club." The men said they did not know about any such orders.

Watched by War Dept.

Segregation and discrimination have been the evils of stopping most of the waking moments of the men who composed the 477th Central Postal Directory Group (Posters), activated at Selfridge Field, Michigan in January, 1944, incident followed incident as they attempted to participate in all the activities and privileges offered army officers. It is generally thought that the "white move" in Kentucky was an effort to "showdown" the men in a submission. The subsequent lowered morale and general ill-will towards the commanding officer, Colonel Selway, gained the ear of the Negro press. With the exposure of conditions as they existed by August by the Negro Press Association's White House Reporter, Harry M. A. P. in the War Department has kept the finger on the pulse of the 477th since that date.

The removal of Colonel Selway, the collection of his Company's papers under the command of Col. R. O. Davis, marks the real emancipation of the first and only Brown-Skinner group of Negroes in the United States army. The incident has yet to be written on the Freeman Field "incident." It is expected that the three men will soon be cleared of the accidental charge of having part of the Protest Manifesto.



LT. MARDEN A. THOMPSON, Los Angeles, Calif., Adjutant, Lt. Stanley Gibson, intelligence officer, Lt. Roger Terry, flying officer are the three officers still under arrest for "posting a protest manifesto" as they attempted to enter an officers' club reserved for white officers at Freeman Field, Indiana in April.

Bill Terry awaits trial while imprisoned at Godman Field, Kentucky, 1945.
Collection of Bill Terry (NCPD.22.2004.6B)

BILL TERRY

AFTER THE WAR

Released from imprisonment, Bill Terry applied to law school to continue his fight for equality and justice. Labeled a felon, he was considered morally unfit to practice law. Bill found he could not vote, serve as a juror, or run for office with his record. Bill sought justice elsewhere as a private detective.

He focused his attention on raising his two sons and trying to forget the injustice of being imprisoned by his country. Fifty years after his conviction, Bill was granted an official pardon at the Tuskegee Airmen, Inc. National Convention in 1995. The rights and privileges he had lost due to the conviction were restored.

For the first time in 50 years, I could vote, I could hold office, I was restored Second Lieutenant, and it only goes to show that we're a nation of laws. If you wait long enough, you will be vindicated. The only thing is that they wasted so much money and so much time doing it. But we did show them that we could fly.

Bill Terry



Bill speaks after receiving his pardon at the Tuskegee Airmen, Inc. National Convention in Atlanta, Georgia, 1995. At this time, Bill is National President of Tuskegee Airmen, Inc.

Collection of Bill Terry (NCPD.22.2004.13)



Bill Terry, (left to right), Air Force Chief of Staff General Ronald R. Fogelman, Assistant Secretary of the Air Force Rodney Coleman, and organizer of Tuskegee Airmen, Inc. National Convention Charles Dryden, take this photo after Bill receives his pardon, Atlanta, Georgia, August 12, 1995.

Collection of Bill Terry (NCPD.22.2004.29)

The United States military establishment has partly, though not entirely, been forced to readjust its traditional social fabrication of race, and to realize that the old way was morally wrong... We were not the first and we will not be the last who did what was necessary for our heritage, and no less for our pride.

William B. Ellis,
Tuskegee Airmen veteran

BEFORE WORLD WAR II

WHITES ONLY . . .

In the South, Jim Crow segregation excluded African Americans from public places like restaurants, movie theaters, and hotels. Brutal mob violence enforced segregation. From 1890 to 1917, two to three Southerners were lynched every week—90 percent of whom were African Americans.

Fleeing from the South, African Americans moved northward and westward during a period known as the Great Migration. Cities like Los Angeles, California, became destination sites for migrants. In 1900 the number of black Angelenos was 2,131, but by 1930, it had grown to 38,898 people.

YOU CAN'T LIVE HERE

The lure of new beginnings in California was marred by housing discrimination. Restrictive covenants—legal agreements not to sell or rent housing to non-whites—prevented African Americans, Asian Americans, Mexican Americans, Armenians, and Jews from living in certain neighborhoods.

Black Angelenos were also excluded from community pools or only allowed to swim the day before the pools were cleaned. At Santa Monica beach, black beachgoers were restricted to a small patch of sand, known as the “Inkwell.”



Segregated drinking fountain at Halifax county courthouse, North Carolina, April 1938.
Library of Congress (LC-USF33-001112-M1)



Beachgoers stand at the boundary between the black and white sections of Santa Monica and Venice beaches, also known as “the cross,” Los Angeles, California, ca. 1925.
Los Angeles Public Library (00001726)

Los Angeles hurt me racially much more than any city. Black people were treated much the same . . . The difference was that the white people of Los Angeles seemed to be saying, “Nigger, ain’t we good to you?”

Chester Himes,
African American writer



Sign in front of neighborhood in Los Angeles, California, barring people of color from living there, ca. 1920s-1950s.
Southern California Library of Social Studies and Research (PH001)

DURING WORLD WAR II

SEGREGATED SKIES

As the U.S. prepared for war, several skilled African American pilots were turned away from service. In March 1941, after much community pressure, the War Department activated an all-black pursuit squadron at the Tuskegee Institute in Alabama. The cadets lived in segregated barracks and mess halls.

Despite these conditions, Tuskegee Airmen served in Europe, dive-bombing enemy supply routes and escorting U.S. bomber planes deep into enemy territory. Of the 992 airmen who served, 66 were killed in action, and 32 were shot down and taken prisoners of war. Of the more than 2,000 escort missions, these airmen never lost a bomber under their watched guard.



Tuskegee Airmen talk near one of the P-51 Mustangs they fly, Italy, ca. 1944.
National Archives (NWDNS-208-NP-6XXX-1)

We knew we were in a fish bowl. The world looked at us as second-class citizens, and we wanted to make a difference. We figured if we succeeded, we would be opening doors for other people.

George Mitchell,
Tuskegee Airmen veteran



Tuskegee Airmen in shark-nosed P-40 fighters learn to fly in formation to protect bombers from enemy fire, Selfridge Field, Michigan, ca. 1943.
National Archives (NWDNS-208-VM-1-5-69G)

AFTER WORLD WAR II

A. PHILIP RANDOLPH

African American community activists battled against segregation on the home-front even before the war began. A. Philip Randolph, a prominent African American trade unionist and civil rights leader, threatened to lead thousands in a march on Washington unless all were guaranteed equal opportunity in the war industries. In June 1941, President Roosevelt signed Executive Order 8802, barring discrimination in the defense industries and creating the Fair Employment Practices Committee.

After World War II, Philip organized the League for Nonviolent Civil Disobedience Against Military Segregation. The wartime contributions of black soldiers and pressure from community activists like Philip helped lead to the eventual desegregation of the military in 1948.

YOU ARE A VETERAN OF WAR BUT...

During the war, racial tension escalated into violent riots nationwide. Returning African American veterans now encountered hostile groups unwilling to accept their expanded role. In Batesburg, South Carolina, local police beat African American veteran Isaac Woodard for talking back to a white bus driver. Isaac suffered a permanent loss of vision, and an all-white jury acquitted the officers.

Such attacks led civil rights organizations, labor groups, and religious organizations to form a coalition called the National Emergency Committee Against Mob Violence. In September 1946, this coalition met with President Truman who appointed a committee, which later became the President's Committee on Civil Rights.



Leaders of the March on Washington, (left to right), Bayard Rustin, A. Philip Randolph, and Dr. John Morsell hold a press conference, New York, 1963. Library of Congress (LC-USZ62-133367)



Veteran Isaac Woodard standing with his staunch supporters, New York, 1946. Isaac is third from left. Library of Congress (LC-USZ62-127670)

CHARACTER RESOURCE CARDS AND BACKGROUND INFORMATION CARDS



George leaving on a trip to Oregon, Los Angeles Union Station, ca. 1939

Gift of Mary Saito Tominaga (94.6.18)

GEORGE SAITO

BEFORE THE WAR

George Saito, who was born in 1918, joined the Boy Scouts and played football in his Los Angeles neighborhood. His father, Kiichi, had come to America at the age of 18. Labeled an “alien ineligible for citizenship,” Kiichi could neither vote nor buy property in California.

After George’s mother, Setsu, became ill, Kiichi raised his five children. He made delicious soups and fresh peach ice cream at the end of long days working as a gardener.

In 1940 George opened a produce market. His brother Shozo was drafted into the U.S. Army. Two years later, George’s family would pay the price for looking like the enemy. They were forced to leave their home and were imprisoned in America’s concentration camps.



George’s father Kiichi, (left to right), with Kazuo, Shozo, mother Setsu, Calvin, (in Setsu’s arms), Mary, and George, in front of their home, Los Angeles, California, 1923. Gift of Mary Saito Tominaga (94.6.7)



Residents of Hollywood, California, start a campaign to push Japanese Americans out of the community, May 1923. Courtesy of United Press International, Japanese American National Museum (NRC.1998.227.1)

After December 7, everybody was suspicious of the Japanese...The neighbors called the FBI, and the FBI came and searched our apartment. They took our radio. They thought we were spies or something like that.

Kazuo Saito,
George’s brother



Three Saito brothers, (left to right), Calvin, George, and Shozo standing in front of George’s produce stand, Grunnett’s Market in Eagle Rock, California, May 8, 1941. Just one year later, George loses his business and is forcibly incarcerated at Amache, Colorado. Gift of Mary Saito Tominaga (94.6.19)

GEORGE SAITO

DURING THE WAR

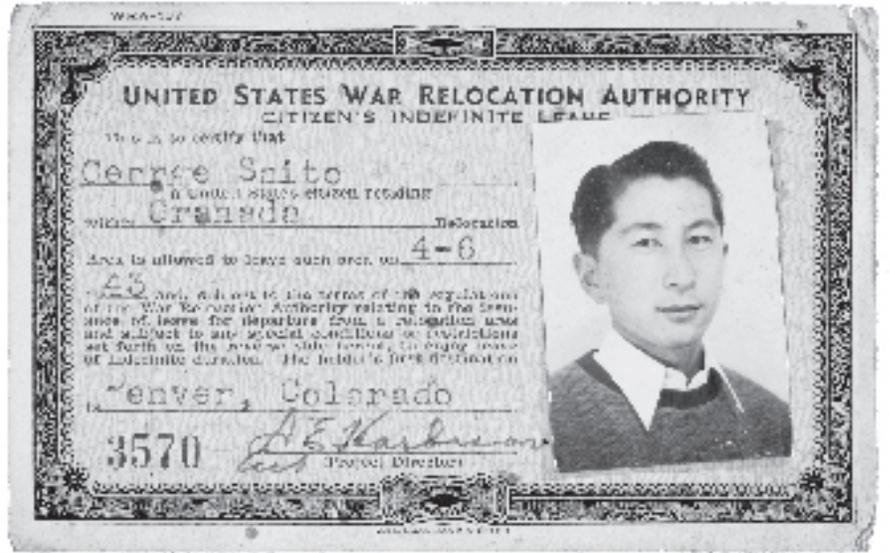
At Amache concentration camp in Colorado, 25-year-old George Saito volunteered for the segregated 442nd Regimental Combat Team. George hoped that his service would free his family from their unjust imprisonment. Together with his younger brothers Shozo and Calvin, George was sent to fight in Europe.

George worried about his family and wrote home frequently. While attacking a hill in Italy, his younger brother Calvin was struck and killed. Grief-stricken, George wrote home to console his father.

Three months later, while advancing in the cold, driving rain through the hills of Bruyeres, France, George was fatally wounded. In February 1945, his father, Kiichi, requested that Shozo be returned home. The War Department refused his request.

Dad—this is no time to be preaching to you but I have something on my chest which I want you to hear. In spite of Cal's supreme sacrifice, don't let anyone tell you that he was foolish or made a mistake to "volunteer." Of what I've seen in my travels, on our mission, I am more than convinced that we've done the right thing in spite of what has happened in the past. America is a damn good country and don't let anyone tell you otherwise.

George Saito,
letter to his father, July 11, 1944

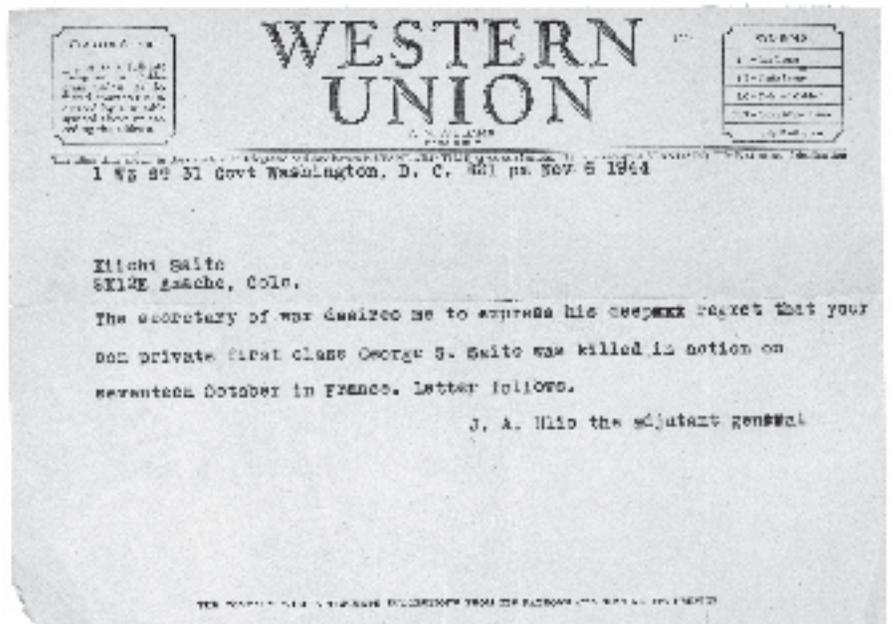


George's indefinite leave card allows him to leave Amache (also known as "Granada") concentration camp for the U.S. Army, 1943. Gift of Mary Saito Tominaga, Japanese American National Museum (94.6.77)



Shozo, Calvin, and George, (left to right), take this portrait for their sister Mary, Camp Shelby, Mississippi, 1944.

Gift of Mary Saito Tominaga, Japanese American National Museum (94.6.55)



Telegram to Kiichi Saito, Amache concentration camp, November 1944.

Gift of Mary Saito Tominaga, Japanese American National Museum (94.49.33)

GEORGE SAITO

AFTER THE WAR

George Saito's father, Kiichi, was released from camp, but could not return to California until the exclusion orders that prevented Japanese Americans from living in West Coast states were lifted in late 1944.

Kiichi found work as a butler in Cambridge, Massachusetts. The Saito family held a memorial service at a church there for George and Calvin. As large numbers of Japanese Americans congregated, neighbors called the police asking them to investigate "suspicious" activity.

Events like these still occurred, and yet, the wartime contributions of the segregated units had expanded overall the meaning of who was an American. In 1952 the McCarran-Walter Act allowed Japanese American immigrants to naturalize. Seven years later, Kiichi became a U.S. citizen.



Kiichi Saito receives the American flags that covered the caskets of his two sons, George and Calvin, who had been killed in action while serving in Europe, Evergreen Cemetery, Los Angeles, California, 1944. Shozo and Kazuo are standing to the far left. Gift of Mary Saito Tominaga, Japanese American National Museum (94.6.58)

There was discrimination even after the war. So I've faced rejection. I think it made me stronger. It made me understand that you just keep going. You keep fighting.

Kazuo Saito,
George's brother

BEFORE WORLD WAR II

YOU CAN'T BE A CITIZEN ...

During the first part of the twentieth century, anti-Japanese sentiment rose along the West Coast. The Gentlemen's Agreement of 1908 and the Immigration Act of 1924 curbed all Japanese immigration.

Although they might have lived in the U.S. for decades, Japanese immigrants were excluded from citizenship. In protest, immigrant Takao Ozawa filed for naturalization in 1914. The U.S. Supreme Court ruled that because Takao was "clearly not Caucasian," he could not become a U.S. citizen under the Naturalization Law of 1790.

YOU CAN'T OWN LAND ...

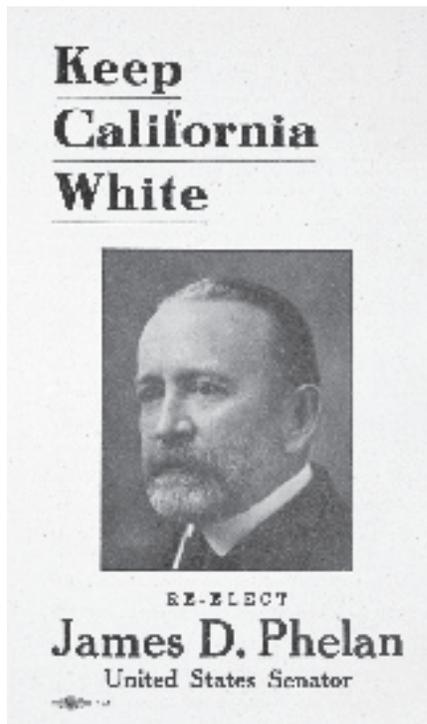
California voters passed Alien Land Laws in 1913 and 1920 to prevent Japanese and other Asian immigrants from purchasing agricultural land. Other West Coast states soon passed similar laws.

As an alien, George's father, Kiichi, could not even buy a home in Los Angeles. In 1922 Kiichi circumvented this law by purchasing property in the names of his American-born children.



This sign is posted in front of Livingston, California, ca. 1920s.

Gift of the Yamamoto Family, Japanese American National Museum (98.54.22)



U.S. Senator from California James D. Phelan's re-election campaign pamphlet, 1919.

Japanese American National Museum (94.285.5)

There was so much anti-Japanese feeling in those days! They called us "Japs" and threw things at us.

Choichi Nitta,
of his teenage years

DURING WORLD WAR II

BEHIND BARBED WIRE

Hours after Pearl Harbor, the government picked up first-generation Japanese American community leaders and imposed curfews and travel restrictions on Japanese Americans living along the West Coast. Many lost their jobs.

In February 1942, President Roosevelt issued Executive Order 9066, authorizing the forced removal of 110,000 Japanese Americans from the West Coast, two-thirds of whom were American citizens, to concentration camps. Japanese Americans were detained solely because of their ancestry without regard for their Constitutional rights. Inmates were confined in camps surrounded by armed guards and lived in hastily constructed barracks.



Two friends bid farewell before departing for America's concentration camps, ca. 1942.
Gift of the Walter Muramoto Family, Japanese American National Museum (97.293.25)

DURING WORLD WAR II

GO FOR BROKE

Shortly after Pearl Harbor, Japanese Americans were rejected from military service. However, in February 1943, the Army created a Japanese American volunteer unit—the 442nd Regimental Combat Team. During the war, over 33,000 Japanese Americans served in all capacities, which included using their knowledge of the Japanese language to interrogate enemy prisoners in the Pacific.

A year later, the draft was reinstated for Japanese Americans. Young men faced a difficult choice: whether or not to serve while imprisoned by their country. Over 300 inmates fought for their Constitutional rights and resisted the draft. Many were arrested and sentenced to lengthy prison terms.



The 442nd hikes in the freezing, driving rain to reach Bruyeres, France, October 1944.

U.S. Army Photo, Courtesy of Harold Harada, Japanese American National Museum (NRC.1997.94.60)

I walked 14 miles...as a forced evacuee from California to volunteer for a Japanese American army unit. I did not join to prove my loyalty to the U.S., but to restore and preserve our rights and freedom.

Nelson Akagi,
442nd Regimental Combat Team

You say, Democracy, that's what we are fighting for... Are we not supposed to be enjoying those sacred blessings and privileges as free citizens before we are to enter the armed forces? We are fighting to restore the rights and dignity of citizenship that is properly due a citizen regardless of his race or color.

George Ishikawa,
Heart Mountain draft resister



Donald Okubo of the Military Intelligence Service interrogates Japanese Prisoners of War to obtain valuable information about enemy war operations, Marshall Islands, September 1945.

Gift of Donald Okubo, Japanese American National Museum (95.5.15B)

AFTER WORLD WAR II

CITIZENS AT LAST

The veterans' wartime contributions had changed the climate of post-war America toward Japanese Americans. After decades of exclusion, the passage of the McCarran-Walter Act of 1952 allowed Issei, or first generation, immigrants to naturalize and a small number of immigrants from Japan to enter. In honor of Veterans' Day in 1954, over 1,000 Issei took part in a mass naturalization ceremony at the Hollywood Bowl in California.

Restrictions on Japanese immigration were lifted by the Immigration and Naturalization Act of 1965. For the first time since 1908, Japanese immigrants could enter the U.S. on an equal basis to those from other countries.



Newly naturalized citizens take an oath of allegiance to U.S., Seabrook Community House, New Jersey, June 25, 1953.

Collection of the Seabrook Educational and Cultural Center, Inc., Japanese American National Museum (NRC.1998.374.1)

AFTER WORLD WAR II

FIGHTING EXCLUSION

Before the war, Alien Land Laws of 1913 and 1920 prevented “aliens ineligible for citizenship” from owning land. However, because of the wartime contributions of Nisei, or second generation Japanese Americans overseas, popular sentiments were changing. In November 1946, an initiative to extend the Alien Land Laws in California was soundly defeated.

Two years later, the *Oyama* U.S. Supreme Court decision halted the enforcement of the Alien Land Laws. In this case, Kajiro Oyama had been charged with illegally purchasing land in San Clemente, California, in the name of his American-born son. Subsequent cases led to the overturning of these discriminatory state laws.

JUSTICE FOR ALL

Out of fear and shame, former Japanese American inmates did not speak of their World War II experience. In the 1970s, many broke decades of silence to speak out in support of redress. After much pressure from community groups nationwide, the American government apologized for violating the Constitutional rights of these 120,000 Americans by passing the Civil Liberties Act of 1988. With this long overdue apology, the U.S. government reaffirmed the fundamental rights of all Americans to equality and justice under the law.



Harold N. Ouye testifies before the Commission on Wartime Relocation and Internment of Civilians hearing, Golden Gate University, San Francisco, California, August 12, 1981.

Collection of Isago Isao Tanaka, Japanese American National Museum (NRC.1998.226.4)



President Ronald Reagan signs redress bill H.R. 442 into law, granting inmates a government apology and monetary reparations, Washington D.C., August 10, 1988.

Gift of Norman Y. Mineta, Japanese American National Museum (96.370.16A)

We gather here today to right a grave wrong. More than 40 years ago, shortly after the bombing of Pearl Harbor, 120,000 persons of Japanese ancestry living in the United States were forcibly removed from their homes and placed in makeshift internment camps. This action was taken without trial, without jury. It was based solely on race.

President Ronald Reagan, August 10, 1988

DOMINGO LOS BAÑOS FIGHTING FOR DEMOCRACY ABROAD

CHARACTER RESOURCE CARDS AND BACKGROUND INFORMATION CARDS



Kaua'i High School yearbook, *Ke Kuhiau*, 1943. Domingo is senior class president.
Collection of Domingo Los Baños (NCPD.17.2005.96)

DOMINGO LOS BAÑOS BEFORE THE WAR

Born in 1925, Domingo Los Baños worked with his father on the plantations of Kalaheo, Hawai'i.

Domingo's family lived in the segregated Filipino camp. As a child, he watched his father fight for better working conditions for Filipino Americans. Although Chinese, Japanese, Korean, and Portuguese workers lived in separate camps, Domingo befriended children of all ethnicities at school and found their families' struggles for equality to be much like his own.

Like his father, Domingo was a natural-born leader. Elected president of Kaua'i High School, Domingo told his classmates, "more is expected of you." Domingo would soon learn of his country's expectations of him.



The Los Baños family, (seated left to right), mother Lucia, Charley, Chita, and father Domingo Sr., and, (standing left to right), Domingo Jr., Allan, Alfred, Bernard, and Bea, Kalaheo, Hawai'i, 1936.

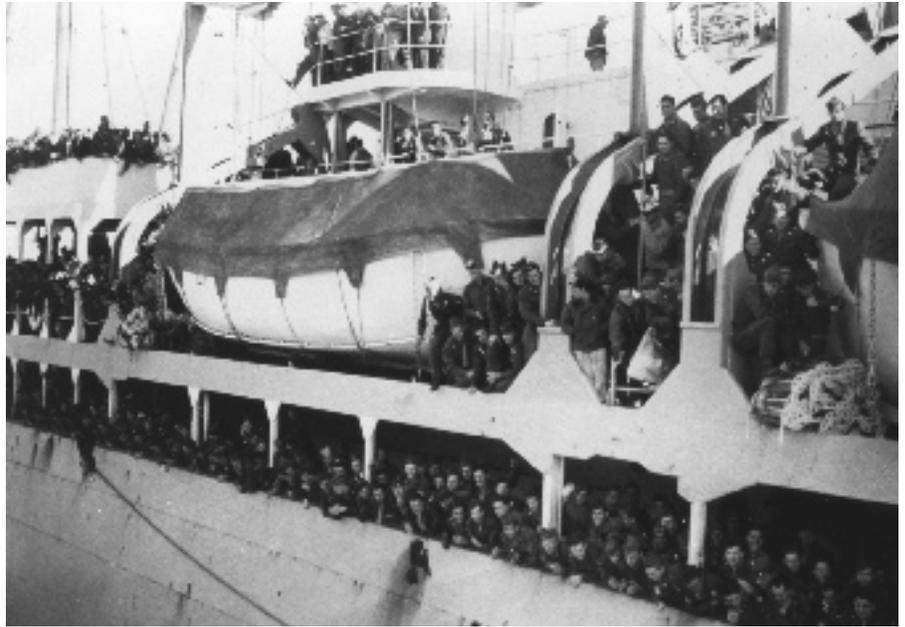
Collection of Domingo Los Baños (NCPD.17.2005.108)

DOMINGO LOS BAÑOS DURING THE WAR

Eighteen-year-old Domingo Los Baños was anxious to volunteer. His older brothers had already enlisted in the military.

Assigned to the 1st Filipino Infantry Regiment, Domingo came ashore on Leyte Island in the Philippines. His unit had been assigned the dangerous task of “mopping up” enemy soldiers who refused to surrender at all costs. As a first scout, Domingo advanced alone, sneaking behind enemy lines to find valuable information. At one point, Domingo stumbled upon an enemy soldier, and by chance, Domingo’s gun fired first.

This near-death encounter remained imprinted in Domingo’s memory. He vowed to teach the next generation about the importance of tolerance and understanding among the people of all nations.



The 1st Filipino Infantry Regiment replacements depart from Honolulu, Hawai'i, bound for Leyte, Philippines, after basic training, February 1945. Courtesy of the U.S. Army Museum of Hawaii (USAMH5773)



Members of the regiment celebrate the end of Pacific War, Samar, Philippines, August 15, 1945. Domingo is in the back row, second from left.

Collection of Domingo Los Baños (NCPD.17.2005.73)

DOMINGO LOS BAÑOS AFTER THE WAR

Domingo Los Baños returned to Hawai'i, vowing to teach compassion to the next generation. He hoped to impart a legacy of cultural understanding and exchange among people of all nations.

In 1959 Domingo traveled to Thailand to mentor schoolchildren on the values of teamwork and camaraderie. He taught youngsters about the importance of practice and discipline through football and basketball. Charged with developing the first Thai physical education curriculum, Domingo not only taught children these American sports but also incorporated their own traditional dances and athletics into the program.

Domingo returned to Hawai'i to continue his commitment to youth education, retiring in 1975 after more than 30 years of teaching.

Domingo Los Baños Jr. has devoted his lifetime to the educating of children both on a formal and informal level. He is involved in many community endeavors on their behalf, and is looking forward to further improving the quality of instruction they receive in school. He would also like to see a closer relationship develop between the school and the community.

*Honolulu Star Bulletin,
November 5, 1975*



The Los Baños brothers, (left to right), Bernard, Charley, Domingo, Allan, and Alfred, Schofield Barracks, Honolulu, Hawai'i, 1950. All five brothers served in the U.S. military. Alfred had been severely wounded in the Korean War.

Collection of Domingo Los Baños (NCPD.17.2005.106)



Domingo teaches tumbling at Chittlada School, the school for the Royal Family's children on the grounds of the Royal Palace, 1959, Bangkok, Thailand. Domingo taught the Royal children physical education for several years.

Collection of Domingo Los Baños (NCPD.17.2005.25)



Domingo leads docents in plantation songs at Hawaii Plantation Villages, Waipahu, Hawai'i, 2003.

Collection of Domingo Los Baños (NCPD.17.2005.61)

I think our service was one of the greatest endeavors by Filipinos. It helped us look at ourselves in another way. It changed the way Americans saw us overnight.

Domingo Los Baños

DOMINGO LOS BAÑOS FIGHTING FOR DEMOCRACY ABROAD

BEFORE WORLD WAR II

YOU'RE FORCED TO LIVE IN A SEGREGATED CAMP . . .

Living arrangements, job assignments, and wages differed according to ethnicity. Sugar planters instituted “divide and conquer” strategies to prevent workers from organizing across the ethnic groups to strike for equal conditions. Japanese and Filipino workers, for example, were assigned the menial, backbreaking positions in the fields and earned less pay than their Portuguese counterparts.

In 1924, 2,000 Filipino plantation laborers on four islands refused to work in protest of unfair labor conditions. During the strike, 20 people were killed in Hanapepe, Kaua'i.

NO FILIPINOS ALLOWED

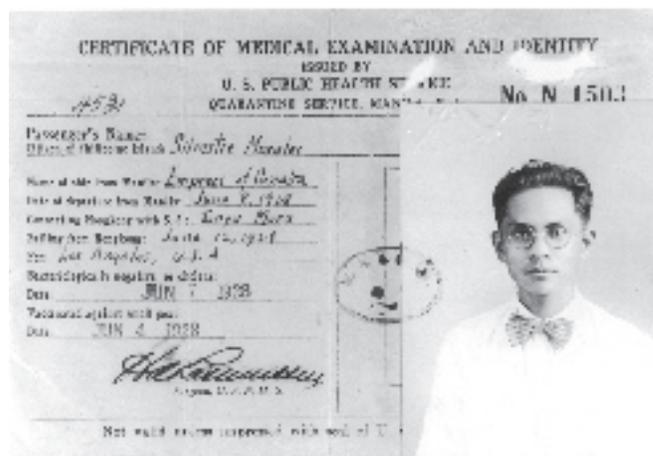
Because the United States colonized the Philippines, Filipino laborers were considered U.S. nationals and could immigrate, despite discriminatory legislation that would prevent other Asian immigrants from entering the U.S. By the 1930s, Filipino Americans became the largest ethnic group on the plantations.

Pressure to limit Filipino immigration increased in the 1930s. The Tydings-McDuffie Act of 1934 restricted Filipino immigration to an annual quota of 50 people for ten years, after which the inflow was to be halted entirely. In this legislation, Filipino Americans were no longer considered “nationals” but reclassified as “aliens.”



Sugar cane field workers, Hawai'i, ca. 1930s.

Gift of Mr. and Mrs. Isao Owen Yoshikawa, Japanese American National Museum (93.194.2)

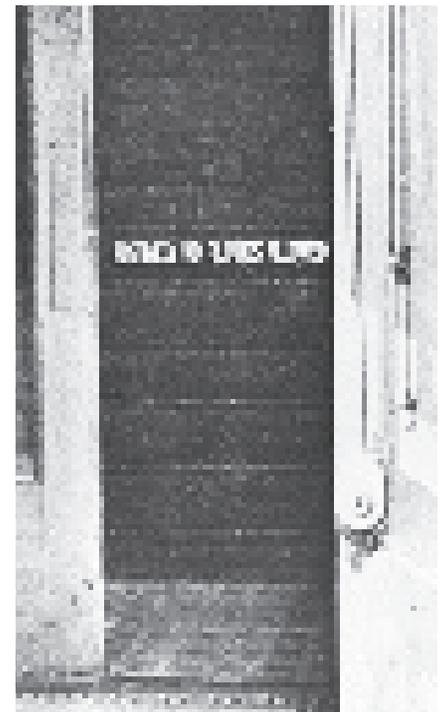


Certificate needed for Filipino immigrants to enter the United States, 1928.

Los Angeles Public Library (00003818)

Try as we will, we cannot become Americans...because we are Filipinos, we do not belong.

Julian Ilar,
on his teenage years as a
Filipino American



Outside a hotel in Stockton, California, ca. 1930s.

Visual Communications, Los Angeles, California (FA0038)

DOMINGO LOS BAÑOS FIGHTING FOR DEMOCRACY ABROAD

DURING WORLD WAR II

LAGING UNA—“ALWAYS FIRST”

On December 8, 1941, Japan attacked the Philippines. In response, Filipino Americans volunteered for military service but many were denied. First-generation Filipino Americans had been labeled “aliens” after the Tydings McDuffie Act and were thus ineligible for service.

These Filipino Americans petitioned President Roosevelt for the right to fight for their country. In April 1942, the 1st Filipino Infantry Battalion, which later became the 1st and 2nd Filipino Infantry Regiments, was activated. Seven thousand Filipino Americans prepared to spearhead General Douglas MacArthur’s invasion of the Japanese-occupied Philippines, with their proud battle cry “Laging Una,” or “Always First.”



Bolo Training at Camp San Luis Obispo, California, 1942. This training incorporates techniques of *escrima*—a type of Filipino martial arts.

Courtesy of Noel S. Izon (NCPD.19.2004.12)



General Douglas MacArthur’s promised return to the Philippines after years of Japanese occupation, October 1944. He lands on the island of Leyte, Philippines.

National Archives (NWDNS-111-SC-407101)

At that time, I was what, an 18, 19-year-old kid. I wanted to serve in the Army...I was with the 1st Filipino Infantry Regiment, and we were going to free the Philippines. That was a very proud moment in my life.

Dixon Campos,
1st Filipino Infantry Regiment



James Martinez, attached to the Counter Intelligence Corps, interviews prisoners of war to find information about enemy movements, New Guinea, 1943.

Courtesy of Noel S. Izon (NCPD.19.2004.1)

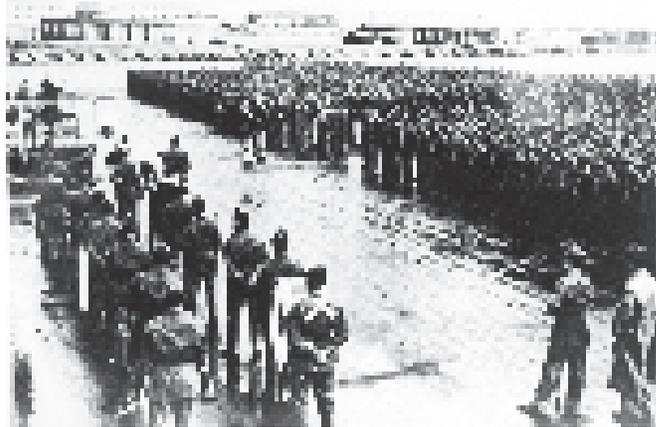
DOMINGO LOS BAÑOS FIGHTING FOR DEMOCRACY ABROAD

AFTER WORLD WAR II

QUESTION OF CITIZENSHIP

In the early twentieth century, Filipino immigrants were considered “U.S. nationals.” However, in 1934, they were reclassified as “aliens.” In 1941 these Filipino immigrants were ineligible for military service but petitioned President Roosevelt for the right to fight for their country.

In 1943 Congress allowed Filipino Americans in the military to naturalize. In a mass ceremony at Camp Beale, California, 1,200 Filipino American men became U.S. citizens. Three years later, the Luce-Cellar Bill of 1946 permitted other Filipino Americans to naturalize. As citizens, Filipino Americans could travel to and from the Philippines without fear of being barred from reentry.



Soldiers of the 1st/2nd Filipino Infantry Regiments take oath of allegiance to become citizens of U.S., Camp Beale, California, August 1942.

Courtesy of Noel S. Izon (NCPD.19.2005)

Before World War II, we Filipinos were fighting to become a citizen...During World War II, when we were in the Army, in fact, they try to force you to get American citizenship. I resented it. So they mean to say that when my future is to die, that is the time when they give me the privilege to become an American.

**Mariano Bello Angeles,
1st Filipino Infantry Regiment**

When we got to America, we didn't know we would have to fight for everything, for all of it, but we found a way. We kept America honest and insisted she live up to what she promised Filipinos. And in the end, she did.

1st Filipino Infantry Regiment veteran

CHARACTER RESOURCE CARDS AND BACKGROUND INFORMATION CARDS



Hazel, after receiving pilot's license, 1932.
Courtesy of Alan Rosenberg (NCPD.21.2004.121)

HAZEL YING LEE

BEFORE THE WAR

In 1912 Hazel Ying Lee was born in Portland, Oregon. Hazel learned to swim, play cards, and to drive—activities few women did then.

Few job opportunities were available for Chinese American women. After high school, Hazel could only find a job as an elevator operator. Instead, Hazel joined the Portland Chinese Flying Club and found freedom in flying.

The family struggled to make ends meet with the Great Depression. Hazel and three of her siblings moved to China to live with relatives. In 1932 Japan invaded Manchuria, and Hazel immediately volunteered to fly for the Chinese Air Force. In China she was told that women were “erratic in combat” and was denied permission to serve.

In those days jobs available to Chinese girls were only elevator operator or stockroom girl. Doing office work was just a daydream.

Elsie Chang,
Hazel's friend



Hazel and relatives, outside the Lee home in Portland, Oregon, ca. 1920s. Hazel is third from the right.

Collection of Frances Tong (NCPD.32.2005.15)

影攝生學期二一第校學空航僑華洲美



Hazel, (standing, seventh from left), and the Portland Chinese Flying Club, Oregon, ca. 1932. She was one of two women in her flying class.

Collection of Frances Tong (NCPD.32.2005.5)

Hazel just told my mother that she was going to learn how to fly. My mother said she was so ahead of her time.

Frances Lee Tong,
Hazel's sister

HAZEL YING LEE

DURING THE WAR

When 30-year-old Hazel Ying Lee learned of the Women Airforce Service Pilots (WASP), she immediately applied. As a WASP, Hazel ferried fighter aircraft from factories to shipping centers across the country. She was often the first pilot to fly the newly assembled planes. Once, Hazel was forced to make an emergency landing in Kansas. A local farmer mistook her for an enemy pilot, as few Americans knew that women were flying for the war effort.

In November 1944, severe storms brought heavy snowfall to the Midwest. When the weather cleared, too many planes attempted to land at Great Falls shipping center in Montana. In the confusion, Hazel and another pilot collided. She died from her injuries the following day.

Lt. Hazel Ying Lee...died Saturday at the Great Falls, Mont., East Base hospital of burns suffered when her plane collided in mid-air with another plane Thursday and crashed.

*Oregon Journal,
November 27, 1944*



Commander Charles Sproule reviews drills, Sweetwater, Texas, 1943. Hazel is in middle of back row.
The Woman's Collection, Texas Woman's University (MSS 250.8.5)



Faith Buckner, Hazel, and Grace Clark, (left to right), with BT-13 on the flight line, Sweetwater, Texas, ca. 1943.

The Woman's Collection, Texas Woman's University (MSS 250.8.1)

HAZEL YING LEE

AFTER THE WAR

Three days after Hazel Ying Lee's tragic death, her younger brother Victor was killed while serving in France. Their sister Florence approached Riverview Cemetery in Portland, Oregon, to purchase plots and was told that Asians were not welcome. Florence immediately wrote a letter to President Roosevelt to protest this injustice.

Worried about negative publicity, the cemetery allowed the Lee family to bury Hazel and Victor, and other Chinese American families followed suit.

Unlike the families of soldiers killed in action, the Lee family received no compensation for Hazel's burial from the Veterans Administration. Because women pilots served as civilians during the war, they were not granted military benefits or veterans' status.

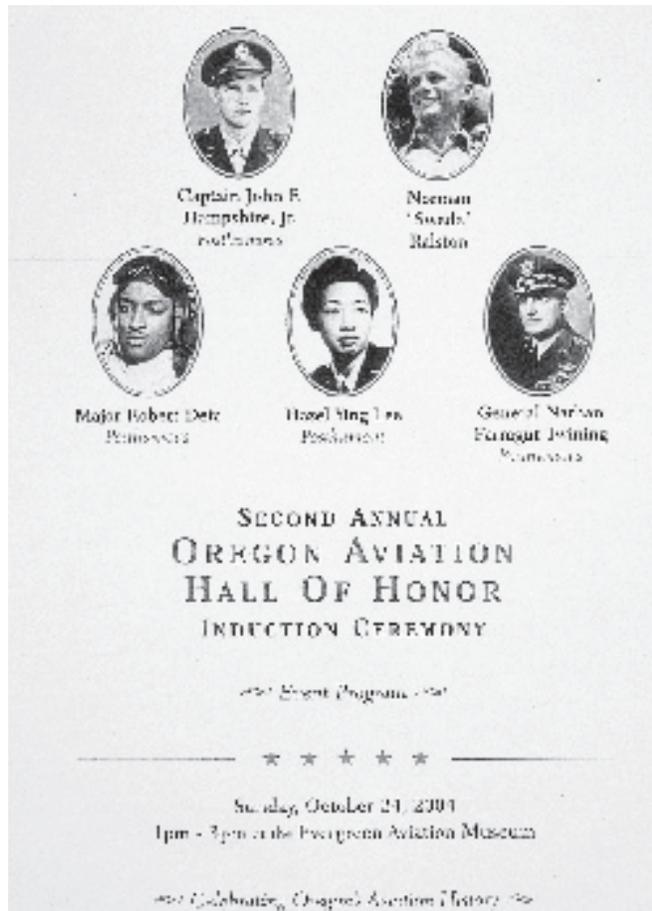
*We were raw civilians though.
We didn't get the pay, we didn't get
life insurance, we didn't get anything.
We worked for a lesser salary than
the second lieutenants, which was
the lowest grade of the pilots.*

Women Airforce Service Pilots veteran



Hazel Ying Lee's burial plot, Riverview Cemetery, Portland, Oregon, 2005.

National Center for the Preservation of Democracy



Hazel Ying Lee is inducted into Oregon Aviation History, Evergreen Aviation Museum, McMinnville, Oregon, October 2004. Her sister Frances attends to receive the honors.

Collection of Frances Tong (NCPD.32.2005.2.1r)

BEFORE WORLD WAR II

BARRED FROM ENTRY

In the early 1860s, Chinese immigrants were brought to the U.S. as cheap labor, used in railroad construction, mining, and plantation labor. Anti-immigrant sentiment led to the Chinese Exclusion Act of 1882, which banned Chinese laborers from entering the U.S. However, those who claimed residence through paternal lineage or American birth could still immigrate.

As a result, many “paper sons”—Chinese men who pretended to be the children of American residents—entered by way of Angel Island Immigration Station in San Francisco Bay, California. Awaiting interrogation, immigrants were detained for weeks, months, and even years in prison-like quarters.

YOU EARN LESS PAY...

Many women of color supplemented their family’s income by working as domestics, seamstresses, or factory workers. These young women were placed in entry-level positions with little job mobility and less pay.

Hazel grew up at a time when revolutionary turmoil in China drew attention to the new, independent Chinese working woman. This resonated particularly with American-born Chinese women, who wished to free themselves from their parents’ expectations that they become dutiful wives and mothers.



Rows of beds for detained immigrants inside Angel Island Immigration Station barracks, San Francisco Bay, California, ca. 1920s.

Courtesy of The Bancroft Library, University of California, Berkeley (BANC PIC 1980.098.42—PIC)

When we arrived, they locked us up like criminals in compartments like the cages in the zoo. They counted us and took us upstairs to our rooms. Each of the rooms could fit twenty or thirty persons.

Chinese immigrant detained at Angel Island



Two immigration officers process entry papers of Chinese immigrants, Angel Island Immigration Station, San Francisco Bay, California, ca. 1925. State Museum Resource Center, California State Parks (231-18-037)

Barred from land, I really am to be pitied. My heart trembles at being deported back to China...

**Excerpt from poem,
unknown author**



Chinese American women factory workers, San Francisco, California, 1940s.

Courtesy of Labor Archives & Research Center, San Francisco State University (LARC Photo Collection #4, ILGWU)

DURING WORLD WAR II

THE FLY GIRLS

As men were shipped overseas, women pilots took to the skies. Over 1,000 Women Airforce Service Pilots (WASP) “ferried” Army planes from factories to shipping centers, towed targets for firing practice, conducted test flights, and played the role of enemy pilots to train troops.

Initially, Army officials doubted whether women could handle the big, fast planes. However, because of their remarkable record, women pilots flew every type of Army plane available. The WASP served as civilians who were ineligible for military benefits and paid less than male pilots. Thirty-eight women pilots were killed while serving their country.

NOT ALLOWED TO FLY

Skilled African American women pilots were not allowed into the Women Airforce Service Pilots program. Only a handful of Asian American and Native American women were accepted.

One of these women was Native American Ola Rexroat. Pilots at a local airport had once refused to teach her how to fly because she was a woman, but Ola was determined to learn. She heard of the WASP and applied. After basic training, she flew planes towing targets for anti-aircraft practice in Eagle Pass, Texas, an especially dangerous assignment.



Eileen Roach heads out on a tow target mission to train ground troops in anti-aircraft fire at Camp Davis, North Carolina, ca. 1943-44.

The Woman's Collection, Texas Woman's University (MSS 250.18.11)

The absolute thrill, exhilaration, and freedom—utter freedom—when you are up there in an airplane flying alone across the country. It was just heaven.

Women Airforce Service Pilots veteran



Betty Roth and Ola Rexroat upon graduating at Sweetwater, Texas, September 1944.

The Woman's Collection, Texas Woman's University (MSS.250.10.39)

It was kind of a scary business, tooting around up there. We often didn't have anything but a compass, a map, and a watch to figure out how in the heck to get where we were going up there in the big sky.

Florene Miller Watson,
Women Airforce Service Pilots veteran

AFTER WORLD WAR II

FIGHTING TO BE EQUAL

The Women Airforce Service Pilots (WASP) program was disbanded in December 1944. These pilots were encouraged to return home to care for their families.

In the 1950s, WASP Dorothy Olsen requested a hearing aid from the Veterans Administration, but her request was denied. The women pilots were fueled to fight for their right to be called “veterans,” speaking at gatherings and collecting signatures for petitions. In 1977 President Carter signed a bill granting them military status, and the following year the WASP received honorable discharges.

Since 1978, women in the military are no longer placed in separate ranks from men. Today 14 percent of the Armed Forces are women.



Bee Haydu, (second from right), president of the WASP organization, presents to representatives of Congress the signatures of over 22,000 people who had signed petitions requesting that WASP be recognized as veterans, Washington, D.C., September 20, 1977.

The Woman's Collection, Texas Woman's University (MSS 293.7.13)

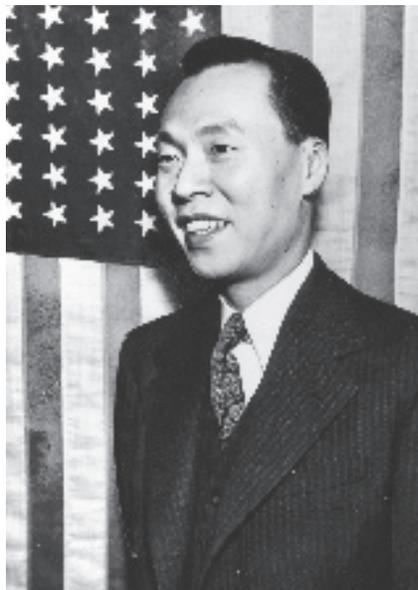
Frankly, I didn't know in 1941 whether a slip of a young girl could fight the controls of a B-17... Well, now in 1944 we can come to only one conclusion—the entire operation has been a success. It is on record that women can fly as well as men... Every WASP has filled a vital and necessary place in the jigsaw pattern of victory.

**General Hap Arnold,
Commander of Army Air Forces, 1944**

BY REASON OF ANCESTRY

During the war, China and the U.S. were allies, leading to the first rollback of anti-Asian exclusionary laws. After 60 years, the Chinese Exclusion Act was modified to allow 105 Chinese immigrants to enter and permitted those living in the U.S. to naturalize.

However, during the Cold War, Congress passed the Emergency Detention Act of 1950, where any American could be imprisoned by reason of ancestry. In March 1956, government agents in search of Communist activities raided Chinatowns across the U.S.



Stanley Chan, professor of Oriental Studies at Loyola University, was the first Chinese American to be naturalized following the repeal of the 60-year-old Chinese Exclusion Act, Los Angeles, California, 1943.

Chinese American Museum and El Pueblo de Los Angeles Historical Monument (NCPD.37.2005.1)

CHARACTER RESOURCE CARDS AND BACKGROUND INFORMATION CARDS



Carl in Gallup, New Mexico, 1929.

Collection of Carl Gorman, Courtesy of Zonnie Gorman (NCPD.10.2004.8)

CARL GORMAN

BEFORE THE WAR

Born in 1907 on a Navajo reservation in Chinle, Arizona, Carl Gorman spent his nights sketching horses as his mother, Alice, wove rugs on a loom nearby.

At 10 years old, Carl was sent to Rebooth Mission School where teachers beat him for speaking his native language. Carl still refused to speak English. As punishment, he was locked in a basement in the middle of winter with little food and water. Carl and his younger brother soon ran away.

Carl later attended Albuquerque Indian School, a government boarding school, which discouraged native ways of life. At his graduation, instead of a high school diploma, Carl received a certificate stating he was “satisfactory in farming.”



Carl, seated on his mother Alice's lap, with sister Mary standing. Photo is taken by J.R. Willis, Gallup, New Mexico, 1909.

Collection of Carl Gorman, Courtesy of Zonnie Gorman (NCPD.10.2004.49)

My teachers didn't care about me. They were trying to make white people out of us. I learned so early how terrible and cruel prejudice can be.

Carl Gorman



Carl, with his baby brother Stephen, outside their home in Chinle, Arizona, ca. 1915.

Collection of Carl Gorman, Courtesy of Zonnie Gorman (NCPD.10.2004.12)

We were restricted from talking Navajo with each other at school...If you spoke out in Navajo, even secretly, there were people watching you all the time and tattling on you. You would get whipped or punished for it. That's how the Christian mission was. The mission was to get the "savages" civilized and fit them in with American society.

Keith Morrison Little,
Rebooth Mission School student



Carl's football team, Albuquerque Indian School, New Mexico, 1927.

Collection of Carl Gorman, Courtesy of Zonnie Gorman (NCPD.10.2004.25)

CARL GORMAN

DURING THE WAR

Thirty-five year old Carl Gorman lied about his age to join the U.S. Marine Corps. He wanted to serve his country. As a child, Carl had been punished for speaking Navajo, but during the war, he would use his native language to save American lives in the Pacific.

As one of the original 29 Navajo Code Talkers, Carl developed a top-secret military code that would be impossible for the enemy to break. In the midst of battle in the Pacific, Carl transmitted this Navajo code to pinpoint enemy positions for artillery strikes, locate units in desperate need of replacements, and communicate orders for attacks.

In Saipan, Carl fell gravely ill with malaria and was airlifted to Pearl Harbor, Hawai'i, for medical care.



Navajo Indians enlist in the military, ca. 1941-45.

Photograph by Milton Snow, Courtesy of Navajo Nation Museum, Window Rock, Arizona (N07-90)



The original 29 Navajo recruits at Fort Wingate, New Mexico, 1942. Carl is in the back row, second from right.

Collection of Carl Gorman, Courtesy of Zonnie Gorman (NCPD.10.2004.36)

Before the white man came to this country, this whole land was Indian country and we still think it's our land, so we fight for it. I was very proud to serve my country.

**Carl Gorman,
Navajo Code Talker**



Carl Gorman tracks enemy movements on the island of Saipan in the Marianas, June 27, 1944.

National Archives
(NWDNS-127-MN-83714)

CARL GORMAN

AFTER THE WAR

During the war, Carl Gorman used his native language to save countless American lives. He vowed to serve as a bridge between his people and a continuously encroaching Anglo world.

Carl's passion for drawing and painting led him to the Otis Art Institute in Los Angeles. He was among the first Native American artists to incorporate both Western and native styles in his work.

In 1964 Carl returned to the Navajo reservation to help his people preserve traditions that had been repressed by centuries of colonization. As director of the Navajo Arts and Crafts Guild, Carl recorded the ancient traditions of silversmiths and weavers and taught the importance of perpetuating Navajo art, language, and culture.

I want to help my Navajo people preserve their beautiful arts and crafts, which are rapidly vanishing. Indian art is dying out and we Navajo people must do something to prevent this great loss. Our young Navajo people do not realize the valuable heritage they have. They need training and help...

Carl Gorman



Navajo Club members, Los Angeles, California, ca. 1958. Active in the club, Carl tackles issues of frustration and alienation from limited job opportunities and housing. Carl is in the back row, first on left.

Collection of Carl Gorman, Courtesy of Zonnie Gorman (NCPD.10.2004.37)



Carl and other Navajo Code Talker veterans march in a parade, Gallup, New Mexico, 1981.

Courtesy of Kenji Kawano, photographer (NCPD.25.2004.1)



Carl working at his studio, Fort Defiance, Arizona, June 1985.

Courtesy of Kenji Kawano, photographer (NCPD.25.2004.14)



Carl teaches a class on native art and culture, University of New Mexico, Gallup Campus, March 1988. In April 1990, Carl receives an honorary Doctorate of Humane Letters to acknowledge his role in "creating harmony and understanding between the Navajo people and other Americans."

Courtesy of Kenji Kawano, photographer (NCPD.25.2004.10)

BEFORE WORLD WAR II

YOU ARE A SECOND-CLASS AMERICAN . . .

Because of westward expansion, Native Americans were brutally removed from their lands and placed on reservations. For instance, Colonel Kit Carson's troops forced over 11,000 Navajo to march more than 300 miles in 1864. Held under armed guard for five years, 3,500 Navajos died. Over the next century, federal policies and court cases displaced over two-thirds of Native Americans from their lands.

Most Native Americans were not considered U.S. citizens until the passage of the Indian Citizenship Act of 1924. And still Native Americans in states like New Mexico and Arizona were denied the right to vote until the 1950s.

YOU'RE BEATEN FOR SPEAKING YOUR NATIVE LANGUAGE . . .

In the early 1900s, many Native American children were kidnapped and placed in Bureau of Indian Affairs schools. Government boarding schools, like the Albuquerque Indian School, aimed to "Americanize" native children by forcing them to speak English and to pursue vocational trades. Isolated from their families, Native American children as young as five years of age slept in military-style barracks, marched from classroom to mess hall, and lived on meager rations of food. Many ran away to escape this harsh treatment.



Navajo Indians gather at Bosque Redondo, New Mexico, ca. 1860s. Here thousands of Navajos starve to death. Others survive by eating cacti and horse and sheep carcasses.

Museum of New Mexico (28534)



A summer and winter Navajo *hogan* (traditional house) on the Navajo reservation, Arizona, 1933.

National Archives (NRIS-75-PA050-NAVHOME2)



Students in an English and penmanship class, Carlisle Indian School, Carlisle, Pennsylvania, ca. 1900.

Library of Congress (LC-USZ62-55422)

DURING WORLD WAR II

THE NAVAJO WEAPON

The original group of 29 Navajo Code Talkers developed a military code that used native words. Since military terms did not exist in Navajo, “dive bomber” became *gini* (chicken hawk), and “submarine” became *besh-lo* (iron fish). The letter “A” became the Navajo word for “Ant,” “B” for “Bear,” “C” for “Cat,” etc.

Before, a typical military message could take up to two hours to decipher. These Code Talkers could communicate accurate messages in less than two minutes. Over 400 Navajo Code Talkers served in combat in the Pacific. At Iwo Jima Island, they sent 800 error-free messages within a 48-hour period. Thirteen Navajo Code Talkers were killed in action while serving their country.



Henry Bahe, Jr. and George Kirk, (left to right), operate a portable radio set in a jungle clearing, Bougainville, Solomon Islands, December 1943. National Archives (NWDNS-127-MN-69889B)

SERVING OUR NATION

One-third of all Native American men between the ages of 18 and 50 served during World War II. Over 25,000 Native Americans were placed in either white or black units in all branches of the military. Roughly 800 Native American women served on the homefront and overseas.

One of these women, Eva Mirabal, a Taos Pueblo Indian, joined the Women’s Army Corps after graduating from Santa Fe Indian School. Stationed at the world headquarters of Air Service Command at Patterson Field, Ohio, Eva painted a building-sized mural “A Bridge of Wings,” depicting the improving relationship between North America and South America during the war.

We, the Navajo people, were very fortunate to contribute our language as a code for our country’s victory. For this I strongly recommend we teach our children the language our ancestors were blessed with at the beginning of time. It is very sacred and represents the power of life.

Kee Etsicitty, Navajo Code Talker



Eva Mirabal studies a model plane before painting a large mural at the Air Service Command, Patterson Field, Ohio, ca. 1943.

Collection of Eva Mirabal, Courtesy of Jonathan Warm Day (NCPD.9.2004.20)

DURING WORLD WAR II

YOU SERVE HEROICALLY, BUT . . .

Many Native Americans returned home to worsening conditions on the reservations and few job opportunities. Veterans moved to the cities but suffered alienation from their communities.

In one case, paratrooper Ira Hayes, a Pima Indian, returned home a hero. An Associated Press photographer had snapped a picture as Ira and five other Marines raised the American flag over Iwo Jima. Ira became a symbol of Native American assimilation into mainstream life after the war. And yet, disillusioned by the reality of poverty and despair on the reservation, Ira became an alcoholic and died at the young age of 32.

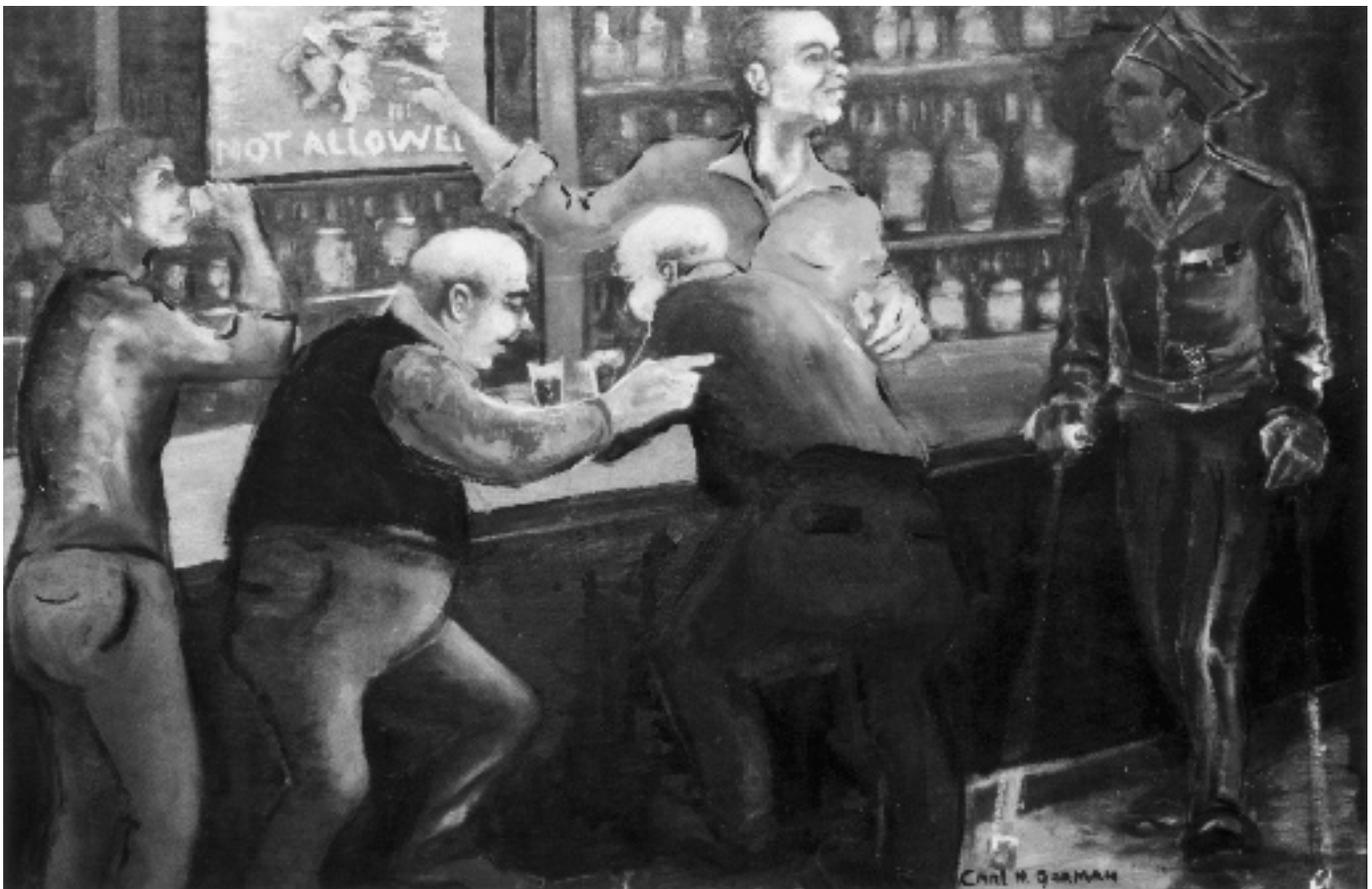


Ira Hayes and other U.S. Marines raise the American flag over Iwo Jima, February 23, 1943.

National Archives (NWDNS-80-G-413988)

Not Allowed painting by Carl Gorman, oil on canvas, 1950s. Carl expresses feelings of continued exclusion of many returning Native American servicemen.

Collection of Carl Gorman, Courtesy of Zonnie Gorman, Photographed by Kenji Kawano (NCPD.10.2004.1)



AFTER WORLD WAR II

A SECRET NO MORE . . .

When the Navajo Code Talkers returned from the Pacific, their work remained classified in the event that they would be needed for future wars. Even family and friends knew little of their heroic service during the war. It was not until 1968 that the code was declassified.

Recognition was long overdue, and on July 26, 2001, President George W. Bush presented Congressional Gold Medals to the original 29 Navajo Code Talkers to acknowledge their development of the unbreakable code. Of the 29 original Code Talkers, only four lived to receive their medals.



Sergeant Major of the Marine Corps Alford McMichael addresses the original Navajo Code Talker veterans prior to the presentation of the Congressional Gold Medal, U.S. Capitol, Washington, D.C., July 26, 2001.

U.S. Marine Corps, Photograph by Sgt. M.V. Trindade (200173012160)

The Code was so successful that military commanders credited it with saving the lives of countless American soldiers. The Congress expresses the gratitude of an entire nation to these brave and innovative veterans for their contributions and sacrifice in the struggle for freedom and democracy.

Jeff Bingaman,
U.S. Senator from New Mexico, 2000

EXHIBITION EPILOGUE

You Shape Democracy

In 1790 “we, the people” referred only to a select few, and today it includes a diverse group of peoples. Each of these men and women uniquely contributed to creating a more inclusive democracy in America. Through their struggles for freedom, equality, and justice in America, they impart a lasting legacy of courage and strength in the face of adversity. Their participation inspires us to become active and engaged citizens who take a stand to better the nation as we see fit.

George Saito fought for equal civil rights for all Americans . . .
What rights do you fight for?

Bill Terry believed in equal opportunity for all Americans . . .
What do you believe in?

Carl Gorman used his native language to save countless American lives . . .
What can you do?

Domingo Los Baños committed his life to preserving American democracy . . .
How can you help?

Hazel Ying Lee broke down the barriers for women in society . . .
How do you fight for equality?

EXHIBITION EPILOGUE

Frances Slanger fought quietly to protect freedom . . .
How do you fight for freedom?

Héctor García took a stand for equal education in his community . . .
How can you take action in your community?

All these men and women participated in shaping American democracy . . .
How can you participate?

Bayard Rustin took a stand against violence.
How can you take a stand for what you believe in?

Frank Emi fought for the right to dessert.
What do you fight for?

FIGHTING FOR DEMOCRACY: EXAMINING STORIES OF WORLD WAR II AMERICA

RESEARCH PROJECT IDEAS

Choose one of the following groups or movements described in the exhibition to research further:

- 442nd Regimental Combat Team/The 100th Infantry Battalion
- Heart Mountain Draft Resisters “No-No Boys”
- The Japanese American Redress Movement
- Tuskegee Airmen
- A. Philip Randolph and the fight to desegregate the army after World War II
- The Civil Rights Movement of the 1950s and 1960s
- Navajo Code Talkers
- The Native American Sovereignty Movement
- American G.I. Forum or League of United Latin American Citizens
- The 1st and 2nd Filipino Infantry Regiments
- The quest for citizenship and voting rights among women, Chinese and Japanese, African Americans, Native Americans and/or Filipinos in the twentieth century
- Women Airforce Service Pilots
- Army Nurse Corps of World War II
- The work of the B'nai Brith, Anti-Defamation League, and other organizations to fight anti-Semitism and intolerance in the U.S.
- Conscientious Objectors
- The fight to desegregate schools for Mexican Americans, African Americans and other groups at the elementary and secondary levels and in higher education
- The United Farm Workers Movement—particularly interracial alliances such as between Latinos and Filipinos Americans
- National Emergency Committee Against Mob Violence
- Women in the military

Write a 2-3 page, double-spaced paper and/or make a 4-6 minute oral presentation in which you explore the organization/movement you have selected including:

- What gave rise to this organization/movement? (i.e., what challenges or inequities was it addressing?)
- Who were the leaders and participants in this group or movement?
- How were any of the people profiled in the exhibition connected to this organization/movement?
- What were the main accomplishments of group or movement?
- How did the work of the people in this group or movement contribute to American democracy?

CHARACTER RESOURCE CARD TEMPLATE

Directions to Students:

page 1

There are many untold stories of people who fight for democracy. Think about all the different ways individuals can contribute to shaping democracy. Using this page, research an individual who has fought for a democratic cause, and create a character resource card based on that person's life. Be sure to include photos and quotes.

FIGHTING FOR

Write about your individual's background here:

Insert a photo of your individual here:

Insert a quote by or about your individual here:

Write a caption for your photo here:

CHARACTER BACKGROUND CARD TEMPLATE

Directions to Students:

page 2

There are many untold stories of people who fight for democracy. Think about all the different ways individuals can contribute to shaping democracy. Using this page, research an individual who has fought for a democratic cause, and create a character resource card based on that person's life. Be sure to include photos and quotes.

FIGHTING FOR

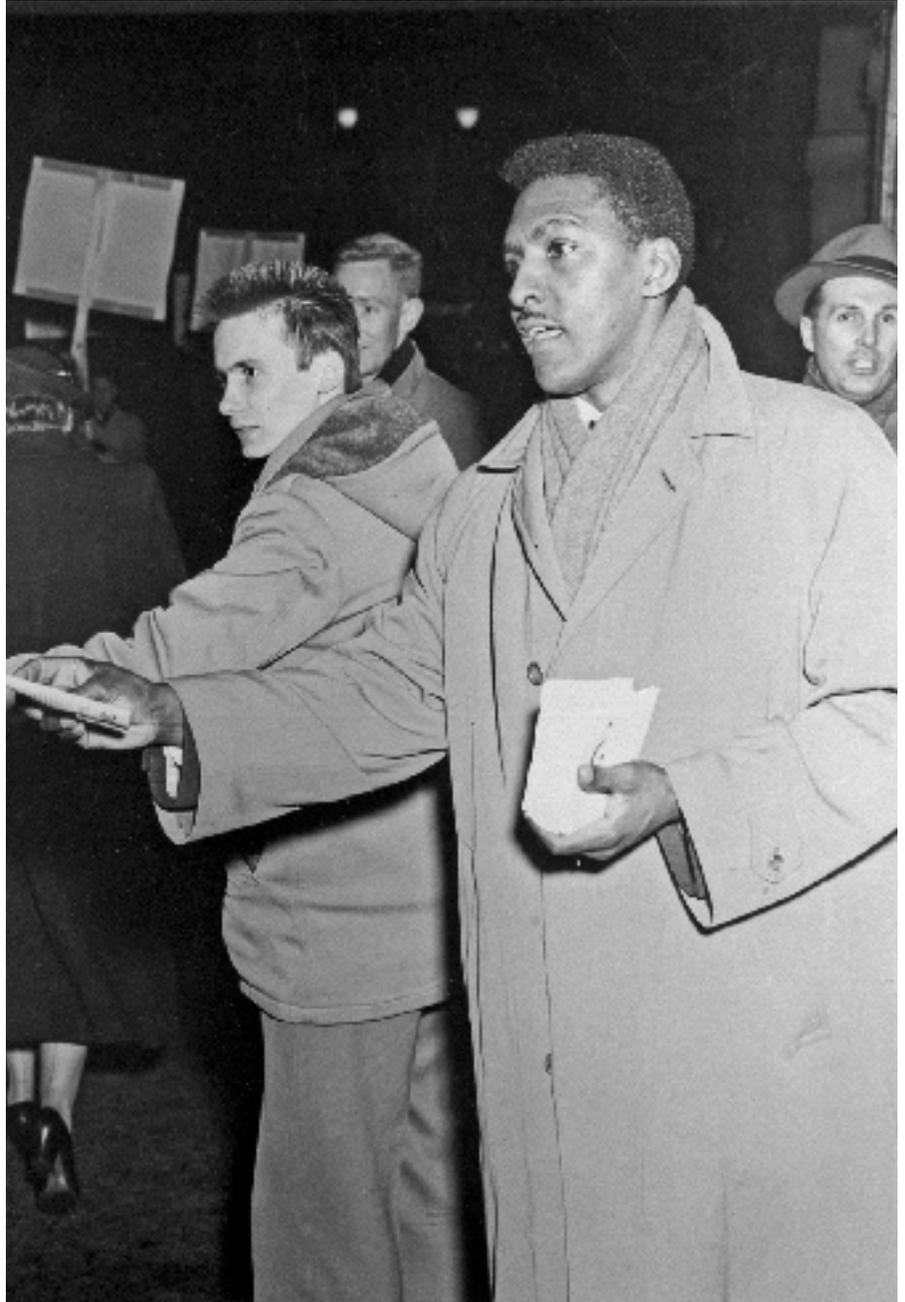
Describe this individual's experience in shaping democracy here:

Insert a photo of your individual here:

Insert a quote by or about your individual here:

Write a caption for your photo here:

CHARACTER RESOURCE CARDS AND BACKGROUND INFORMATION CARDS



Bayard leafleting as part of anti-war demonstration in Philadelphia, ca. 1940s.

Swarthmore College Peace Collection, Records of Fellowship of Reconciliation (DG 013)

BAYARD RUSTIN

BEFORE THE WAR

In 1912 Bayard Rustin was born in the Quaker community of West Chester, Pennsylvania. Bayard was particularly influenced by his grandmother Julia's political activism and devout Quaker beliefs.

Bayard attended a segregated elementary school and later the integrated West Chester High School, where he excelled in sports, academics, and music. As a gay black man, Bayard confronted discrimination of many types, and from an early age he committed himself towards fighting injustice on different fronts. In 1937 Bayard moved to New York after finishing an American Friends Service Committee activist training program. Bayard organized for the Young Communist League and later the Fellowship of Reconciliation, speaking to community groups to advocate for racial justice and to protest the impending war.



Bayard's West Chester High School championship track team, 1932. Bayard is in the first row, fourth from left.
Courtesy of Chester County Historical Society (CCHS# 4219)

Sitting on the side of one theater, sitting upstairs in another, not being able to get food at restaurants, not daring to go into toilets in the center of town, the feeling you had to go home to go to the toilet, where the white kids would go into the restaurants to go, or the shops...we knew we were not welcome.

Bayard Rustin

*I ask of you no shining gold;
I seek not epitaph or fame;
No monument of stone for me,
For man need never speak my name.*

*But when my flesh doth waste away
And seeds from stately trees do blow,
I pray that in my fertile clay
You gently let a small seed grow.*

*That seed, I pray, be evergreen
That in my dust may always be
That everlasting life and joy
You manifest in that green tree.*

Bayard Rustin, 1932



Vacation Bible School class, Gay Street School, ca. 1920. Bayard is in the second row, second from left.
Courtesy of Chester County Historical Society (R01F17DB)

BAYARD RUSTIN

DURING THE WAR

When Bayard received his Selective Service questionnaire, he applied for Conscientious Objector (CO) status. At that time, growing numbers of COs, who were imprisoned for their refusal to serve, organized mass action such as hunger and work strikes. The prisons were rife with political activism. When the draft board called him for alternative service, Bayard chose prison time instead.

Bayard immediately began to organize other prisoners to protest the segregation of the dining halls, living quarters, and theater. He petitioned to teach American history to 15 white prisoners. At the theater, he refused to sit in areas designated for black inmates. Despite being subjected to physical intimidation, Bayard continued to speak out even after his sexual orientation subjected him to another form of discrimination, and he was forced into solitary confinement for six months.



Bayard leafleting as part of anti-war demonstration in Philadelphia, ca. 1940s.

Swarthmore College Peace Collection, Records of Fellowship of Reconciliation (DG 013)

I came to the firm and immovable conviction that war was wrong and opposed directly to the Christian ideal.

Bayard Rustin



Bayard entering prison, Ashland, Kentucky, 1944.

National Archives



Bayard transfers to Lewisburg penitentiary, Pennsylvania, 1945. This mug shot reveals the emotional toll of his 17 months in prison.

National Archives

BAYARD RUSTIN

AFTER THE WAR

After his release from prison, Bayard envisioned generating a national movement of people to combat racial injustice by nonviolent direct action. Through his work with the Fellowship of Reconciliation and Congress of Racial Equality, Bayard trained teams for direct action, spoke at universities and churches, and organized sit-ins and demonstrations.

In 1947 Bayard organized the “Journey of Reconciliation”—a non-violent protest of the segregation practiced on Southern buses and trains. As one of 16 Journey riders, Bayard sat in seats designated for whites. He was beaten, arrested, and served 30 days on a chain gang.

Nevertheless Bayard remained unwavering in his activism. One of the key leaders to organize the 1963 March on Washington, he continued until his death in 1987 to advocate for international freedom, human rights, and gay rights.



Bayard, (center), speaking with, (left to right), Carolyn Carter, Cecil Carter, Kurt Levister, and Kathy Ross before a demonstration, Washington, D.C., 1964.

Library of Congress
(LC-USZ62-118982)



Bayard, (left); Jack Greenberg, Director of Counsel of the National Association for the Advancement of Colored People (NAACP) Educational & Legal Defense Fund; Whitney Young, Jr., Director of the National Urban League; James Farmer, National Director of Congress of Racial Equality; Roy Wilkins, NAACP Executive Secretary; Dr. Martin Luther King, Jr.; John Lewis, Chairman of the Student Nonviolent Coordinating Committee; and A. Philip Randolph, Chairman of the National Negro Labor Council at Summer Conference on Civil Rights, Washington, D.C., 1964.

Library of Congress
(LC-USZ62-123121)



Bayard talks with Chairman of Administrative Committee Cleveland Robinson prior to March on Washington, August 7, 1963. World Telegram & Sun image, Photographer: Orlando Fernandez.

Library of Congress
(LC-USZ62-133369)



Bayard talking with first Prime Minister of India Jawaharlal Nehru, 1949.

Swarthmore College Peace Collection, Records of Fellowship of Reconciliation (DG 013)

BEFORE WORLD WAR II

YOU ARE PERSECUTED FOR YOUR BELIEFS BECAUSE...

The Religious Society of Friends, or Quakers, has roots in a seventeenth-century religious movement in England. Subject to persecution in England for their beliefs, William Penn founded the state of Pennsylvania as a safe place for Quakers to practice their faith. Quaker esteem for every person's worth and for the power of love to overcome violence and injustice has been a vital force in the movements to abolish slavery, to promote equal rights for women, and to end warfare.

Since 1917 the Quaker-founded American Friends Service Committee (AFSC) has promoted peace and strived to eliminate injustice globally. In America the work of the AFSC has led to a long history of involvement with people of color, migrant workers, prisoners, and the poor.



American Friends Service Committee's work with Appalachian families in labor camp, 1930's.
Courtesy of the American Friends Service Committee (1930s.jpg)



Quaker miners, Appalachian Mountains, 1930s.
Courtesy of the American Friends Service Committee (miners1.jpg)

BEFORE WORLD WAR II**YOU CAN'T FIND A JOB
BECAUSE...**

After 1915 black Southern migrants, lured by higher-paying positions and a chance to leave the Jim Crow South, traveled northwards in a period known as the Great Migration. As a child, Bayard remembers being wakened during the night to make room for families who were passing through town.

For many migrants, life in Pennsylvania was harder than they had been led to believe. Blacks were relegated to low-paying, dangerous work and were excluded from labor unions. Workers lived in overcrowded neighborhoods with substandard housing.

Although living in the North, these migrants could not escape racial violence. In 1911 the brutal lynching of steel factory worker Zachariah Walker in Pennsylvania led the National Association for the Advancement of Colored People to establish chapters across the state.



Mississippi sharecroppers, June 1937. They have no tools, stock, equipment, and garden. Photographer: Dorothea Lange.

Library of Congress (LC-USF34-017490)

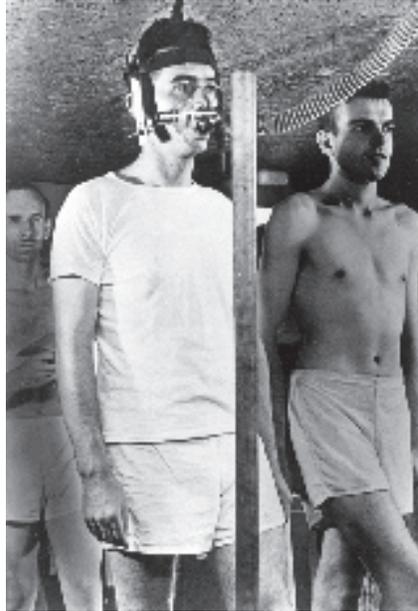
DURING WORLD WAR II

FIGHTING FOR PEACE

Over 37,000 men, representing over 200 religious groups, including Quakers, Mennonites and Brethren, applied for Conscientious Objector (CO) status during World War II. Many served their country in military non-combatant service or performed alternative service at Civilian Public Service camps. COs served as unarmed battlefield medics, mental institution attendants, medical guinea pigs, or smokejumpers, who parachuted from airplanes to fight fires in remote mountain regions.

Roughly 500 COs volunteered to be guinea pigs for life-threatening medical experiments. These men were injected with malaria, hepatitis, pneumonia, and typhus; other studies subjected COs to high altitudes, extreme temperatures, and starvation.

Six thousand COs were sentenced to lengthy prison terms. In 1943 hunger and work strikes among the COs led to the desegregation of dining halls at Danbury Prison in Connecticut—the first federal prison to have integrated meals. Hunger strikes soon spread to other prisons.



Conscientious objector undergoes vitamin experiment, ca. 1940s. Hundreds of COs voluntarily participated in human guinea pig experiments that tested the effects of frostbite, jaundice, starvation, and malaria on the human body.

Courtesy of the American Friends Service Committee



Smokejumper is deployed to fight wildfires in a remote mountainous region, Missoula, Montana, ca. 1940s.

Courtesy of the Mennonite Church USA Archives—Goshen, Indiana (0064b)



Conscientious objectors construct dam as part of the Civilian Public Service, Camino, California, ca. 1940s.

Courtesy of the Mennonite Church USA Archives—Goshen, Indiana (0050b)

We had been called all kinds of names, yellow bellies, and things like that. I had volunteered for an ambulance driver and got turned down, American Field Service, they said they didn't want any more COs, they had too many, but I was young and I wanted to show that I was not a coward, so when they offered me this chance of being a guinea pig, it fit right in with my scheme of things of proving that I was willing to take risks on my own body, but I just did not want to kill someone else.

Neil Hartman,
conscientious objector

DURING WORLD WAR II**EXCLUDED FROM SERVICE**

During World War II, the military developed screening procedures to disqualify homosexuals. Prior to induction, physical and psychiatric screenings targeted men with effeminate characteristics or feminine occupations and branded them as homosexual, “undesirable,” and mentally ill.

Gays and lesbians were arrested, ruthlessly interrogated, publicly humiliated, and manipulated into identifying others. Officers conducted anti-gay witch hunts and purges; those implicated were separated from their units, confined in “queer stockades” under armed guard while awaiting interrogation, and placed in psychiatric wards until discharged. Nearly 10,000 enlisted men and women suspected to be homosexual were given dishonorable “blue discharges” without trial. Despite good service records, they were denied military honor and benefits.



U.S. Army selectee undergoes physical examination before inducted, Minnesota, April 1942.

Library of Congress (LC-USW3-001082-D)

AFTER WORLD WAR II

FREEDOM RIDES

African American veterans traveled home on segregated buses and trains. In 1946 the U.S. Supreme Court outlawed segregation on interstate buses and trains in *Morgan v. Virginia*. Despite the ruling, Southern states continued to segregate interstate travel.

Bayard and 15 other Congress of Racial Equality (CORE) members purposely boarded buses and trains in violation of Jim Crow laws. Named the "Journey of Reconciliation," 12 activists were arrested and served chain gang sentences.

Nearly 15 years later, the Supreme Court ruling of *Boynton v. Virginia* prohibited segregation in interstate public facilities, like bus stations. In summer 1961, CORE again organized interracial teams to board buses. Freedom Riders were beaten by angry mobs. One bus carrying Riders was firebombed. By summer's end, 300 Riders were arrested.



Enroute to Washington, D.C., members of the "Washington Freedom Riders Committee" protest segregation in New York, 1961.

Library of Congress (LC-USZ62-125958)

*You don't have to ride Jim Crow!
You don't have to ride Jim Crow,
On June the Third the high court said
When you ride interstate, Jim Crow is dead,
You don't have to ride Jim Crow...
Go quiet-like if you face arrest,
NAACP will make a test,
You don't have to ride Jim Crow!*

Bayard Rustin's song lyrics

*I affirm my complete personal
commitment for the struggle for
jobs and freedom...I pledge that
I will not relax until victory is won...
I pledge to carry the message of the
March to my friends and neighbors
back home and to arouse them to an
equal commitment...I will pledge
my heart and my mind and my body
unequivocally and without regard to
personal sacrifice, to the achievement
of social peace through social justice.*

Bayard Rustin leads crowd of 250,000
in pledge of commitment, March on
Washington, 1963



Journey of Reconciliation members before boarding buses, Washington, D.C., 1947. Bayard is fourth from right.

Swarthmore College Peace Collection, Records of Fellowship of Reconciliation (DG 013)

AFTER WORLD WAR II

GAY RIGHTS

After the war, while small steps towards racial integration were made, discrimination against gays and lesbians intensified. In 1953 President Dwight Eisenhower issued Executive Order 10450 banning gays and lesbians from federal jobs. During the Cold War, the U.S. military again used “witch hunts” to discharge thousands of men and women because of their sexual orientation.

Gay and lesbian bars and clubs were routinely subjected to police raids and harassment. In 1969 local police raided a New York City gay bar, the Stonewall Inn. The patrons fought back, provoking three days of rioting and galvanizing a national civil rights movement.

Gains have been slow, as evidenced when President Bill Clinton’s attempts to revoke the military’s ban on homosexuality were staunchly opposed in 1993. Instead the current “don’t ask, don’t tell” policy permits gays to serve in the U.S. military, but prohibits homosexual activity.



Campaign poster to end military ban of homosexuals, 1993.

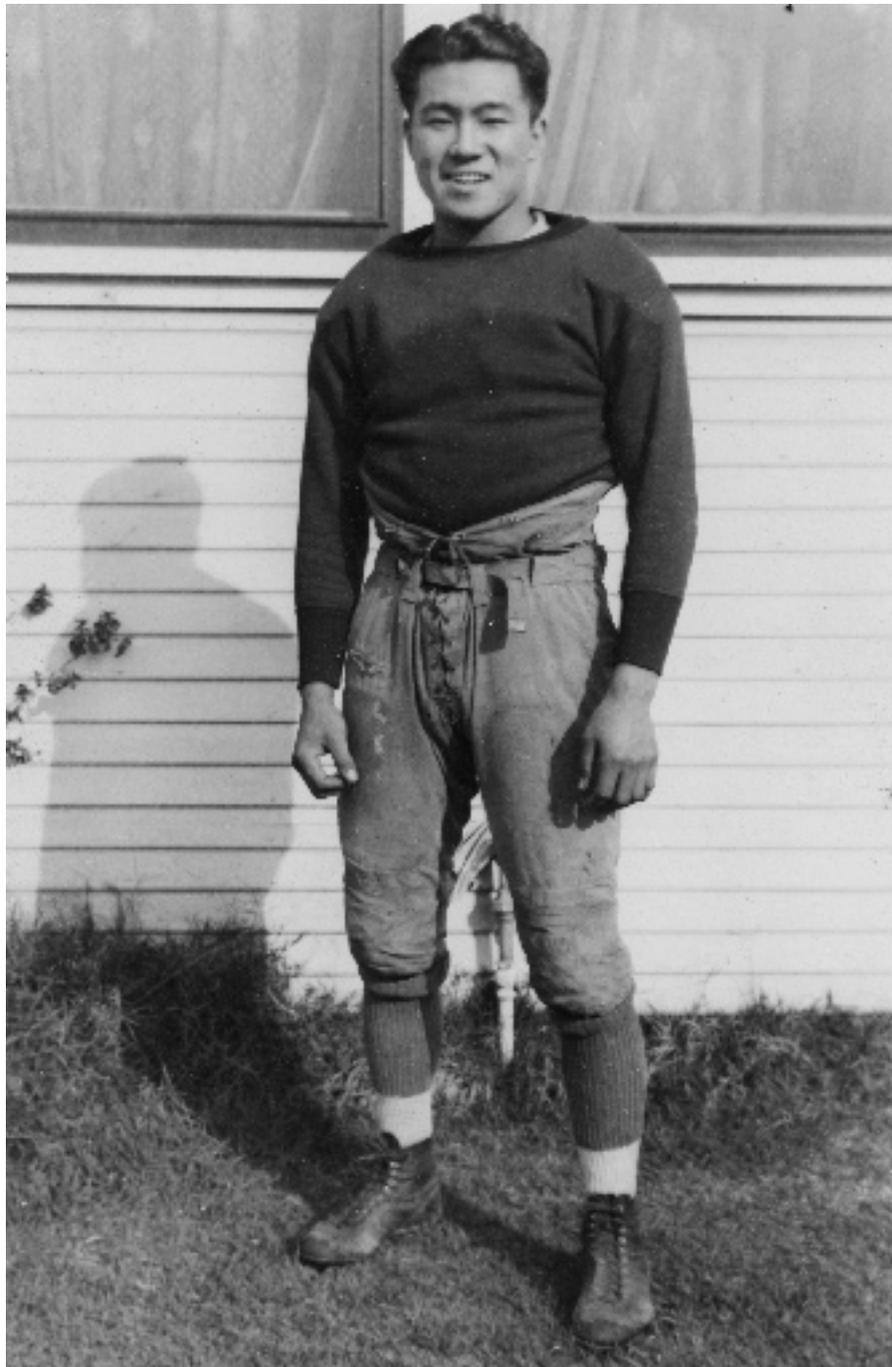
Library of Congress (LC-USZC4-3855)



ACT UP gay rights activists demonstrate at the Democratic National Convention, Atlanta, Georgia, 1988.

Library of Congress (LC-USZC4-4877)

CHARACTER RESOURCE CARDS AND BACKGROUND INFORMATION CARDS



Frank in football uniform for Long Beach Polytechnic High School team, 1935. Frank's position is right end.
Courtesy of Frank S. EMI (NCPD.2006.40.1)

FRANK EMI

BEFORE THE WAR

Born in Los Angeles in 1916, Frank Emi spent his youth competing in judo, working in his family's produce business, and aspiring to become a pharmacist. But Frank deferred his professional aspirations to help his family's business, investing \$25,000 to develop a full-service grocery.

Shortly after the birth of his first child in 1942, Frank and his family were among the 110,000 Japanese Americans forcibly excluded from the West Coast. Frank had to sell his grocery for a mere \$1,500. Just weeks later, Frank and his family found themselves en route to the Heart Mountain concentration camp in Wyoming.

We spent so much time at the business. You got up at four o'clock in the morning and you worked until eight o'clock in the evening, and then by the time you got home and had supper, it was nine o'clock.

Frank Emi



Frank's sister Alice, market clerk Edna, and Frank in front of Emi Family Produce Concession, Long Beach, California, 1935.
Gift of Frank S. Emi, Japanese American National Museum (96.109.35S)



Frank in football uniform for Long Beach Polytechnic High School team, 1935.
Frank's position is right end.

Courtesy of Frank S. Emi
(NCPD.2006.40.1)



Frank travels to Japan with his judo (Japanese martial art) team, 1937. Frank is in the second row, third from left.

Courtesy of Frank S. Emi
(NCPD.2006.40.2)

FRANK EMI

DURING THE WAR

In Heart Mountain concentration camp, Frank Emi endeavored to make life bearable by building furniture for his family's stark quarters. In January 1944, Frank's life changed dramatically. The War Department reinstated the draft for Japanese Americans; young men from the concentration camps began to receive notices to report for their pre-induction physicals.

As a married man with children, Frank would not have been drafted. Outraged by the apparent unconstitutionality of drafting men who had been denied their civil rights, Frank became a leader of the Heart Mountain Fair Play Committee. As a consequence, Frank was arrested, convicted of conspiracy to counsel violation of the 1940 Selective Training and Service Act, and imprisoned.



Frank inside his family's barrack, Heart Mountain concentration camp, Wyoming, 1944.

Gift of Frank S. Emi, Japanese American National Museum (96.109.34)



Photo of Frank's family taken just before his arrest, Heart Mountain concentration camp, Wyoming, October 1944.

Gift of Frank S. Emi, Japanese American National Museum (96.109.29)

I am not opposed to going into the Army or anything like that. I think for any American that is the duty, and just as soon as I get my clarification of status and my rights restored I will be willing to go. I would like to ask that those things be clear before I go out and risk my life for the country.

Frank Emi,
Heart Mountain Fair Play Committee



George Nozawa, Kozie Sakai, and Frank Emi at Heart Mountain concentration camp, Wyoming, September 1944.

Gift of Frank S. Emi, Japanese American National Museum (96.109.33)

We who have made our decision to stay and fight to uphold our Constitution...for the future security of this Nation, and for the sake of other minorities as well as for the future of Niseis, will if justice triumphs, be able to face the future unafraid, with a feeling of equality, with confidence, trust and faith in our country. We will be the staunchest defenders of these democratic ideals and principles. We will be a part of that mass of people who will never lose sight of the real and true meaning of Democracy.

Frank Emi,
Heart Mountain Fair Play Committee

FRANK EMI

AFTER THE WAR

In November 1944, all seven Fair Play Committee leaders were convicted of conspiracy to counsel violation of the 1940 Selective Training and Service Act by court order. Frank served 18 months in a federal penitentiary before his conviction was reversed. His wife and children had to face resettlement on the West Coast alone.

Frank struggled to rebuild his life. After his release from prison, he served as a gardener, worked in the produce industry, and then found a job at the U.S. Post Office. When he retired in 1982, Frank fought for a governmental apology and redress for Japanese Americans incarcerated during the war. Frank has continued to speak out across the country about the lesser-known stories of the wartime draft resisters.



Frank speaks about the "loyalty questionnaire" at *Judgments Judged and Wrongs Remembered* conference, Japanese American National Museum, Los Angeles, California, 2004.

Photographer:
Nobuyuki Okada.
Japanese American
National Museum



A cellblock at McNeil Island, Washington, late 1940s.

National Archives, U.S.
Bureau of Prisons
(NRIS-129-MCNEILPHOTOS-
HIST1)



Frank speaks on behalf of the National Coalition for Redress/Reparations on a lobbying trip to U.S. Congress, Washington, D.C., 1987.

Courtesy of Frank S. Emi
(NCPD.2006.40.3)

BEFORE WORLD WAR II

WIDEPREAD FEARS AND
RUMORS LEAD TO . . .

At the turn of the twentieth century, widespread fears of the “yellow peril” led to an increase in anti-Japanese activities. Organizations like the Japanese and Korean Exclusion League perceived Japanese immigrants to be agents of Japan seeking economic control of California. Such fears and rumors led to an escalating movement to expel Japanese immigrants from the West Coast, a policy actively supported by local politicians and federal legislators.

In the 1920s, mass expulsions of Japanese laborers from farming communities occurred in West Coast states. In 1921 in Turlock, California, 58 Japanese laborers were taken from their beds by armed white men, loaded onto trucks, driven out of town, and warned never to return. Six of the assailants were arrested and tried, but acquitted by an all-white jury.

... Asiatics Must Not Be Naturalized ...

**NO JAPS
IN OUR SCHOOLS**

CITIZENS'

MASS MEETING

Will be held in
DREAMLAND PAVILION
FOUR AND SEBASTIAN STREETS

Monday Eve., Dec. 10, 1906
AT EIGHT O'CLOCK

Under the auspices of the
Japanese & Korean Exclusion League
D. A. FIVELEIGH, Presiding Officer

The following will be addressed by
**MAYOR EUGENE E.
SCHMITZ**

HEN. FRANK McCOMB, W. S. HAGBERTY,
WALTER McCOMB, Editor Cook's Journal, President San Francisco Labor Council,
AND OTHER PROMINENT CITIZENS

RAIN OR SHINE

ON SUCH AN OCCASION AND REGISTER YOUR PROTEST BY YOUR PRESENCE

Exclusion poster, San Francisco, California, 1906.

Courtesy of The Bancroft Library, University of California, Berkeley (NRC.1998.529.1)

BEFORE WORLD WAR II

YOU WORK AS “CHEAP LABOR”
BECAUSE . . .

Early Japanese immigrants, usually single men, provided a source of cheap labor for work at lumbering mills and on railroads, farms, and fishing boats. Excluded from higher-paying positions, their job opportunities were very limited. Furthermore, in 1905 labor organization members formed the Asiatic Exclusion League. This league decried Japanese labor and their “low standard of living” as “unfair competition” and as being “unassimilable.”

Faced with few options for employment, many Japanese Americans turned to occupations such as gardening, truck farming, or opening markets and restaurants.

*Sweat of pioneers
Turned these wide wilderness fields
Into fertile land,
All the while deep injuries
And insults were endured.*

Issei Katsuko Hirato

Close upon the retreat of the Chinese coolie, however, came the Japanese, equally menacing to the laboring interest of the country. Almost unnoticed, and without exciting either suspicion or alarm, has Japanese coolie labor crept into the country and established itself in almost every line of industry along our Pacific Coast.

United States Industrial Commission Reports, 1901



Japanese American gardener Aiba Kurihara, Los Angeles, California, ca. 1938.

Japanese American National Museum, Collection of Mary Kurihara (NRC.2000.202.2)

DURING WORLD WAR II

QUESTIONS OF LOYALTY

In 1943 the U.S. military and the War Relocation Authority jointly issued a questionnaire intended to determine the loyalty of Japanese Americans. Two questions became the source of controversy and confusion. Question 27 asked inmates if they were willing to serve in the U.S. Army. Question 28 asked if they would forswear allegiance to the Emperor of Japan.

Some first-generation Japanese Americans were afraid that if they renounced their Japanese citizenship, the only status permitted them, they would be left without a country. Other inmates were outraged at having to answer such questions at all, especially after enduring the injustice of incarceration. Those who answered “no” to either one of the questions were transferred to Tule Lake concentration camp—which became a segregation center for designated “disloyals.”



War Relocation Authority staff explain purpose of registering for draft, Manzanar concentration camp, California, February 1943. Photographer: Francis Stewart.

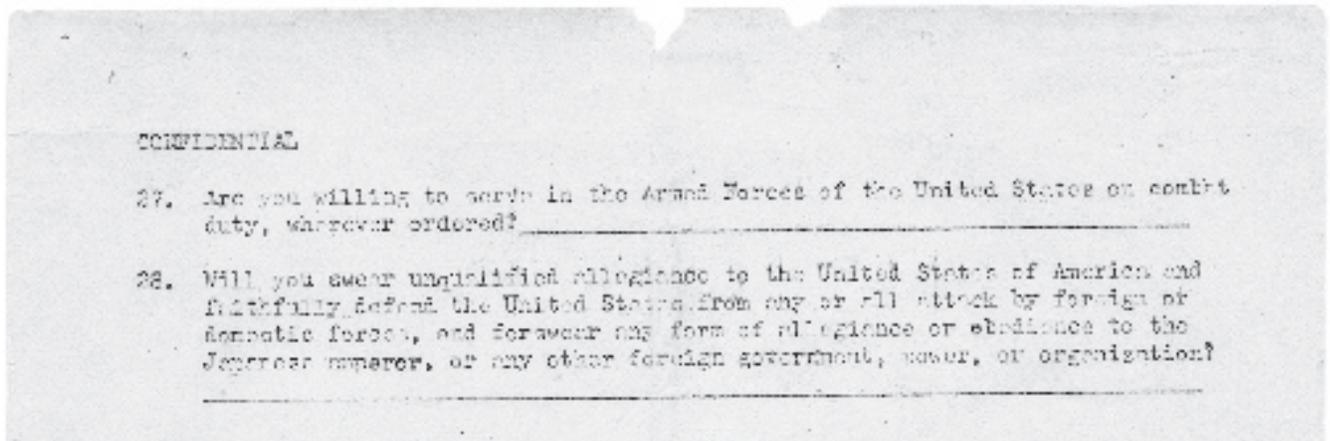
Courtesy of The Bancroft Library, University of California, Berkeley (1967.014 vol 19 CA-938-PIC)

Well if you want to know, I said 'no' and I'm going to stick to 'no.' If they want to segregate me they can do it. If they want to take my citizenship away, they can do it. If this country doesn't want me they can throw me out. What do they know about loyalty?

Manzanar inmate,
Manzanar Community Analysis Report, 1943

Controversial questions 27 & 28 of “loyalty questionnaire,” 1943.

Japanese American National Museum, Gift of Cedrick Shimo (2003.118.1a_r)



FRANK EMI

FIGHTING FOR THE RIGHT TO DISSENT

DURING WORLD WAR II

HEART MOUNTAIN FAIR PLAY COMMITTEE

With the draft reinstated for Japanese Americans in 1944, 315 men refused to report to their pre-induction physicals. Members of the camp resistance groups, like the Congress of American Citizens and later the Heart Mountain Fair Play Committee, felt that their Constitutional rights as U.S. citizens should be restored or at least clarified before they were required to serve in the military. Of those who resisted, 282 men were convicted and sentenced to jail.

Many in the Japanese American community and veterans criticized the draft resisters as “unpatriotic”; families were divided over the issue. And in some cases, one brother enlisted and served, while another resisted and was jailed.



Sixty-three draft resisters await trial at the U.S. District Court in Cheyenne, Wyoming, May 10, 1944.
Gift of Frank S. Emi, Japanese American National Museum (96.109.27)



“Wyoming Draft Resistance Has Authorities Stumped,” *Rocky Shimpō*, March 10, 1944.
National Archives (NRG-21-E9-4930EXHIBIT6)

TAKASHI HOSHIZAKI

In 1944, in protest of his unjust incarceration, 18-year-old Heart Mountain incarcernee, Takashi Hoshizaki, refused to show up for his pre-induction physical. As one of the Heart Mountain Draft Resisters, Takashi was sentenced to three years at McNeil Island Federal Correctional Institute in Washington. He was released after two years and pardoned by President Truman.

Takashi returned to Los Angeles and enrolled in college. In 1953, during the Korean War, Takashi was once again drafted into the U.S. Army. This time, as a free citizen, he served two years in the medical corps until honorably discharged.



Takashi Hoshizaki, Camp Roberts, California, 1953.
Collection of Dr. Takashi Hoshizaki (NCPD.2006.39.1)

About ten years after I received that infamous draft notice, I received my second draft notice. I was now a free citizen. I had returned home. My Constitutional rights were fully restored. I answered the second draft call willingly.

**Takashi Hoshizaki,
Heart Mountain draft resister**

AFTER WORLD WAR II

A COMMUNITY DIVIDED

For many Heart Mountain Draft Resisters, the return home was difficult. After their release from prison, they came back to families who remained divided about their choice to resist the draft. Community leaders condemned the actions of the draft resisters and publicly labeled them “traitors” and “unpatriotic.”

To this day, World War II draft resistance is a controversial and emotional issue that divides community opinions. Steps toward reconciliation occurred when, in 2002, the Japanese American Citizens League, the nation’s oldest Asian American civil rights organization, formally apologized to the 315 draft resisters for having denounced their wartime actions. And still broad recognition of their struggle and education about their fight for democracy remain long overdue.

At that time, we did not recognize—and we neglected to respect—the right of protest and civil disobedience expressed by some who were in the camps... This neglect has caused years of mental and social anguish for those who felt strongly that a correction of injustice was essential before they could express their patriotism.

Floyd Mori,
National President of the
Japanese American Citizens League



The National Japanese American Citizens League, after more than a decade of internal bitter debate, held a public ceremony to apologize to the resisters, San Francisco, California, 2002. Frank is in the first row, fifth from the left.

Courtesy of Martha Nakagawa



World War II resisters of conscience, including Native American and Japanese American draft resisters and Gordon Hirabayashi (third from left), who challenged the constitutionality of Executive Order 9066, gather to commemorate the renaming of the former Santa Catalina prison site, where COs and draft resisters were incarcerated, to the Gordon Hirabayashi Recreational Site, Arizona, 1999. Roger Nasevaema, (far left), is a World War II Hopi draft resister who spent nine years at Santa Catalina.

Courtesy of Martha Nakagawa

PART 3

ACTIVITIES THAT ENCOURAGE STUDENTS TO TRANSLATE LEARNING INTO ACTION

Lesson 6	Creating a Toolkit for Democracy	148
Lesson 7	Participating in the American Democratic Process	151

OVERVIEW AND PURPOSE

One of the lessons we have seen from our history is that democracy is a work in progress and that it takes the voice and actions of many to help us live up to our ideals as a nation. As anthropologist Margaret Mead once said, “Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it’s the only thing that ever has.”

This lesson will help students reflect upon how the people featured in the *Fighting for Democracy* exhibition each made contributions to society in different ways and about the importance and power of the students’ choices and actions to do the same.

Students will create a three-dimensional “toolkit” containing “tools” that they believe they would need to play a role in sustaining and improving American democracy. They will also write an essay accompanying their toolkit explaining the importance of each of the tools they have included and relating this creative project to their experience of the *Fighting for Democracy* exhibition.

NATIONAL STANDARDS ADDRESSED

National Standards for Social Studies Teachers: V. Individuals, Groups, and Institutions, X. Civic Ideals and Practices

Standards for the English Language Arts: Standard 4, 5, 10, 12

DURATION OF LESSON

2 to 3 class periods

MATERIALS

- Photocopies of reproducible 6.1
- Overhead
- Old shoeboxes, poster paper and colored markers, old magazines, objects brought from home

NOTE: This lesson was adapted with permission from Adrienne Billingham and Facing History and Ourselves Senior Program Associate Jimmie Jones from one on genocide prevention entitled “Building a ‘Toolbox for Difference’” featured on the Facing History and Ourselves website. To learn more about that lesson and see models of student work, visit the Facing History and Ourselves website at www.facinghistory.org, and click on Lessons and Units.

This activity may be done individually or in pairs or small groups to encourage collaboration and may serve as a culminating project for a unit.

ACTIVITIES



1. Introduce the activity by explaining that its purpose is to encourage students to see themselves as active participants in the efforts to sustain and promote American democracy.
2. Go over the directions for the students on reproducible 6.1. Review the criteria upon which their project and writing will be judged. You may decide to create a rubric for assessment purposes.
3. Provide students with time for reflection through writing and/or discussion in response to the questions posed on reproducible 6.1.
4. Provide students with time to create and assemble their Toolkits for Democracy as well as to complete their written description explaining their rationale.
5. After the toolkits have been created, lay them out around the room for students to see and explore. You may wish to have students give formal or informal presentations explaining the thinking behind their work.

EXTENSION ACTIVITIES



CRITICAL THINKING



COLLABORATION



PARTICIPATION

- Have students create a display of the toolkits in the school's library or in the offices of a community agency for public viewing.
- Have students draw upon their learning about the *Fighting for Democracy* exhibition and from each other's toolkits to create a campaign for the school to encourage peers to take positive, practical steps to sustain and promote democracy on campus and/or in their community.

ASSESSMENT IDEAS

- The physical toolkit—the quality, quantity, and thoughtfulness of the items chosen
- The accompanying short writing assignment exploring the rationale for their work
- An oral presentation in which students explain their the toolkit and learning
- A campaign to encourage peers to take actions for democracy

CREATING A TOOLKIT FOR DEMOCRACY

DIRECTIONS AND CRITERIA FOR CREATING A TOOLKIT FOR DEMOCRACY

You may be familiar with the idea of a toolkit, which often contain items like a hammer, a wrench, nails, etc., to help people fix things around the house or to make their home more beautiful. We have learned from our previous studies that our democracy, like a home, offers us certain protections and pride. But like a home, it needs upkeep, and it can always be made better.

Your task is to create a 3-dimensional “toolkit” and fill it with at least five “tools” that you could use to sustain and promote American democracy. These objects do not have to be related to construction. Feel free to use your imagination in this project.

In addition to creating the toolkit container and filling it with “tools for democracy,” you must also complete a short writing assignment that explains how you have chosen to answer the question, “How do we, the people, further American democracy?” You will do so by explaining your choice of container and your inclusion of each “tool,” why it is necessary, and how you imagine you will use it. You should also show how your toolkit reflects your learning from the *Fighting for Democracy* exhibition and previous lessons.

Project Criteria:

- Choice and/or design of physical kit
- Inclusion of at least five items that are “tools for democracy,” at least one of which should be an image or photo
- Effort, thoughtfulness, creativity in selecting “tools”
- Short writing assignment addressing the question, “How do we, the people, further American democracy?”

Clearly explain:

- why you chose and/or how you decorated your “kit”
- why you included each tool and how it will help you sustain and promote democracy
- the significance of your image or photograph
- how your choices relate to your learning from the *Fighting for Democracy* exhibition and the evolution a democracy in U.S. history

There are a number of questions that you might want to consider in the creation of your toolkit.

- Based on your understanding of history, what types of conditions, situations, and activities endanger democracy, and what do I need to have in my toolkit that will alert me to when our democracy may be in danger or disrepair?
- How could dangers be resisted or confronted, and what “tools” would help me to do so?
- What types of positive actions can strengthen democracy, and what tools would help me to take action to do so?
- Who is the “we” in “we, the people,” and what tools will help encourage participation and inclusion in our democracy?
- What should I have in my toolkit that will help me to remember why this work is necessary?
- What will I need in my toolkit to sustain me when this work gets hard?

OVERVIEW AND PURPOSE:

Democratic Practices

In the exhibition *Fighting for Democracy*, we learned about ordinary individuals who made choices that contributed to the ongoing development of democracy in our nation. Many of them chose to fight against fascism and for democracy by enlisting in the military in World War II. Some paid with their lives. For reasons of conscience, other individuals exercised their rights to protest restrictions on their civil liberties and even to question the morality of the war itself. They challenged inequities and injustices and were often punished for doing so. It could be argued that everyone we studied — through actions taken during wartime, and when they survived, in the years to follow — helped the nation live up to its democratic ideals and promises. Through their service as well as their dissension we recognize and appreciate the contributions that all Americans, regardless of color, national origin, religion, or gender, are willing and able to offer this nation.

In this lesson, students are invited to consider the many different ways — big and small — they too, may contribute to bettering this country. Students will also have the opportunity to develop their “civic practice” by working on a project of their choice that will require research, planning, collaboration, effort, and thoughtful reflection. In so doing, they can claim their rightful place among “we, the people.”

NATIONAL STANDARDS ADDRESSED

National Standards for Social Studies Teachers: V. Individuals, Groups, and Institutions; X. Civic Ideals and Practices.

Standards for the English Language Arts: Standard 1, 4, 5, 7, 8, 12

DURATION OF LESSON

Depends on the project(s) chosen by the students and teacher

MATERIALS

- Photocopies of reproducibles 7.1, 7.2
- Will vary depending on projects chosen

ACTIVITIES



Brainstorming as a Class

Engage students in a discussion using these or related questions:

- What are some of the different ways these people in the *Fighting for Democracy* exhibition attempted to further democracy?
- Apart from the people you studied about in the *Fighting for Democracy* exhibition, who are other people you know about (in your family, in your community, in history) who have furthered democracy?
- What are some of the different ways these people have taken to further democracy?
- What types of challenges have people faced when they tried to fight for civil rights, equality, freedom, social welfare, inclusion, etc.?
- What are some methods they may have taken to overcome those challenges?

Making Connections:

NOTE: You may choose to use one or more of the following journal prompts or provide one of your own.

- Write about a time you spoke for or against something, revealing what you believe in or stand for. What did you do and why? What was the outcome? How do you feel about that decision now?
- Have you ever wished you acted on something you believe in but didn't? What was the situation, and why didn't you act? What was the result, if you know it? How do you feel about that decision now?
- Write about a time when someone stood up for you (either in your lifetime or historically) to make sure you enjoyed your democratic rights, whether it was to be treated fairly or to be given a voice. What did they do for you? How did that make you feel?
- What conditions do you think most endanger democracy today and why?
- What issues do you think are most important to fight for today to strengthen American democracy? Why are they important? (These might be on your campus, in your community, or in the nation as a whole.)

SERVICE LEARNING:

One way for students to put their learning into action is to perform acts of community service, volunteering to help someone in need or to address a concern in the community. This worthwhile activity is usually done independently and after school hours.

Another way students can practice the skills of democracy — research, critical thinking, collaboration, and participation — is to engage in *service learning* as part of their classroom experience.

Service learning is the deliberate integration of service activities into academic curricula with the goal of helping students gain benefits of *service* (increased self-esteem, empathy, civic responsibility, empowerment, knowledge of their community, moral development) and of *learning* (real life application of content, development of civic skills, program planning and evaluation, and connection of learning to students' lives through reflection activities). As summed up by the National Service Learning Clearinghouse, "Service learning combines service to the community with student learning in a way that improves both the student and the community."

Service learning is often a project-based form of learning, which can be done quickly and simply or in greater depth. The choice of project and related learning may be guided by the teacher's required educational objectives and/or by the students' passions and concerns.

The steps in executing a service learning project are featured in reproducible 7.1.

Student Voice:

To find out which issues matter to your students, have them complete reproducible 7.2. Students may then engage in research (collaborative work is recommended) to better understand the causes of the problems they identified and to learn what is already being done about those problems.

Related Learning Ideas:

To deepen student learning gained through the *Fighting for Democracy* experience, teachers might choose to engage students in a study of one or more of the topics below. Any could form the jumping-off point for a service learning project.

- Research the Constitution, Bill of Rights, and other amendments and protections afforded by our laws. How have they been applied in contemporary situations, recent court rulings, etc.?
- Research three countries that do NOT have a democracy or are struggling, emerging democracies. What are the issues in these countries? What can these countries learn from the experiences of the U.S.? What can we learn from them?
- Research one or more non-governmental organizations (NGOs). What function do these types of organizations serve?
- Research the journalists of the Progressive Era known as "muckrakers." What types of activities did they bring to light? What reforms resulted from their journalism? Find modern examples of journalists or bloggers who bring issues of concern to the public's attention.
- Research how lobby groups function and influence politics.
- Research people — known and not well-known, historical and contemporary — that you believe have advanced democracy. They may be political figures but they also may be activists, artists, writers, and workers.
- Find members of the school and local community who you believe are helping to "shape democracy." Document their efforts.
- Study about civil rights and/or resistance movements of the twentieth century. What were people involved in these movements resisting or fighting for? What methods did they use? With what success?
- Research methods of nonviolent action. When were they used historically? Are they being used today? (See A Force More Powerful website: <http://www.aforcemorepowerful.org/resources/nonviolent/index.php>).
- Research a controversial proposal that pits the rights of two or more groups against each other. Make an argument in favor or against that proposal.
- Analyze arguments made in the media by individuals or groups in favor or against a particular action or policy. Cite persuasive techniques they use, including the type of argument, quality of the evidence, strength or weakness of the reasoning, word choice, etc.

Sample Service Project Ideas:

At some point, students and their teacher must decide on one or more projects they will undertake. The project(s) may be completed as a whole class or by smaller groups within the class. Each group will need to create an action plan and timeline for its project. For a sample action plan, consult the Constitutional Rights Foundation's *ACT (Active Citizenship Today)* curriculum (See reproducible 7.3) for contact information.

Following are some possible project ideas grouped by types of service. This list is by no means inclusive—elicit and be receptive to the suggestions of your students.

EDUCATION

- 1) Educate peers about some aspect of learning related to this study of democracy.
 - a. Create a display case on campus.
 - b. Write an article for the school newspaper.
 - c. Organize a “teach-in” or assembly.
 - d. Organize an educational and entertaining lunch fair on a topic of concern.
 - e. Create a mural or sculpture that celebrates democracy in action in the past or today.
 - f. Create a web-based educational or advocacy project and post it on My Space.
 - g. Write and perform a poem, rap, song, play, debate, TV show, or infomercial about an issue of concern.
 - h. Produce picture books to convey your learning about people who have fought or are fighting to make the nation a better place. Donate them to the local library or read them to young children.
- 2) Interview veterans or senior citizens in the community as part of an oral history project. Make their stories available to the public through the local library or historical society, or host a luncheon in their honor and invite members of the school community, their family, and the local press.
- 3) Create a photography exhibition of people who are making a difference in your community today. Host the exhibition on campus, in a local public library, or in civic offices.

SCHOOL AND COMMUNITY IMPROVEMENT

- 1) Hold a panel discussion and/or luncheon to honor local activists, and publicize their accomplishments on campus and in the local press.
- 2) Lobby for inclusion of a class or field of study in the school curriculum.
- 3) Create an alliance of clubs or other campus groups to take action on a campus or community concern.
- 4) Create a project to offer youth positive activities to do after school, such as a sports program, art classes, or a service project.
- 5) Create a project to raise awareness about and reduce prejudice on campus.
- 6) Create a project to help with teen pregnancy prevention and assistance.
- 7) Set in place a way to involve youth in helping each other through tutoring and counseling.
- 8) Create a “democracy” or “tolerance club” at your school to teach youth skills in preventing harassment, hate-related violence and discrimination and to foster respect, tolerance and cultural understanding.
- 9) Undertake a project to improve neighborhood safety or to bring resources to the community.
- 10) Help set up a class to help immigrants prepare for citizenship tests and/or work with a group to help immigrants prepare paperwork to apply for citizenship.

CIVICS/ADVOCACY/POLITICAL ACTION

- 1) Create bookmarks on the Bill of Rights and distribute them to peers, community members with an educational campaign about the importance of rights guaranteed by the Constitution.
- 2) Build a mobile of democratic rights that we still need to fight for.
- 3) Mount a register-to-vote, get out the vote, and/or election/candidate educational campaign.
- 4) Write a letter to the editor of a newspaper and/or a political representative advocating an action on an issue of concern.
- 5) Research and write an article for the school newspaper that exposes waste, fraud, malpractice, or injustice that your school community should know about.
- 6) Create a slogan for a campus or local campaign to effect change/to inspire others to take action.
- 7) Create a public service announcement on an issue of concern for youth today (for example, an ad empowering youth to take a stand against discrimination, bias, and inequities in their schools and communities).
- 8) Write and film your own documentary capturing the different sides of a controversial issue affecting American youth today. View the youth media project, Dilemmas + Decisions, as an example. (Information about Dilemmas + Decisions can be found at <http://www.ncdemocracy.org/node/1096> )
- 9) Do a fundraiser for a group that is “fighting for democracy.”

To see ideas for other democracy-related projects, visit the National Center website at www.ncdemocracy.org/node/1138 

Reflection Ideas:

Reflecting is as important to the learning process as is doing a project. Have your students reflect upon the process of working together toward a common goal and the effect of one’s efforts. Reflection can take many forms. For a comprehensive list of reflection activities and other great resources, consult Cathryn Berger Kaye’s *The Complete Guide to Service Learning*.

- * For more information about service learning resources, please see reproducible 7.3.

EXTENSION ACTIVITIES:

Each service project is a form of extension in itself.

ASSESSMENT IDEAS:

- Reflective writing
- Research and analysis
- Action plans, including project timelines, goals and peer feedback on group participation
- Reflection activities on the process and outcome of the service learning project

PARTICIPATING IN THE AMERICAN DEMOCRATIC PROCESS

STEPS IN EXECUTING A SERVICE LEARNING PROJECT

1) Identify the need/problem:

- a) Brainstorm needs/problems in the school or local community.
- b) Conduct a survey/do research to increase the base of information about the need/problem.
- c) Students and teacher agree on the problem/need to be addressed.

2) Create a project to address the problem:

- a) Brainstorm possible project ideas to match the need/problem.
- b) For each possible project, students determine:
 - Purpose of the project—“Why are we doing this?”
 - Outcome—“What do we want to accomplish?”
 - Participants—“Who should participate?”
 - Recipients—“Who will receive the service?”
 - Resources—“What people, materials, or funds are necessary?”
 - Time commitment—“How many hours will be needed to complete the project?”
 - Feasibility—“Is it possible to do this project?”
- c) Students and teacher select the project together.
- d) Research/Network:
 - Students determine what they know, don't know, and need to know in order to do the project.
 - Decide how students will access necessary information.
Through reading? Guest speakers? Interviews? The internet?
 - Identify who else in the community has worked on a similar issue.
Can they be of help? Can we work with them?
- e) Organize/Implement:
 - Produce a timeline for the project. In order to proceed to the next step, what has to be done when?
How much time will be needed to complete the project?
 - If necessary, create committees. Students take responsibility for various tasks.
Committees regularly report to the whole class.
 - Students complete timelogs and journal reflections on the personal and group process.
 - Do ongoing assessment, evaluation, and redesign of the project as needed.
 - Publish articles in the school newspaper and other sources to publicize accomplishments of the project.
- f) Evaluate:
 - Students reflect on what worked, didn't work, and how the project might have been better.
 - Celebrate!

PARTICIPATING IN THE AMERICAN DEMOCRATIC PROCESS

YOU SHAPE DEMOCRACY

page 1

In 1790, “We, the People” referred only to a select few, but today it includes a diverse group of people. Each of the men and women you learned about in the *Fighting for Democracy* exhibition contributed uniquely, creating a more inclusive democracy in America. Through their struggles for freedom, equality, and justice in America, they impart a lasting legacy of courage and strength in the face of adversity. Their participation inspires us to become active and engaged citizens who take a stand to better the nation as we see fit.

What are issues that you are concerned about at your school? In your neighborhood? In your nation?

What are several things you would like to change? Be specific!

What project would you like to work on immediately?

PARTICIPATING IN THE AMERICAN DEMOCRATIC PROCESS

YOU SHAPE DEMOCRACY

page 2

What would be the goal of the project?

Skills and talents are things that you like to do or that you do easily or well. What skills or talents could you bring to a team? Examples are:

- Communication skills (public speaking, writing, etc.)
- Research skills (using internet/library, phoning and interviewing, documenting learning)
- Facilitation/leadership skills (helping to design a project plan and timeline, helping everyone to understand his or her task and to meet deadlines)
- Interpersonal skills (helping to resolve conflicts so people can work well together), including all members of a group
- Artistic skills (writing/drawing/painting/printing abilities)
- Technology skills (accessing web sites, blogs, designing brochures or flyers on line)

I am good at...

SERVICE LEARNING RESOURCES

Active Citizenship, Empowering America's Youth

John Minkler, author

Center for Multicultural Cooperation, 1996

P.O. Box 1385, Coarsegold, CA 93614

800-411-2321

Lessons on civic values and service learning for grades 7-12.

Active Citizenship Today Field Guide and

Active Citizenship Today Handbook

Bill Hayes and Charles Degelman, authors

Close Up Foundation and Constitutional Rights Foundation, 1994

44 Canal Center Plaza, Alexandria, VA 22314

703-706-3300

Guides for students to research and solve political problems.

America's Conscience: The Constitution in Our Daily Life

Anti-Defamation League, 1987

22-D Hollywood Avenue, Ho-Ho-Kus, NJ 07423

800-353-5540

Workbook on constitutional rights with examples from history and current issues for grades 8-12.

The Challenge of Diversity

Constitutional Rights Foundation

601 South Kingsley Drive, Los Angeles, CA 90005

213-487-5590

An in-depth look at issues of racial and ethnic diversity in the United States for grades 9-12. The book is divided into five units: The Ideal of Equality, A Diverse Nation, Civil Rights Movement, Issues and Policies, and Bringing Us Together.

Take Charge: A Youth Guide to Community Change

Constitutional Rights Foundation

601 South Kingsley Drive, Los Angeles, CA 90005

213-487-5590

Guide for teachers on planning and implementing community action projects.

Civitas: A Framework for Civic Education

Charles Quigley and Duane Smith, editorial directors

Center for Civic Education, 1991

5146 Douglas Fir Road, Calabasas, CA 91302

800-350-4223

Curriculum guidelines on civic responsibility and political participation.

Community Service-Learning:

A Guide to Including Service in the Public School Curriculum

Rahima C Wade, editor

State University of New York Press, 1997

c/o CUP Services

PO Box 6525, Ithaca, NY 14851

800-666-2211

A comprehensive guide to help educators in K-12 service learning programs.

The Complete Guide to Service Learning:

Proven, Practical Ways to Engage Students in

Civic Responsibility, Academic Curriculum, and Social Action

Cathryn Berger Kaye, M.A., author

Free Spirit Publishing, 2004

217 Fifth Avenue North, Suite 200, Minneapolis, MN 55401-1299

612-338-2068

A comprehensive guide to service learning that includes cross-curricular activities, ideas for action, theme-specific resources, project examples, and over 300 annotated book listings to help combine literature and service learning.

Educating for Character

Thomas Lickona, author

Bantam Books, 1991

666 Fifth Avenue, New York, NY 10103

Contains many specific examples of classroom and school-wide strategies for teaching civic values.

Enriching the Curriculum through Service Learning

Carol Kinsley and Kate McPherson, editors

Association for Supervision and Curriculum Development, 1995

1250 North Pitt Street, Alexandria, VA 22314

703-549-9110

A guide for developing service learning with examples and assessment.

Foundations of Democracy

Charles Quigley, editorial director

Center for Civic Education, 1993

5146 Douglas Fir Road, Calabasas, CA 91302

800-350-4223

Lessons on authority, privacy, responsibility, and justice for grades 7-9 and 10-12.

SERVICE LEARNING RESOURCES

Growing Hope:

A Sourcebook on Integrating Youth Service into the School Curriculum

Rich Willits Cairn and Dr. James C. Kielsmeier, editors
National Youth Leadership Council, 1995
1910 West County Road B, Roseville, MN 55113
612-631-3672
Introduction and guide to service learning
with sample program materials.

It's Our World, Too:

Stories of Young People Who Are Making a Difference

Philip Hoose, author
Little, Brown & Company, 1993
34 Beacon Street, Boston, MA 02108
617-227-0730
This book brings to life the contributions of seventy young people from diverse cultures throughout American history. Based on primary sources and including 160 authentic images, this book focuses on the role young people have played in the making of our country.

The Kid's Guide to Service Projects:

Over 500 Service Ideas for Young People Who Want to Make a Difference

Barbara Lewis, author
Free Spirit Publishing, 1995
400 First Avenue North, Suite 616, Minneapolis, MN 55401
866-703-7322
Guide to making a difference from simple projects to large-scale commitments featuring a special section with step-by-step instructions for creating fliers, petitions, press releases, and more.

The Kid's Guide to Social Action:

How to Solve the Social Problems You Choose— And Turn Creative Thinking into Positive Action

Barbara Lewis, Pamela Espeland, and Caryn Perru, authors
Free Spirit Publishing, 1991, 1998
400 First Avenue North, Suite 616, Minneapolis, MN 55401
866-703-7322
Guide to political skills for students, emphasizing communication, public relations, and influencing legislation.

Learning Through Serving: A Student Guidebook For Service-Learning Across The Disciplines

Christine M. Cress, Peter J Collier, Vicki L. Reitenauer, authors
Stylus Publishing, 2005
22883 Quicksilver Drive, Sterling, VA 20166-2012
703-661-1581

Provides activities, exercises and other resources to develop students' skills of reflection, teamwork and cultural competence; and to help them plan, work with community partners, exercise leadership and manage change. Intended as a self-directed guide for college-level students.

No Kidding Around, America's Young Activists Are Changing Our World, and You Can, Too

Wendy Schaetzel Lesko, author
Information USA, Inc., 1992
P.O. Box E, Kensington, MD 20895
301-942-6303

A guide to political action, with case studies written by young activists.

Service Learning in the Middle School Curriculum: A Resource Book

Ron Schukar, Jacquelyn Johnson, and Laurel R. Singleton, authors
Social Science Education Consortium, 1996
P.O. Box 21270, Boulder, CO 80301
301-588-1800

Models, assessment strategies, and resources on service learning.

Service-Learning Student's Guide and Journal

Robert Schoenfeld, author
Guide and Journal Publications, 2003
5235 South Graham Street, Seattle, WA 98118
206-722-1988

This resource helps students organize a service learning project, improve their thinking, writing, research, collaborative, and communication skills. The guide also helps teachers document the success of the service learning program.

SERVICE LEARNING RESOURCES

The Spirit of Community

Amitai Etzioni, author
Crown Publishers, Inc., 1993
201 East 50th Street, New York, NY 10022
800-726-0600
Community problem solving as an essential aspect of citizenship.

Voices of Hope & Service Learning Guide—

Heroes' Stories for Challenging Times

The Giraffe Project
The Giraffe Heroes Project
197 2nd Street, 2nd floor, Langley, WA 98260
360-221-7989
Giraffe Heroes' stories inspire many kids to move from "Why bother?" to "How can I make a difference?" The Service Learning Guide can help teachers help kids create and carry out successful service projects on issues they care about.

We the People

Charles Quigley and Duane Smith, editorial directors
Center for Civic Education, 1991
5146 Douglas Fir Road, Calabasas, CA 91302
800-350-4223
Lessons on the Constitution, with cooperative learning activities, critical thinking, and performance-based assessment for grades 7-9 and 10-12 Suggested for middle grades is *We the People: Project Citizen*, a civic education program designed to foster the development of students' interest and ability to participate competently and responsibly in local and state government.

SERVICE LEARNING RESOURCES

Organizations, Resources and Websites

These local and national groups can provide a wealth of information and support for service learning projects and/or civic education programs:

The American Promise

www.americanpromise.com

The American Promise website, hosted by Farmer's Insurance, offers ideas and resources for teachers based on the video series of the same name. The American Promise offers teachers a way to bring democracy to life in the classroom through stories about ordinary Americans governing their communities. Resources on service learning are particularly extensive.

The Center for Civic Education

www.civiced.org

The Center for Civic Education is a nonprofit, nonpartisan educational organization which specializes in civic/citizenship education, law-related education, and international educational exchange programs for developing democracies.

César Chávez Foundation

www.chavezfoundation.org

The César Chávez Foundation offers service learning resources and tools for educators aimed at engaging K-12 youth in high-quality service-learning programs based on César's ten core values by providing a step-by-step project module while allowing for individual creativity.

Constitutional Rights Foundation

www.crf-usa.org

The Constitutional Rights Foundation is a nonprofit, nonpartisan community-based organization dedicated to educating America's young people about the importance of civic participation in a democratic society. It provides resources to guide service learning and leadership programs as well as citizenship education materials.

Florida Learn & Serve

www.fsu.edu/~flserve

Florida Learn & Serve offers professional development, publications on the impact of service learning, and expertise in youth philanthropy.

Florida Learn & Serve
325 John Knox Road
Building F., Suite 210
Tallahassee, FL 32303
888-396-6756

The Giraffe Project

www.giraffe.org

The Giraffe Project inspires people to stick their necks out for the common good. The site features heroes, often young people, who serve and make a difference, as well as K-12 service learning and character education curriculum.

The Giraffe Project
P.O. Box 759
Langley, WA 98260
360-221-7989

Learn and Serve America

www.learnandserve.org

Learn and Serve America offers grants to schools and districts that incorporate service learning and enables over one million students to make meaningful contributions to their community while building their academic and civic skills. Learn and Serve America provides direct and indirect support to K-12 schools, community groups, and higher education institutions to facilitate service-learning projects.

Learn and Serve America.
1201 New York Avenue NW
Washington, DC 20525
202-606-50000

SERVICE LEARNING RESOURCES

Organizations, Resources and Websites

Maryland Student Service Alliance

www.mssa.sailorsite.net

Run by the Maryland State Department of Education, the alliance creates materials and develops programs for K-12 service learning.

Maryland Student Service Alliance
200 West Baltimore Street
Baltimore, MD 21201
410-767-0358

National Center for Learning and Citizenship

www.ecs.org/nclc

The center works with state and district administrators and educators, and promotes service learning opportunities in K-12 education. It offers publications on a range of service learning topics.

National Center for Learning and Citizenship
700 Broadway, Suite 1200
Denver, CO 80203
303-299-3606

National Council for the Social Studies

www.ncss.org/online

The National Council for the Social Studies site has information and resources for teachers to support citizenship education as well as service learning.

National Service-Learning Clearinghouse

www.servicelearning.org

Funded by the Corporation for National and Community Service, the clearinghouse supports service learning in K-12, higher education, community-based initiatives tribal programs and programs for the general public. It offers materials for all grade levels.

National Service-Learning Clearinghouse
ER Associates
4 Carbonero Way
Scotts Valley, CA 95066
866-245-7378

National Service-Learning Partnership

www.service-learningpartnership.org

The partnership's mission is to make service learning a core element of every K-12 student's education.

National Service-Learning Partnership
Academy for Educational Development
100 Fifth Avenue
New York, NY 100011
212-367-4570

SERVICE LEARNING RESOURCES

Organizations, Resources and Websites

National Youth Leadership Council

www.nylc.org

National Youth Leadership Council provides service learning training and produces publications, videos, and other resources for youth and adults involved in service projects. They also sponsor the National Service-Learning Conference, the National Teacher Institute for Service Learning, and the National Youth Leadership Camp.

National Youth Leadership Council (NYLC)
1667 Snelling Avenue North
St. Paul, MN 55108
651-631-3672

Points of Light Foundation

www.pointsoflight.org

Points of Light Foundation's mission is to engage more people more effectively in volunteer community service to help solve serious social problems. They provide information about workplace programs, family volunteering, and youth service programs for doing service projects.

Vermont Community Works

www.vermontcommunityworks.org

This organization provides educators with support for service learning and community-based teaching.

Vermont Community Works
P.O. Box 2251
South Burlington, VT 05407
802-655-5918

Voices of Youth

www.unicef.org/voy

Voices of Youth was developed as part of UNICEF's fiftieth anniversary celebration. This site helps students think about issues of human rights and social change, and develops their awareness, leadership, community building, and critical thinking skills through active and substantive participation with their peers and with decision-makers globally.

Youth Service America

www.ysa.org

Youth Service America is an alliance of organizations committed to increasing opportunities for young Americans to serve locally, nationally, or globally. YSA sponsors National and Global Youth Service Day, which takes place each April, and hosts SERVENet.org, a site with information and resources on service and volunteering.

Youth Service America
1101 15th Street NW, Suite 200
Washington, DC 20005
202-296-2992

Youth Service California

www.yscal.org

Youth Service California offers curriculum development institutes and professional development workshops as well as curriculum ideas, evaluation tools, and other resource materials.

Youth Service California
663 13th Street
Oakland, CA 94612
510-302-0550

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Ann Du is Education Developer at the National Center for the Preservation of Democracy where she creates curricular resources, delivers professional development workshops for teachers, and implements school programs around democracy education for the organization. She has taught ninth through twelfth grade Language Arts for the New Media Academy at Crenshaw High School in Los Angeles, California, where she specialized in developing interdisciplinary curriculum that integrated language arts, social studies, and media technology. Prior to joining the National Center, she was a member of Teach for America, a non profit organization that is committed to reducing inequities in education. She holds a M.A. in Secondary Education from Loyola Marymount University, and a dual B.A. in English and American Studies and Ethnicity from the University of Southern California.