Minidoka

National Historic Site
National Park Service
U.S. Department of the Interior

Constitutional Issues

Civil Liberties, Individuals, and the Common Good

DENSHŌ
The Japanese American Legacy Project

Curriculum and Resource Guide

Essential Question:

How can the United States balance
the rights of individuals with the common good?

National Park Service
Densho: The Japanese American Legacy Project

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Acknowledgments

This unit is designed to closely align with Idaho state standards in social studies and language arts, specifically in geography, U.S. history, and writing.

Densho: The Japanese American Legacy Project developed this unit. Sarah Loudon and Doug Selwyn were the primary writers. Densho is a Japanese term meaning "to pass on to the next generation," or to leave a legacy. Our mission is to preserve the testimonies of Japanese Americans who were unjustly incarcerated during World War II. Using digital technology, Densho provides free online access to personal accounts, historical documents and photographs, and teacher resources to explore principles of democracy and promote equal justice. Sign up for the free Densho Digital Archive at www.densho.org.

Feedback and Contact Information
We are very interested in receiving comments, suggestions, and questions about this unit and our materials. Feedback is essential in guiding our further work with educators! After using, or reviewing the materials for later use, we would appreciate hearing your comments. You may fill out a short online survey at www.densho.org/learning. We also very much appreciate receiving copies of student reflections written at the end of the unit.

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The National Park Service cares for special places saved by the American people so that all may experience our heritage. To learn more about your national parks, visit the National Park Service website at www.nps.gov. To learn more about Minidoka National Historic Site, please visit our website at www.nps.gov/miin.

Connection to Idaho State Social Studies Content Standards

This unit aligns with the following Idaho content standards:

American Government, grades 9-12	
Goals	*Objectives*
Goal 4.1: Build an understanding of the foundational principles of the American political system.	Objective 3: 9-12.G.4.1.3 Analyze the essential ideals and objectives of the original organizing documents of the United States, including the Declaration of Independence, the Articles of Confederation, and the United States Constitution. Objective 4: 9-12.G.4.1.4 Explain the central principles of the United States governmental system including written constitution, popular sovereignty, limited government, separation of powers, majority rule with minority rights, and federalism.
U.S. History I, grades 6-12	
Standard 4: Civics and Government	
Goals	*Objectives*
Goal 4.1: Build an understanding of the foundational principles of the American political system.	Objective 2: 6-12.USH1.4.1.2 Identify fundamental values and principles as expressed in basic documents such as the Declaration of Independence, Articles of Confederation, and the United States Constitution. Objective 3: 6-12.USH1.4.1.3 Evaluate issues in which fundamental values and principles are in conflict, such as between liberty and equality, individual interests and the common good, and majority rule and minority protections.
Goal 4.4: Build an understanding of the evolution of democracy.	Objective 1: 6-12.USH1.4.4.1 Describe the role of gender, race, ethnicity, religion, and national origin on the development of individual/political rights.
U.S. History II, grades 6-12	
Standard 1: History	
Goals	*Objectives*
Goal 1.2: Trace the role of migration and immigration of people in the development of the United States.	Objective 2: 9-12.USH2.1.2.2 Analyze the changes in the political, social, and economic conditions of immigrant groups.
Standard 4: Civics and Government	
Goal 4.3: Build an understanding that all people in the United States have rights and assume responsibilities.	Objective 1: 9-12.USH2.4.3.1 Identify the impact of landmark United States Supreme Court cases, including *Plessy v. Ferguson* and *Brown v. Board of Education of Topeka*. Objective 2: 9-12.USH2.4.3.2 Provide and evaluate examples of social and political leadership in American history.
Goal 4.4: Build an understanding of the evolution of democracy.	Objective 1: 9-12.USH2.4.4.1 Trace the development of political, civil, and economic rights.
Language Arts/Speech, grades 9-12	
Standard 6. Communication	
Goals	*Objectives*
Goal 6.2: Acquire Speaking Skills	Objective 10: 9-12.Spch.6.2.10 Deliver persuasive arguments (e.g., evaluation and analysis of problems and solutions, causes and effects) that structure ideas and arguments in a coherent, logical fashion.
Goal 6.3: Acquire Viewing Skills	Objective 2: 9-12.Spch.6.3.2 Analyze the impact of the media on the democratic process (e.g., exerting influence on elections, creating images of leaders, shaping attitudes) at the local, state, and national levels.

TEACHER INSTRUCTIONS

Unit Overview

The unit begins with an exploration of the role values play in the way we live our lives. Students will examine and explore their own values and beliefs, and come to understand that these values (whether we are aware of them or not) are the basis on which we each make decisions about how to act in the world. They will track the origins of these values, when possible, and begin to compare and contrast their values with those of others while appreciating and acknowledging that each has an equal right to his or her own worldview and values. Different does not mean worse than or better than.

The exploration will then move to the values, ideals, and beliefs of the government of the United States. Students will explore democratic ideals and then constitutional principles that form the backbone of the U.S. government. They will make connections between and among various aspects of the U.S. Constitution and the democratic ideals on which they are based. They will also explore the U.S. government's decision to incarcerate 120,000 Japanese Americans during World War II and how it relates to democratic ideals.

Next, students will research and prepare a presentation and paper on a topic of their choice on an ongoing injustice. The focus here is to examine issues that are perceived to be ongoing examples of undemocratic, unequal treatment experienced by segments of the population.

The unit then moves to a role-playing simulation designed to introduce students to the complexities attending constitutional law and social policy, and the need to situate such policy decisions within a historical context and framework. Students will engage in a town meeting focused on whether the president should have the authority to detain, indefinitely, without charge, individuals or groups of individuals suspected of aiding terrorists, even without hard evidence to confirm their suspicions. Students will work in small groups to research and then prepare a range of points of view, each of which will be represented at the meeting.

The unit concludes with reflections on the town meeting, student presentations of their ongoing injustice project, a link between the simulation and actual current events, and then guides students to develop plans for taking action based on what has been learned in the unit.

Assessing Student Achievement

This multi-step unit presents numerous opportunities to assess student knowledge, understanding, and skills.

- End of unit paper and presentation that synthesizes learning from three-week study
- End of unit written assignment that assesses and reflects on learning during three-week study
- Group project that creates an eight-panel story board demonstrating an understanding of the incarceration of Japanese Americans during World War II
- Group project that develops and researches a role for the town meeting.

- Written individual opening statement with major arguments in support of the group's position during the town meeting
- One- to two-page written reflection on what was done in the first two weeks of the unit
- One- to two-page written reflection on the town meeting

The teacher must decide what he or she wishes to emphasize in terms of content and process, and assign and assess accordingly.

Notes about This Unit

This unit is designed to be taught over three weeks, though teachers are encouraged to make whatever adjustments best fit their situations. It is assumed that the sequence is being taught toward the end of the school year, when students are pulling together skills and content they have learned throughout the year. The unit can easily be expanded if required skills or content must first be taught or reviewed. It can also be shortened to best serve the needs of the class.

This unit sets goals for both skills and content. It may not be possible to give full attention to all of the items on the following list, but after successfully completing the requirements of the unit, students should have the ability to:

- Read a variety of materials for understanding
- Identify points of view and bias in a variety of texts and demonstrate an awareness of how both can affect the reading and the meaning of the texts
- Situate past and current events within a historical context
- Develop and carry out a research plan
- Listen to the views, arguments, and ideas of others in an open and thoughtful manner
- Write a position paper, using evidence, logic, and reason to support that position
- Demonstrate knowledge of the Constitution and laws of the United States
- Relate underlying values to actions taken by individuals and by governments
- Identify the tensions between individual rights and the common good
- Identify issues of racism and injustice in the United States and connect them with relevant court cases and the Constitution
- Understand the gap between constitutional ideals and actual practice, and identify ways in which the Constitution has been changed to narrow that gap
- Explore how change has taken place in our history, and how we can act to bring about change
- Move from research to action

Suggested Daily Classroom Activities for WEEK ONE

SESSION 1: INTRODUCING THE UNIT

The teacher begins by reading an announcement from an appropriate authority, such as a school administrator, school district administrator, or a representative from the state. The announcement should be on official-looking paper to seem as authentic as possible. The crux of the announcement is that due to concerns about poor test scores, the decision has been made to change how school is structured. The day will be longer; Saturday school will be added; students who do not complete homework will stay the next day until they finish – whatever seems plausible and slightly draconian.

The authorities essentially say this is all happening because we want our students to be successful: It's "for your own good," and for the common good as well. We all benefit if students are better educated, and while some may have to sacrifice a bit, everyone will be better off if the policy is followed. You may note that while some students have been doing a good job, this challenge is for the entire school and all must participate. (Since the exercise may invite potential scapegoating and anger toward those deemed to be bringing the school down, you should judge carefully whether to take this extra step.) The students will of course be upset, will have questions, will complain that they have jobs, sports teams, home responsibilities, band practice, and that the policy is not fair. You will acknowledge their objections and remind them their primary responsibility (and legal obligation) is to attend school. The aim of the new policy is to help them succeed at school, and these changes take precedence over everything else. Their families will receive letters alerting them to the changes.

Stop the enactment when you judge it has gotten the students' attention and before the mood turns too ugly. Do wait until they take the situation seriously and express emotional reactions. Then tell the students the changes are not really going to happen but were presented to introduce the next unit of study, which will focus on the connection, especially the legal connection, between citizens and their government. Make sure you address the responses and emotional reactions your fake announcement may have provoked.

Possible questions for a follow-up discussion:

- What were your first reactions to the "announcement"?
- How did it make you feel, and what did you think about it?
- Did you think that the changes were justified?
- Did you blame others for the situation you were in?
- Did you trust that those in power were doing this for your own good?
- What did you think your family members were going to say about it?
- Did you plan to go along?
- Did you wonder whether the authorities had the legal power to change the school calendar?
- Did you question the information or the data upon which the decision was based?
- What reasons, what belief about the function of school and education, might have been the basis for the decision?
- What would you have to believe about the value of education to think this was a good idea?
- How does this match your beliefs about the role of and nature of education?

Introduction to Values, Democratic Ideals, and Constitutional Practices

We live in the world according to a set of values and beliefs that guide our understanding of right and wrong, and encourage us to make sense of the world in particular ways. We acquire and grow into our values as we live, and they are shaped by many sources, including our families and home life, gender, cultures, schools, religious institutions, neighborhoods, friends, the media, and our other experiences. We may be able to identify several of our values and beliefs, and others may shape the choices we make without our being consciously aware of them. With or without that awareness, our values and beliefs play a critical role in how we live, how we treat others, and how we decide to act.

Examples of values and beliefs that we or others might carry could fill volumes. For purposes of discussion, a few examples follow. Feel free to expand, contract, or amend the list.

- It is wrong to kill.
- Only a man and a woman should be able to marry.
- Decisions should consider long-term impact; how will the next generations be affected?
- The ends justify the means.
- The Lord helps those who help themselves.
- To the victors belong the spoils.
- Children are blank slates waiting to be filled with knowledge.
- We are all created equal.

We are less likely to kill people if we believe it is wrong to do so. We might be reluctant to hire a woman to become a CEO of a company or to elect her to be a political leader if we believe that women are inferior, or are properly stationed in the home. Our values shape our decisions, large and small, from who cooks dinner, to who maintains the car, to how critical family decisions are made. Values shape social policy such as who sits where on buses, in movie houses, and in restaurants, or whether they are allowed to sit at all. Values have led nations to wars or kept them out of wars. Values cause companies to organize around particular goals or missions: make as much money as possible in the short term for their stockholders, serve the health needs of the poor, address environmental issues on land and sea, promote sustainable living, or mine all available resources without concern for the damage done to the environment.

It is easy to observe the behavior without recognizing or addressing the underlying values that drive choices. We tend to assume our values and beliefs are right not only for us but for everyone, and we either dismiss or ignore those who approach the world with a different understanding of "right action." We may recognize that others have different values, but most of us assume they are not as worthy as our own; otherwise we would adopt them. This difference in fundamental views of the world can lead to misunderstandings, conflicts, and disappointments when others make choices we believe to be wrong according to our own worldviews and values.

Exercise (in-class)

Distribute **Handout #1 – Values Exercise**. Before having the students write their lists, you may want to generate a list of examples of values with the whole group to stimulate ideas. However, it is important that each student finally generate his or her own list.

Have students take ten to fifteen minutes to write down five or more values or beliefs that are important or influential in shaping the choices they each make. It's fine if they choose values other than those their family members or friends would name. Have them identify, if they can, the source of each value or belief: does it come from family, community, religious institution, friends, school, popular culture, or somewhere else? Have students turn in their papers anonymously, and then the teacher will share the lists of values with the class. By having the teacher read the values, the discussion can take place without individual risk or exposure to ridicule or threat. Then conduct the discussion, guided by questions such as these:

- What values do we share, and what values seem to not be held in common?
- Are there times when our values collide with those of others, and what happens?
- Where might our values come from?
- How do we resolve conflicts; how do we begin to understand people who are different from us?
- For those who have lived either outside the United States or in a different community do you see differences between where you once lived and where you live now?
- Aside from our personal beliefs, how do we learn what is valued by the larger society? How do we learn what is considered proper behavior?
- Different and possibly competing values are often manifested in a school setting, where multiple cultures and populations come together. Name some values that are "taught" by schools about how to behave, how to succeed, and how to determine what is important? Can what the school considers proper behavior conflict with what is taught at home? Can you cite a few examples?

At times we make choices that seem to contradict our values. We might think theft is bad and yet steal medicine we can't afford in order to save a loved one's life. Or we might be willing to trespass to save people from a burning building. We might hurt or kill someone if we feel our life or the lives of our loved ones are threatened. We might cheat on a test if the consequences are high enough. Or we might keep quiet about a crime involving a close friend or family member out of loyalty – a trait we might value more than honesty, which would require us to report them.

Discussion Point
Are there times when you or those you know have gone against your values or been tempted to do so? Without giving the specifics, what are the reasons or pressures that cause you to even consider doing what you "know" to be wrong? How do you decide what to do?

This same set of complexities applies to larger organizations and to countries: beliefs and values shape how they are governed, how they treat people, and how they deal with their environments. A constitution is a plan for governing. Our particular plan for governing, the Constitution of the United States, is a document that reflects the values and beliefs of our country, though it does not reflect the values and beliefs of all who live within U.S. borders. The class will spend the next three weeks looking at the fundamental values of our representative democracy and the Constitution. This unit will pay particular attention to the complexity and difficulty of living up to our democratic ideals.

In preparation, develop a working definition of democracy. You might offer a few quotes to stimulate conversation. Below are some suggestions.

"A democracy is nothing more than mob rule, where fifty-one percent of the people may take away the rights of the other forty-nine." Thomas Jefferson

"All, too, will bear in mind this sacred principle, that though the will of the majority is in all cases to prevail, that will, to be rightful, must be reasonable; that the minority possess their equal rights, which equal laws must protect, and to violate would be oppression." Franklin D. Roosevelt

"Democracy is two wolves and a lamb voting on what to have for dinner. Liberty is a well-armed lamb contesting the vote." Journalist Bill Moyers quoting Ben Franklin

"The liberty of a democracy is not safe if the people tolerate the growth of private power to a point where it comes stronger than their democratic state itself. That, in its essence, is fascism – ownership of government by an individual, by a group." Thomas Jefferson

"The only way to make sure people you agree with can speak is to support the rights of people you don't agree with." Eleanor Holmes Norton

In your definitions, emphasize a few key points:

- Democracy is a form of government in which the people are the final authority.
- The government exists to serve the people, to carry out the people's will.
- Government officials, including the president and vice president, are in office to serve the people.

This might be a point at which to have the students read two or three articles reflecting different points of view concerning democracy in general or the United States and democracy. The idea is get the students to begin thinking analytically or thoughtfully about governance, democracy, and law.

Exercise (homework or in-class)
Distribute **Handout #2 – Democratic Ideals**. This exercise provides a list of briefly defined democratic ideals and asks students questions about these ideals. Students are asked to prepare written notes for discussion. You can decide whether or not to collect these notes after the discussion.

SESSION 2: INVESTIGATING CONSTITUTIONAL PRINCIPLES
Continue working through the ideals of democracy, making sure that students understand what they mean, and perhaps what inherent contradictions or difficulties they contain. Discuss the questions in the Democratic Ideals exercise.

Exercise (homework or in-class)
Distribute **Handout #3 - Constitutional Principles**. This exercise provides a list of briefly defined constitutional principles and asks students questions about them. Students are asked to prepare written notes for discussion. You can decide whether or not to collect these notes after the discussion.

SESSION 3: REVISITING THE CONSTITUTION
Remind the students that a constitution is essentially a plan for governing, and the U.S. Constitution is the foundational document of federal law for the nation. Depending on what has already been covered during the school year, a review of the overall structure of the Constitution might be necessary, or it might be sufficient to review the Bill of Rights and a few key and relevant amendments, sections of the Constitution, or landmark constitutional cases that will be referred to in the unit.

Possible guiding questions for the day's discussion:

- What is the U.S. Constitution and what role does it play in governance?
- When was it passed, and in what historical context was it passed?
- What were the strongest reasons that its advocates supported it?
- What were the major concerns of those who opposed it?
- What significant addition was made to the Constitution to satisfy those who had concerns?
- Discuss changes in the Constitution that have brought the country closer to its democratic ideals.
- Present the idea that the Constitution has not always served all segments of the population equally, that some have been treated better than others throughout the history of the United States, and that this is still the case today. This issue will be explored during the unit.

Look at the list of constitutional principles in Handout #3, and make connections between those principles and the democratic ideals they express.

SESSION 4: RELATING CONSTITUTIONAL PRINCIPLES TO DEMOCRATIC IDEALS

Continue to review the list of constitutional principles and identify the underlying democratic ideals that relate to them. How have changes to the Constitution brought us closer to or farther away from our ideals? Note times in which shortcomings of the Constitution have been addressed through changes to it, such as the 19th Amendment giving women the right to vote. What problems and inequalities still exist in this country? Who is currently not treated equally under the Constitution, or in society?

Exercise (in-class small group)

Distribute **Handout #4 – Changing the Laws**. If you could pass one or more laws, or amend the Constitution, to better align government with our democratic ideals, what would those laws be? Who might oppose these laws or amendments and why? Work in groups of two or three to propose one or more laws or amendments that would bring us closer to our ideals. One option you might consider would be to include more rigorous or consistent enforcement of laws currently "on the books."

SESSION 5: REFLECTING ON VALUES AND CONSTITUTIONAL PRINCIPLES

At this point, have students briefly reflect on their first week of work. Here are a few questions that might guide the discussion:

- What is the essence of a democracy?
- What are some ideals or values that lead people to believe that democracy is the form of governance they prefer?
- What are potential weaknesses or concerns that democracies face? Consider the quotes from Jefferson, Franklin and others on page T5.
- What is the relationship of the U.S. Constitution to the democratic ideals and values we have explored?
- What are current areas of concern, areas where we fall short of living according to our ideals?
- How has the Constitution changed to bring society closer to our democratic values and ideals?

Introduction of the Town Meeting Simulation

Distribute **Handout #5 – Instructions for the Town Meeting**. Introduce the town meeting simulation and topic, discuss timeline, form groups. Provide an introduction to the roles the students will play at the meeting.

Note: The roles presented in the Group Role Playing Instructions are general descriptions of the positions they represent. It is certainly possible to dig much deeper, to go after the nuances and shades of positions contained within each. Decide how deeply to approach them with your students. If you choose to look for those nuances, it will require you to offer more resources for your students and allow them more time to conduct their research.

Brainstorm possible sources of information for filling out the roles and to learn more about the values and beliefs underlying each position. Provide group time for students to have initial conversations about the roles they will play and to plan how they will prepare for the town meeting.

Suggested Daily Classroom Activities for WEEK TWO

Introduction to SESSION 6 and 7
EXAMINING DEMOCRATIC IDEALS AND VALUES DURING CRISIS
What happens to our democracy when there is a crisis such as war? How does this affect our relationship to the Constitution, to constitutional principles, and to our democratic ideals?

It is relatively easy to treat other people well and to live up to our democratic ideals when we are doing well ourselves. It becomes more complicated and challenging to live up to those ideals during times of stress and threat. We will look at an instance that highlights the tensions and struggles to live up to democratic ideals and the principles of the Constitution while also dealing with crises, whether perceived, real, or manufactured. During Session 6, students will analyze a U.S. government newsreel about the incarceration of more than 120,000 Japanese Americans living along the Pacific Coast during World War II. In Session 7, students will continue discussing the incarceration of Japanese Americans, how it relates to constitutional principles, a Supreme Court case, the U.S. government apology to affected Japanese Americans, and how all this relates to the upcoming town meeting.

The example of the incarceration of Japanese Americans during World War II raises serious constitutional questions regarding the rights of individuals living within a larger society perceived to be under threat.

SESSION 6: JAPANESE AMERICAN INCARCERATION
Distribute **Handout #6 – Analyzing a Newsreel**. During this session the class views the nine-minute newsreel, *Japanese Relocation* made by the U.S. War Relocation Authority and the Motion Pictures Division of the Department of War during World War II. You can access this newsreel in the accompanying CD or you can view or download the newsreel from Densho's website at www.densho.org/learning/CivilLiberties. This newsreel was shown before feature presentations in U.S. movie theatres in 1943. Have students view the newsreel and jot down their responses to the questions in Handout #6.

Exercise (in-class small group)
In groups of three to four, take fifteen minutes to discuss the newsreel. Students should share the notes they took during the newsreel. Below are additional questions for students to consider in relation to the newsreel. They should discuss those that seem most relevant or important and get to as many as they can.

- What was the film's central message?
- Would you consider this film biased? Why or why not?
- Why do you think this film was made?
- Who do you think was the intended audience for this film?
- How were the camps portrayed in this film?
- Based on the film, what adjectives would you use to describe life in the incarceration camps?
- Was the issue of civil rights addressed in the film? If so, how?

After the small groups discuss the questions for fifteen minutes, pull the group back together and identify commonalities and significant differences in what the groups found.

Exercise (homework or in-class)
Distribute **Handout #7 - *Japanese American Incarceration* – Reading and Discussion Questions**. Students should read this handout before the next class discussion.

SESSION 7: JAPANESE AMERICAN INCARCERATION
Our knowledge of a historical time period is often limited to major events. We usually don't understand the everyday experiences or feelings of individuals. An oral history interview can give an individual's perspective of a historical event. This perspective may or may not be typical of his or her time and culture. Because of the subjective nature of an oral history interview, it should not be used as a substitute for analysis of historical materials like official documents, diaries, letters, newspapers and books. However, the oral testimony can help illuminate by placing an individual's experience within a historical period.

Show the following video oral history clips provided on the accompanying CD, or you can view/download the video clips from www.densho.org/learning/CivilLiberties (note: follow links to YouTube where the video clips may be viewed directly):

Aki Kurose
George Morihiro
Frank Yamasaki
Mas Watanabe

The students received the transcripts of these excerpts during the previous session. All four of the narrators were removed from their homes in Washington State and sent to a remote incarceration camp with their families. The interviews were conducted for Densho: The Japanese American Legacy Project, a nonprofit organization based in Seattle. All the interviewers are Japanese American.

Spend fifteen minutes discussing the oral history excerpts, the assigned reading, U.S. Government newsreel and any other materials students bring to class. Some possible questions to guide the discussion include the following:

- What dangers were government officials worried about when it implemented Executive Order 9066? What evidence was offered to support the concerns?
- What happened to Japanese Americans?
- What constitutional rights were suspended for Japanese Americans under the government's claim of military necessity?
- What caused Congress to create a commission to examine the government's actions towards Japanese Americans during World War II?
- What were the findings of the commission?
- Why did some people oppose the recommendations?
- How do we feel about what happened many years after the fact? How have our feelings about the actions changed over time? Why might this be so?

Exercise (in-class small group)
Distribute **Handout #8 – Storyboard the Japanese American Experience**. In small groups of two to three, have students determine how they would tell the story of the Japanese American incarceration. What would be important to show? What would they show first? Second? Students should identify eight scenes or parts to explain the story. Students then create an eight-panel storyboard about the Japanese American incarceration. Students can easily create the eight panels by taking a blank sheet and drawing a vertical line down the middle and a horizontal line across the middle. Repeat on another sheet. The important part of this exercise is the discussion to decide what to show and how to show it. The quality of the drawings is secondary. Students will share their storyboards at the beginning of the next class. An alternative to doing storyboards is for the students to create eight frames as dramatic still photos or to create a series of eight statues (the students stand in positions as if they were statues, portraying a scene) along with a single line of text to be read by a narrator.

Exercise (homework or in-class)
Distribute **Handout #9 - *The Meaning of July Fourth for the Negro* – Reading and Discussion Questions**. Students should read this handout before the next class discussion

SESSION 8: FALLING SHORT OF DEMOCRATIC IDEALS
Start the day by displaying all of the groups' storyboards. Have students examine each of the storyboards. After ten minutes, pull the group back together and identify commonalities and differences in the storyboards.

Introduction to Falling Short of Democratic Ideals
The study of governance throughout the history of the United States is a complex illustration of tensions between the real and the ideal. Our founding fathers stated their ideals in both the Declaration of Independence and the Constitution. Even from the start, those documents were deeply flawed. Movements over time have struggled to bring us closer to the ideals of equality, and

those steps have rarely been taken without great struggle. Historian Gary Okihiro says that efforts to achieve democratic ideals are often led by oppressed people, and rather than resent them, we must recognize that they are speaking and acting for all of us. Professor Lani Guanier has termed them "canaries in the mine," those most vulnerable to the injustices of the system, who are sensitive to that which poisons all of us. When we are addressing those toxins of injustice that attack the least of us, we are actually working for the health of all of us.

These issues of injustice, unlike those we looked at the past two days, cannot be simply blamed on a reaction to a crisis. Our study of history leads us to view the incarceration of Japanese Americans as an aberration, an exception to the more typically democratic and fair manner in which we operate our democracy. For many groups within our society, unequal or anti-democratic treatment is more the rule than the exception, at least as it pertains to them. What does that mean?

Classroom Activity

Explain that during this session the class will discuss Frederick Douglass's speech, ***The Meaning of July Fourth for the Negro***. Frederick Douglass was born a slave and escaped to the North as a young man. He spent the bulk of his life working tirelessly for the abolition of slavery. Douglass started a newspaper, traveled the country making speeches and encouraging abolition efforts, and met with leaders, including President Lincoln at the White House. Douglass gave the following speech on July 5, 1852, eight years before Lincoln was elected, and nine before the Civil War erupted. In the speech, Douglass notes the occasion, a celebration of the nation's independence, and wonders out loud what it means for enslaved Africans, still held as the property of white men, still considered less than fully human by the democracy in which they live.

Read, or have a student read the following passage from the speech.

> What, to the American slave, is your 4th of July? I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to Him, mere bombast, fraud, deception, impiety, and hypocrisy – a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody than are the people of the United States, at this very hour.

Discuss the speech, using the questions in the handout to help guide the discussion.

If time allows, show a film segment in which there are clear examples of discrimination or unjust treatment. It could be linked to discrimination based on race, class, gender, sexual orientation, politics, religion, or something else. Many films could provide a good introduction, but if you are not sure what to use, consult with organizations such as the Southern Poverty Law Center (and their journal *Teaching Tolerance*), Teaching for Change, and Rethinking Schools. Librarians at school or in public libraries and other members of your school or local community may also provide suggestions.

After showing the clip (ten to fifteen minutes) discuss the film. Possible questions to guide the discussion include:

- Who are the main characters in the scene?
- What is the setting (where/when) in which the scene takes place?
- What actually happens in the scene?
- What are the central issues of discrimination or injustice portrayed in the film clip?
- In what historical context does this discrimination take place?
- Who is most affected by the discrimination? Who benefits and who suffers? Who profits? Who loses in the short term and in the long term?
- What are the values/beliefs that play out in the scene?
- What laws might apply to the situation?
- Have you experienced anything, or do you know people who have experienced anything like what was portrayed in the scene?
- How realistic is the portrayal of the issue?
- What actions have been taken to resist or fight the injustice portrayed on the screen? This can either be in the film, or in the "real" world; what actions have been taken to address the injustice portrayed in the film?

Make sure to reference the Democratic Ideals and Constitutional Principles work done during the first week, and emphasize that groups experiencing discrimination and injustice are also the groups that often take actions that produce change.

Assignment (due at end of unit)
Distribute and explain **Handout #10 – Ongoing Injustice Assignment**.

If there is still time at the end of class you can discuss particular topics, with an introduction to researching the topics of choice. Students interested in the same topics could gather in small groups to help each other organize their research strategies. Work done the previous two days can be cited as models for what the students are being asked to do.

SESSION 9: LIBRARY RESEARCH
Students will use this time to do library research and gather information for the town meeting question which is: Should the government be allowed to detain individuals or groups of individuals for unlimited amounts of time, without charging them with a crime, based on suspicion that they may be involved in the war on terror? In their research, students should pay particular attention to learning about the role they will play. Teachers will have handed out thumbnail descriptions of each part, and can also suggest or provide articles, web links, and other guidance to assist in the research effort. You know the abilities of your students, the amount of available resources, and the time they have and can plan accordingly. Students can also use the library research time to gather information for the Ongoing Injustice assignment.

Exercise (homework or during library research time)
Each student writes a one-minute opening statement expressing an overview of their position for the upcoming town meeting. He or she brings this statement to the next class to work with their groups.

Exercise (homework or during library research time)
Each student writes down the issue or topic they will use in the Ongoing Injustice assignment and where they plan to get information to complete the assignment. This information is due the next day.

SESSION 10: WORKING IN GROUPS
Town meeting groups meet to write their group's opening statement, brainstorm possible arguments used by other groups at the meeting and develop responses to those arguments, connect relevant court cases and constitutional law to their group's position, and complete research on aspects of the topic or their role that they have not yet mastered. The teacher checks in with each group, to assess progress, help them to problem solve, and to support in whatever ways are appropriate. If time allows, students also work on the Ongoing Injustice assignment.

Exercise (homework or in-class)
Distribute **Handout #11 – Two-Week Reflection**. The following homework assignment is a writing exercise with the goal of encouraging students to more fully explore their thinking. It might be sufficient to ask students to think about the questions in preparation for discussion. You know your students and how much work they can handle, and how much structure they require.

Write a one- to two-page reflection on the work done in the first two weeks. The reflection is due the next class period. The reflections should focus on these three areas:

- What is the relationship between a government plan, such as the U.S. Constitution, and the values and beliefs of a people? Can a country as large as the United States have one set of values and beliefs? Why does this matter, and what does it mean for those whose values don't match the prevailing national values?

- How did World War II change the way the government responded to the constitutional rights of Japanese Americans?

Suggested Daily Classroom Activities for WEEK THREE

SESSION 11: GROUP DISCUSSION AND TOWN MEETING PREPARATION
In small groups discuss the reflection assignment that is due on this day. Follow this with a large group discussion. Questions to guide the discussion include the following:

- What are the significant points and lessons identified by the group?
- What questions came up during the discussions in the small groups?

Break into the town meeting groups. This is the last planning day for the town meeting. Each group should review individual opening statements and decide on an opening for the group, develop responses to arguments others might make, practice presenting statements out loud, and gather resources and citations.

SESSION 12: CONDUCTING THE TOWN MEETING

The intent of this town meeting is to stimulate dialogue and help students realize the complexities of decisions that individuals, families, local governments, and national governments have to make. Major decisions rarely are cut and dried; more often there are many points of view about the best way to proceed, and decision makers are faced with the challenge of gathering information, becoming as informed as possible and then choosing among options that may represent conflicting values or worldviews. The point of the exercise is not the vote that takes place at the conclusion of the meeting, but the critical thinking and communication that happen along the way. Town meetings at one time occurred regularly in towns and villages within the United States, and it was at meetings such as these that eighteenth-century patriots moved toward revolution against British rule. At these meetings some of the best aspects of democracy were practiced. The town meeting format helps students better understand the complexity of constitutional questions that require balancing freedom, security, and the many and varied rights and interests of those who make up this country.

Today's town meeting has been called in response to a proposal made by the president. The proposal to be discussed is:

> **Should the administration be allowed to detain indefinitely, without holding a hearing or filing charges, any individual the administration suspects of aiding terrorist organizations, even if there is no hard evidence to support the suspicion?**

This town meeting, like others around the nation, is being held at the request of one of our state's U.S. senator, who is on the Senate committee examining this proposal. The results of the town meeting will be reported to the senator, who is being guided by public response about this crucial constitutional question

Teacher Role during the Town Meeting Simulation

You play the moderator. By way of introduction, you identify yourself as a staff member for the senator. The group will discuss and debate the proposal above. Students will then vote from the perspective of their assigned role, on whether to support or reject the proposal.

Remind students they will represent the point of view they have been assigned, even though it might not be their own. Tell them their ability to faithfully represent their assigned roles will allow the group to understand the many sides to the issue. This activity can become heated, as it focuses on a real issue that the students may have strong feelings about. It is important to remind students that they can make strong, emotional statements if they feel so moved, but the statements must be based on evidence, and they may not attack the people who disagree with them.

As moderator, notice if some groups are talking a great deal, and shift the focus to groups who have said relatively little. Also, if some groups are being ganged up on, you may well shift focus to other relevant avenues for discussion to take the heat off the students representing that point of view. It is important to hear from every group to ensure that the class is considering all relevant information as they make a difficult decision. You should support those who have not entered the conversation and encourage them to do so. It's okay to ask those who have spoken a great deal to let others into the conversation.

It is also within your role as moderator to bring your own questions or additions to the conversation if they have not been raised. Remember, the goal of this exercise is to help students think in complex and comprehensive ways about the topic, so fill in whatever gaps you deem appropriate during the discussion. Take care not to overwhelm the conversation; you don't have to cover everything in this one brief play.

Also note before, during, and after the role play that some students will be representing unpopular points of view and the success of your study of the issues depends on them representing these views effectively. It is not easy to stand up to your classmates when you are defending policies you really don't believe (or that you do believe, but that are unpopular), so we need to recognize and support the students taking on those roles. The teacher should take care to choose students who are able to take on difficult roles without suffering for it.

In the Classroom

1. Begin the town meeting by reminding the group why you have been called together. Go over the ground rules of the meeting. Each group will make opening statements of one minute, without comment from other groups. All groups will be heard before there is any discussion. Distribute **Handout #12 – Graphic Organizer for the Town Meeting** for students to take notes.

2. Open Discussion

   After all of the opening statements are made, hold an open discussion during which anyone at the meeting can speak. Remind the speaker to identify the role he or she is playing ("I represent a U.S. soldier training to fight in Iraq"). Limit their speaking to under two minutes in order to hear from as many people as possible. Statements or questions may be addressed to particular individuals in the class in response to either their opening statements or comments made during discussion ("You said that you are in favor of detainment, but what about…"). It is absolutely acceptable to disagree with ideas expressed, or to challenge or question assertions made by meeting participants. It is absolutely not acceptable to attack the person who makes the statement or expresses the idea, or to simply say an idea is stupid. That's not an argument, it's an unsupported opinion.

   When the discussion seems to be winding down, ask for last thoughts that just have to be expressed, and then move to the voting stage of the meeting. You have the option, as moderator, of raising crucial questions or aspects of the question that have not been addressed within the meeting, though do so with caution. It is the students' meeting, and you want to be careful about intruding or opening up significant additional dialogue.

   Give students thirty seconds to decide how to vote and then take the vote and tabulate the results. Remind the students that they are voting from the point of view of the person they are "playing," but there may be room within that role to change a vote based on what has happened in the meeting. Each person votes, so members within a group can disagree on the issue, though they must vote as the person they are playing, such as a soldier fighting in Iraq

or an oil executive. Students will have the chance to present their own points of view in the days ahead.

Exercise (homework or in-class)
Distribute **Handout #13 – Reflections on the Town Meeting**. The following homework writing assignment has the goal of encouraging students to more fully explore their thinking. It might be sufficient to ask students to think about the questions in preparation for discussion. You know your students and how much work they can handle, and how much structure they require.

Write a 1-page reflection on the town meeting experience, with particular attention to the following:

- What were the strongest arguments you heard during the session? These could be arguments that either caused you to change your mind or believe more strongly in your point of view.
- What new questions do you have?
- What do you want to know more about?
- What is your current opinion on the topic and why?
- What was it like to be part of the meeting?
- Which arguments were most effective and why were they effective?
- Were there surprises?

SESSION 13: SHARING REFLECTIONS, BEGIN ONGOING INJUSTICE PRESENTATIONS

Begin with students sharing their reflections, particularly any strong arguments, surprises, or questions that arose. Have them speak about their ideas, not read the reflections. Then tie the meeting to what is actually going on in today's world. What challenges to the constitutional rights of people do we face today? What are the values underlying those challenges? What crises or reasons support those who push for reducing the rights of some or all populations? What values, precedents, and court cases argue against giving up rights? What constitutional principles are at issue?

Unit Assignment (due at end of unit)
Distribute and explain **Handout #14 – Town Meeting Assessment**

Begin sharing the 5-minute Ongoing Injustice student presentations. We suggest having two or three groups so that the presentations can be completed in two days. It does mean that you will not see all of the presentations, which is one of the reasons students will also be required to turn in a written report. If you want to have everyone see all presentations, allow more time. It is important, as you know, to avoid jamming twenty-eight presentations into one or two days; by the end everyone is too overwhelmed to pay attention. Please organize this so that it makes best sense to your situation

SESSION 14: CONTINUE SHARING ONGOING INJUSTICE PRESENTATIONS

SESSION 15: FINISH PRESENTATIONS, CONSIDERING THE PRESENT STATE OF AFFAIRS AND TAKING ACTION

On this last day, students complete their presentations, submit their papers and consider action steps about constitutional issues and democratic ideals. Examine the current state of affairs. What was learned from the Ongoing Injustice presentations? Are there other examples that weren't presented like the prisoners at Guantanamo, Cuba, who have been held for several years without being charged.

This isn't just theoretical conversation or an intellectual exercise. What might we do as individuals or a group to take action based on what we now know? Possible examples include writing letters to editors and politicians, presentations to city groups, and linking up with other youth groups or action groups of any age.

Checklist of Student Activities

Below is a checklist that summarizes the student activities during the Constitutional Principles unit. You can use this checklist to help plan dates for the activities and to keep track of progress.

- ❑ List of Values Exercise – in-class on Session 1 **Date _____**
  This exercise is explained in **Handout #1 – Values Exercise**

- ❑ Democratic Ideals Exercise – homework or in-class for Session 2 **Date _____**
  This exercise is explained in **Handout #2 – Democratic Ideals**

- ❑ Constitutional Principles Exercise – homework or in-class for Session 3 **Date _____**
  This exercise is explained in **Handout #3 - Constitutional Principles**

- ❑ Amending the Constitution – group exercise during Session 4 **Date _____**
  This exercise is explained in **Handout #4 – Changing the Laws**

- ❑ Analyzing a Government Newsreel – group exercise during Session 6 **Date _____**
  This exercise is explained in **Handout #6 – Analyzing a Newsreel**

- ❑ Japanese American incarceration reading – homework or in-class for Session 7 **Date _____**
  Read and answer the questions in **Handout #7 - *Japanese American Incarceration***

- ❑ Storyboard about the Incarceration – group exercise during Session 8 **Date _____**
  This exercise is explained in **Handout #8 – Storyboard the Japanese American Experience**

- ❑ Reading of Frederick Douglass speech – homework for session 9 **Date _____**
  Handout #9 – *The Meaning of July Fourth for the Negro*

- ❑ Opening statement for Town Meeting – homework for Session 10 **Date _____**
  This is explained in **Handout #5 – Instructions for the Town Meeting**

- ❑ Identify topic & sources for Ongoing Injustice project–homework for Session 10 **Date _____**
  This assignment is explained in **Handout #10 - Ongoing Injustice Assignment**

- ❑ Two-week reflection – homework or in-class for Session 11 **Date _____**
  This exercise is explained in **Handout #11 – Two Week Reflection**

- ❑ Group opening statement for Town Meeting – group exercise for Session 12 **Date _____**
  This is explained in **Handout #5 – Instructions for the Town Meeting.**

- ❑ Town Meeting participation – group exercise during Session 12 **Date _____**
  This is explained in **Handout #5 – Instructions for the Town Meeting**. Take notes using **Handout #12 – Graphic Organizer for the Town Meeting**.

- ❑ Town meeting reflection – homework or in-class for Session 13 **Date _____**
  This exercise is explained in **Handout #13 – Reflections on Town Meeting**

- ❑ Town meeting assessment – Due on Session 15 **Date _____**
  This exercise is explained in **Handout #14 – Town Meeting Assessment**

- ❑ Ongoing Injustice presentation – Due on Session 13, 14 or 15 **Date _____**

- ❑ Ongoing Injustice paper – Due on Session 15 **Date _____**

TEACHER RESOURCES

WEBSITES

A More Perfect Union: Japanese Americans and the U.S. Constitution (http://americanhistory.si.edu/perfectunion). Website exhibit from the Smithsonian Institution, National Museum of American History.

Confinement and Ethnicity (www.cr.nps.gov/history/online_books/anthropology74/). National Park Service archaeological study of the detention camp sites.

Densho: The Japanese American Legacy Project (www.densho.org). Free digital archive containing hundreds of video oral histories and thousands of photos and documents documenting the Japanese American internment. Accompanied by teacher resources.

The Historian's Sources (http://memory.loc.gov/ammem/ndlpedu/lessons/psources/pshome.html). Library of Congress exercises in analyzing primary sources of history.

Japanese American National Museum (www.janm.org). Website of the Los Angeles museum dedicated to Japanese American history and culture.

Japanese American Relocation Digital Archives (bancroft.berkeley.edu/collections/jarda.html). Official government photos, art and writing by detainees, and lesson plans from the Bancroft Library, University of California, Berkeley.

Minidoka National Monument (http://www.nps.gov/miin/). National Park Service website for the former internment camp near Hunt, Idaho.

National Archives Digital Classroom (http://www.archives.gov/education/). The National Archives' gateway for resources about primary sources, activities and training for educators and students.

Sites of Shame (www.densho.org/sitesofshame). Overview of all the types of detention facilities that held Japanese Americans during World War II; with maps, photos, quotations, video clips, and other primary sources.

Using Primary Sources (http://memory.loc.gov/ammem/ndlpedu/lessons/primary.html). Suggestions for student activities to enhance social studies curricula using authentic artifacts: oral histories, letters, documents, photographs, and manuscripts.

READINGS FOR TEACHERS

Bosworth, Allan R. *America's Concentration Camps*. New York, NY: W.W. Norton & Co., 1967. Overview of the camp experience includes summary of anti-Japanese movement, causal summary, and description of life in camp.

Commission on Wartime Relocation and Internment of Civilians. *Personal Justice Denied.* Washington, DC: U.S. Government Printing Office, 1982; University of Washington Press, CLPEF, 1997 Reprint. Report of the Congressional Commission finding there was no military necessity for the forced removal and internment of Japanese Americans during World War II.

Daniels, Roger. *Prisoners without Trial: Japanese Americans in World War II*. New York: Hill and Wang, 1993. A succinct study of the treatment of Japanese Americans during and after World War II.

Irons, Peter. *Justice at War: The Story of the Japanese American Internment Cases.* New York and Oxford: Oxford University Press, 1983. A history of the Supreme Court cases challenging the constitutionality of the mass exclusion and detention.

Niiya, Brian, editor. Japanese American History: *An A-Z Reference from 1868 to the Present.* Los Angeles: The Japanese American National Museum; Facts on File, 1993. Encyclopedia of Japanese American history, with a foreword by Senator Daniel Inouye.

Weglyn, Michi. *Years of Infamy: The Untold Story of America's Concentration Camps*. 1976; Seattle: University of Washington Press, 1996. Original research of the wartime injustices that helped start the movement demanding redress.

READINGS FOR STUDENTS

Elementary School

Mochizuki, Ken. *Baseball Saved Us.* New York: Lee & Low Books, 1993. A touching story of a young boy living in an American internment camp during World War II. When there was very little to be thankful for, baseball became a savior.

Shigekawa, Marlene. *Blue Jay in the Desert.* Chicago: Polychrome Publishing, *1993.* Story about a relationship between a boy and his grandfather, while being interned in Poston, Arizona. The grandfather gives his grandson a very special Blue Jay that he skillfully carved out of wood.

Uchida, Yoshiko. *The Invisible Thread*. New York: Beech Tree Books, 1991. Growing up in 1930s California, Yoshiko Uchida and her family withstood humiliation as they tried to be accepted as Americans by people who only saw their Japanese faces.

Uchida, Yoshiko*. Journey to Topaz.* New York: Charles Scribner's Sons, 1971, 1985. Story of an 11-year-old and her family uprooted from their California home and sent to a desert wartime camp.

Middle School

Hamanaka, Sheila. *The Journey, Japanese Americans, Racism and Renewal.* New York: Orchard Books, 1990. A brief but eloquent testimony to the Japanese American experience rendered in art and narrative.

Hongo, Florence M. and Burton Miyo, eds. *Japanese American Journey: The Story of a People*. San Mateo, CA: JACP, 1985. Japanese American Curriculum Project, Inc. Staff. History, biographies, and short stories about Japanese Americans.

Houston, Jeanne Wakatsuki, and James Houston. *Farewell to Manzanar*. Boston: Houghton Mifflin, 1973. Personal story of young girl in wartime camp. Touches on some of the causes of the removal of Japanese Americans from the West Coast and depicts the unrest at the camp.

Ishigo, Estelle. *Lone Heart Mountain*. Los Angeles: Anderson, Ritchie & Simon, 1972. Caucasian married to a Japanese American renders account of her internment at Heart Mountain, Wyo. Illustrated with the author's art, completed while incarcerated.

Okubo, Mine. *Citizen 13660*. Seattle: University of Washington, 1983. Line drawings and satirical observations made by the author in a concentration camp.

Stanley, Jerry. *I Am An American: A True Story of Japanese Internment*. New York: Crown, 1994. Photo-essay that humanizes the Japanese American experience during World War II by focusing on what happened to one high-school boy, Shi Nomura.

Sone, Monica**.** *Nisei Daughter*. Boston: Little Brown & Co., 1953. Story of a Japanese American girl, who grew up in Seattle's Pioneer Square, characterizing her growing racial awareness and depicting her internment.

High School

Gesensway, Debora, and Mindy Roseman. *Beyond Words***.** New York: Cornell University Press, 1987. Art, oral histories, and narrative depict experiences of Japanese Americans in internment camps.

Kessler, Lauren. *Stubborn Twig: Three Generations in the Life of a Japanese American Family.* New York: Plume Books, 1993. The story of the Yasui family's struggles to build a successful business in Hood River Valley, Oregon, and their recovery after their losses during the wartime exclusion and detention.

Knaefler, Tomi Kaizawa. *Our House Divided: Seven Japanese American Families in World War II.* Honolulu: University of Hawaii Press, 1991. Personal stories of families coping with the trauma of the World War II years across generations.

Kogawa, Joy. *Itsuka.* New York: Anchor Books, 1994.The story of the long struggle to obtain redress for Japanese Canadians from the vantage of a quiet middle-aged woman.

Tateishi, John. *And Justice for All.* New York: Random House, 1984. Oral histories of Japanese Americans recalling their detention during World War II.

ADDITIONAL CURRICULUM

The following curricula are a selection of numerous lessons available online. For a database of lesson plans on the internment of Japanese Americans during World War II, see the Discover Nikkei website www.discovernikkei.org/en/.

Densho Civil Liberties Curriculum (elementary to high school)
www.densho.org/learning/civilliberties
Incorporating video oral histories and documents from the Densho Digital Archive, these lessons lead students to examine critical issues affecting our democracy in the past and present: individual rights in wartime, the influence of sources of information, and the protections promised by the U.S. Constitution.

A More Perfect Union (elementary to high school)
americanhistory.si.edu/perfectunion/resources/activity1.html
From the Smithsonian Museum of American History exhibition, these lesson plans help students identify with experiences that camp internees underwent.

Baseball Saved Us (elementary school)
www.leeandlow.com/teachers/guide1.html
A teacher guide based on the book *Baseball Saved Us* by Ken Mochizuki about a young Japanese American boy who is consoled by baseball while detained during World War II.

In the Shadow of My Country (middle school)
www.densho.org/shadow
This bilingual (English and Japanese) teacher resource uses the online exhibition of artwork by Roger Shimomura, who was detained in camp as a three-year-old, to consider the impact of the internment on families. Primary sources from the Densho Digital Archive enhance the lessons.

When Justice Failed -- and History Happened Here (middle school)
home.jps.net/~gailhd/justice/index.htm
The activities provide students with a window into the war years. Using primary sources, students will revisit wartime America with a focus on history in their own communities.

Nothing to Fear but Fear Itself (middle school)
memory.loc.gov/ammem/ndlpedu/lessons/99/fear/intro.html
This lesson is designed as an introductory activity to the study of wartime America and the U.S. Constitution.

Are We Americans Again? A Portrait of Japanese American Internment (middle school)
ipr.ues.gseis.ucla.edu/classroom/IshigoPlans/ajlesson/ajlesson.html
Discussions on basic human rights and American citizenship are based on artwork by Estelle Ishiguro, a Caucasian woman who went into detention with her Japanese American husband.

Wartime and Race Relations (middle to high school)
www.askasia.org/teachers/lessons/plan.php?no=39&era=&grade=%E2%89%A5o=
In an effort to learn from past mistakes, this lesson plan focuses on how adverse relations between the United States and other countries affect the way Americans often perceive people who are (or thought to be) from that country. This unit uses case studies on the Japanese American Internment as an exercise in perceptions and misperceptions and how it applies to our lives today.

Civil Rights and Japanese American Incarceration (high school)
densho.org/learning/civilrightsandincarceration
Developed by the Stanford Program for International and Cross-cultural Education, this curriculum provides nuanced understanding of the often simplistically taught subject of the Japanese American internment. The lessons incorporate primary sources from the Densho Digital Archive of documents and oral histories.

The Bill of Rights and the Japanese American World War II Experience (high school)
bss.sfsu.edu/internment/njahs3.html
The lessons guide and support students in the processes of critical thinking and group interaction by studying the Bill of Rights and the internment of Japanese Americans during World War II.

Relocation to Redress: The Internment of the Japanese Canadians The Enemy that Never Was
archives.cbc.ca/294p.asp?IDCat=71&IDDos=568&ActProf=400&Nav=AvPr&IDLan=1
The purpose of this lesson is to review and determine the role of racism in a historical event. Students will write a speech in role as a legislator explaining why Japanese Canadians were not a threat to Canada during World War II.

Sharing an American Story (high school)
www.goforbroke.org/learning/learning_teachers_lesson.asp
Lessons from the Go For Broke organization consider the legacy of Japanese American soldiers who served in Europe and the Pacific, even as their families were detained behind barbed wire.

Defining Moments: Frank Murphy, Fred Korematsu, and the Internment of Japanese Americans During World War II (high school)
www.mgtv.org/defining_moments.cfm
This curriculum exposes students to the how's and why's of our government's reaction to the Pearl Harbor attack. Issues addressed include changing views of human rights and international politics.

The 1944 Nisei Draft at Heart Mountain, Wyoming: Its Relationship to the Historical Representation of the World War II Japanese American Evacuation (undergraduate)
www.oah.org/pubs/magazine/asianamerican/hansen.html
By examining the controversial drafting of Japanese Americans detained in camps, students consider the widespread perception that the Japanese American internment was justified by wartime security, generally humane, passively accepted by Japanese Americans, and limited in significance to the period of World War II.

Unit Overview and Activities Checklist for Students

Unit Overview

The unit begins with an exploration of the role values play in the way we live our lives. You will examine and explore your own values and beliefs, and come to understand that these values (whether we are aware of them or not) are the basis on which we each make decisions about how to act in the world.

Your exploration will then move to the values, ideals, and beliefs of the government of the United States. You will explore democratic ideals and then constitutional principles that form the backbone of the U.S. government. You will also explore the U.S. government's decision to incarcerate 120,000 Japanese Americans during World War II and how it relates to democratic ideals.

Next, you will research and prepare a presentation and paper on a topic of your choice on an ongoing injustice. The focus here is to examine issues that are perceived to be ongoing examples of undemocratic, unequal treatment experienced by segments of the population.

The unit then moves to a role-playing simulation to introduce you to the complexities of constitutional law and social policy. You will engage in a town meeting focused on whether the president should have the authority to detain, indefinitely, without charge, individuals or groups of individuals suspected of aiding terrorists, even without hard evidence to confirm their suspicions. You will work in small groups to research and then prepare a range of points of view, each of which will be represented at the meeting.

After successfully completing the requirements of the unit, you should have the ability to:

- Read a variety of materials for understanding
- Identify points of view and bias in a variety of texts and demonstrate an awareness of how bias affects the reading and the meaning of the texts
- Situate past and current events within a historical context
- Develop and carry out a research plan
- Listen to the views, arguments, and ideas of others in an open and thoughtful manner
- Write a position paper, using evidence, logic, and reason to support that position
- Demonstrate knowledge of the Constitution and laws of the United States
- Relate underlying values to actions taken by individuals and by governments
- Identify the tensions between individual rights and the common good
- Identify issues of racism and injustice in the United States and connect them with relevant court cases and the Constitution
- Understand the gap between constitutional ideals and actual practice, and identify ways in which the Constitution has been changed to narrow that gap
- Explore how change has taken place in our history, and how we can act to bring about change
- Move from research to action

Checklist of Student Activities

Below is a checklist that summarizes the student activities during the Constitutional Principles unit. You can use this checklist to help plan dates for the activities and to keep track of progress.

- ❑ List of Values Exercise – in-class on Session 1 **Date _____**
  This exercise is explained in **Handout #1 – Values Exercise**

- ❑ Democratic Ideals Exercise – homework or in-class for Session 2 **Date _____**
  This exercise is explained in **Handout #2 – Democratic Ideals**

- ❑ Constitutional Principles Exercise – homework or in-class for Session 3 **Date _____**
  This exercise is explained in **Handout #3 - Constitutional Principles**

- ❑ Amending the Constitution – group exercise during Session 4 **Date _____**
  This exercise is explained in **Handout #4 – Changing the Laws**

- ❑ Analyzing a Government Newsreel – group exercise during Session 6 **Date _____**
  This exercise is explained in **Handout #6 – Analyzing a Newsreel**

- ❑ Japanese American incarceration reading – homework or in-class for Session 7 **Date _____**
  Read and answer the questions in **Handout #7 - *Japanese American Incarceration***

- ❑ Storyboard about the Incarceration – group exercise during Session 8 **Date _____**
  This exercise is explained in **Handout #8 – Storyboard the Japanese American Experience**

- ❑ Reading of Frederick Douglass speech – homework for session 9 **Date _____**
  Handout #9 – *The Meaning of July Fourth for the Negro*

- ❑ Opening statement for Town Meeting – homework for Session 10 **Date _____**
  This is explained in **Handout #5 – Instructions for the Town Meeting**

- ❑ Identify topic & sources for Ongoing Injustice project–homework for Session 10 **Date _____**
  This assignment is explained in **Handout #10 - Ongoing Injustice Assignment**

- ❑ Two-week reflection – homework or in-class for Session 11 **Date _____**
  This exercise is explained in **Handout #11 – Two Week Reflection**

- ❑ Group opening statement for Town Meeting – group exercise for Session 12 **Date _____**
  This is explained in **Handout #5 – Instructions for the Town Meeting.**

- ❑ Town Meeting participation – group exercise during Session 12 **Date _____**
  This is explained in **Handout #5 – Instructions for the Town Meeting**. Take notes using **Handout #12 – Graphic Organizer for the Town Meeting**.

- ❑ Town meeting reflection – homework or in-class for Session 13 **Date _____**
  This exercise is explained in **Handout #13 – Reflections on Town Meeting**

- ❑ Town meeting assessment – Due on Session 15 **Date _____**
  This exercise is explained in **Handout #14 – Town Meeting Assessment**

- ❑ Ongoing Injustice presentation – Due on Session 13, 14 or 15 **Date _____**

- ❑ Ongoing Injustice paper – Due on Session 15 **Date _____**

Handout #1 - Values Exercise

We live in the world according to a set of values and beliefs that guide our understanding of right and wrong. We acquire and grow into our values as we live, and they are shaped by many sources, including our families and home life, gender, cultures, schools, religious institutions, neighborhoods, friends, the media, and our other experiences. We may be able to identify several of our values and beliefs, and others may shape the choices we make without our being consciously aware of them. With or without that awareness, our values and beliefs play a critical role in how we live, how we treat others, and how we decide to act. Examples of possible values a person may have include:

- It is wrong to kill.
- Only a man and a woman should be able to marry.
- Decisions should consider longterm impact; how will the next generation be affected?
- The ends justify the means.
- The Lord helps those who help themselves.
- To the victors belong the spoils.
- Children are blank slates waiting to be filled with knowledge.
- We are all created equal.

Our values shape our decisions, large and small, from who cooks dinner, to who maintains the car, to how critical family decisions are made. Values shape social policy such as who sits where on buses, in movie houses, and in restaurants, or whether they are allowed to sit at all. Values have led nations to wars or kept them out of wars. Values cause companies to organize around particular goals or missions: make as much money as possible in the short term for their stockholders, serve the health needs of the poor, address environmental issues on land and sea, promote sustainable living, or mine all available resources without concern for the damage done to the environment.

We may recognize that others have different values, but most of us assume they are not as worthy as our own; otherwise we would adopt them. This difference in fundamental views of the world can lead to misunderstandings, conflicts, and disappointments when others make choices we believe to be wrong according to our own worldviews and values.

List of Values Exercise

Write down a list of five or more values or beliefs that are important or influential in shaping the choices you make. It is fine to choose values other than those your family members or friends would name. Whenever possible, identify the source of each value or belief, for example, family, community, religious institution, friends, school, popular culture, etc.

Values Important to You	**Source of Values**
_____	_____
_____	_____
_____	_____
_____	_____

Handout #2 - Democratic Ideals

Below is a list of briefly defined democratic ideals. Bring to class your written responses to the following questions:

- Should there be other items on the list?
- Should any items on the list be removed or adjusted?
- Which ideals seem hardest to attain or live up to?
- Which ones seem most important or significant?
- Are there ideals that seem to conflict with each other?
- Which ideals have had the most significant impact on you, your family, and your community?
- Which ones seem most relevant in today's world?

Democratic Ideals

Justice: based on fairness, people are treated in an honorable and fair manner according to the mores of a society. There is not necessarily a clear, absolute definition of what this means, or of what measure or code should be used to determine what justice looks like. Different societies and communities may have different value systems which might lead each to a unique approach to defining and administering justice. What happens when different systems intersect, and whose definition of justice rules? How are those who are "in the minority" guaranteed justice, as promised by the pledge of allegiance, which ends, "with liberty and justice for all"?

Equality: When people are demanding equality they are demanding the same treatment, the same opportunity, the same status and the same rights under the law as anyone else. This becomes complicated because there has been unequal opportunity, treatment, and rights for members of certain groups of people throughout our history, which means that some groups have had more resources and a more privileged position for centuries. They are in a better position in terms of wealth, power, position, and connections to decision makers. If we then treat them in an equal manner with those who have not enjoyed the same advantages, the situation remains unequal.

Pursuit of happiness: This phrase appears in the Declaration of Independence. It is not defined within that document but is generally understood to mean that citizens in the United States should be free to engage in that which brings them pleasure, joy, or satisfaction without interference or intrusion. The Declaration was written in response to the limits and intrusions that the British government placed on the lives and business interests of the American colonists. This gets complicated because the same things don't necessarily make us each happy and what makes one person happy may in turn interfere with someone else's happiness. It also must be noted that the Declaration of Independence is not law, and was written at a time when women had few rights and enslaved Africans none at all.

Life: The Declaration of Independence also mentions this as an unalienable right guaranteed to all men (now understood to include men, women, and children), that all have the right to live their lives without fear or threat. This does become complicated in some instances, such as when one kills in self-defense, and in situations involving the death penalty.

Liberty: The Declaration of Independence also includes the right of liberty within those unalienable rights (rights that cannot be taken away) granted by the Creator to all. Liberty means freedom to live your life as an independent person, having the ability to make choices without interference or restrictions from others. The most obvious restrictions that the colonists were responding to at the time of the writing of the Declaration were those imposed by the King of England. It must be noted that while the Declaration states that all men were entitled to the right of liberty, it does not address the practice of slavery; enslaved Africans, taken by force from their homes and sold to buyers in the United States and other countries continued to be kept in bondage long after the British were forced out of North America, and others within the new nation experienced severe restrictions on the lives they could lead. There were also severe limitations placed on the choices that women could make, and on those other people of color living in the colonies/new nation.

Common Good: The democratic ideal recognizes that there must be a balance between the welfare of each individual and the good of the overall population, the population as a whole. There are many questions about who decides what is good for the population as a whole; there is seldom universal agreement about what is best for all, and it usually means some individuals must give up what would be personally good for them so that the population as a whole can benefit. There are questions about who should decide what is best for the common good, and upon what basis they should make those decisions. There are also questions about whether those who get to decide what is best for the common good are always fair and equitable in their decisions, and many have felt that their rights have been consistently sacrificed for the benefit of others.

Diversity: This concept recognizes that we as a human population are not identical, that there are differences in our races, ethnicities, gender, sexual orientation, nationality, and experiences. The democratic ideal recognizes these differences and makes no judgment about them; they are different, not less than or more than, and in the true ideal we benefit from those differences. This is clearly a democratic ideal we have not yet attained, as there is still discrimination and unequal treatment of members of various facets of our diverse human community.

Truth: An honest, open, complete, and unvarnished account of how things are. Someone telling the truth does so without any intention of deceiving or dissembling, and with the intention of conveying information in an accurate and complete way.

Popular sovereignty: This term refers to the authority or rule of the people. The power or authority of the government and of governance rests with the people. The government serves the will of the people and they are the final authority for what the government does in their name.

Patriotism: Patriots are people committed to working on their nation's behalf, for the good of the community. The original term referred to the colonists who fought for independence from the British. It is a very difficult term to define, and it has become politicized in recent times. There are some who would say anyone opposing a president's plan or agenda is not a patriot; others insist it is their patriotic duty to speak the truth, to question and challenge policies they oppose so that a thoughtful and thorough debate can be held.

Handout #3 - Constitutional Principles

Below is a list of briefly defined constitutional principles. Bring to class your written responses to the following questions:

- Should there be other items on the list?
- Should any items on the list be removed or adjusted?
- Which principles seem hardest to attain or live up to?
- Which ones seem most important or significant?
- Are there principles that seem to conflict with each other?
- Which constitutional principles have had the most significant impact on you, your family, and your community?
- Which ones seem most relevant in today's world?
- Who benefits from these laws, and are there some who are harmed by any of them?
- Which democratic ideals connect with each constitutional principle? Are there any that are contradicted by them?

Constitutional Principles

A Constitution is a formal plan of government. The Constitution of the United States defines the plan, structure, and federal laws for our nation.

Rule of law: Our society is said to be governed by a rule of law. This means that there are laws that define what behavior is allowed and not allowed, for all individuals, groups, and governments. The laws, beginning with the Constitution and including state and local laws, determine what is allowed, and no one is considered above or outside of them. There are many concerns and questions about whether the laws are applied equitably to all individuals, rich or poor, in power or out of power, and whether the laws are truly designed to equally benefit all citizens.

Separation of powers: The Constitution organizes the federal government into three separate but equal branches; the executive, the legislative, and the judicial. Each of the branches is responsible for certain areas of governmental authority. This design came about partly in response to the British monarchy that had kept the entire empire under its thumb, and was created as a guarantee that no one person or branch of government becomes too powerful. Each branch has certain legal responsibilities and the legal means to limit the power and authority of the other two branches. The legislature is responsible for passing laws, including the federal budget, and for declaring war. The executive branch, headed by the president, is responsible for carrying out the law, for commanding the armed forces during a war declared by Congress. The judicial branch is responsible for ruling on laws, determining whether they are constitutional, and whether laws have been followed or broken. This design has proven more or less resilient over the more than two hundred years that the United States has been a nation, though at times one branch or another has sought to overstep its constitutional limits. The separation of powers has been most vulnerable to abuse when one party or the other controls both the presidency and the houses of congress.

Democracy: The ideal and central notion of democracy is that it is a government of the people, by the people, and for the people. The people govern themselves, either directly or through elected

representatives. The power to govern comes from them, and the government works for and is responsible to them. There are many ways in which a democracy can be organized, and as we have seen through our history a slight majority can entirely shut out the voices of a bare minority.

Representative government: a representative government is one in which the population chooses representatives to carry out the governmental duties of the nation. Rather than personally making decisions on every item confronting the nation, the citizens choose representatives to take on that task on their behalf. The ultimate power and responsibility for governance still rests with the people, who can remove their representatives if they feel they are not being well served by them.

Checks and balances: The Constitution divides the government into three separate branches: executive, legislative, and judicial. Each of the branches can check, or limit, the power of the other two so that no one branch can assume all power. This has not always worked as designed, especially when Congress and the president represent the same political party.

Civil rights: Civil rights are rights guaranteed to people by law, by virtue of their being citizens and living in this country. The struggle for civil rights continues, despite amendments to the Constitution and other laws guaranteeing the legal status of all citizens. Victories in the civil rights movement have often been in the legal arena, where "human rights" have become formally recognized as civil rights through the passage of laws and amendments, guaranteeing freedom from slavery, institutionalizing voting rights, and ending segregation of many different forms.

Human rights: Human rights are those rights inherent to all people on the planet. The Declaration of Human Rights was adopted by the United Nations General Assembly in 1948, "guaranteeing the rights of all people and encompassing a broad spectrum of economic, social, cultural, political and civil rights." These rights are not ensured by law in individual nations, and they are not universally practiced or enforced around the world. The Declaration of Human Rights lays out general guidelines for how people should be treated and supported as members of the human community.

Due process: Due process is a constitutionally guaranteed safeguard that protects the rights of individuals. Due process guarantees the administration of justice according to established rules and principles, based on the principle that a person cannot be deprived of life or liberty or property without appropriate legal procedures and safeguards. At a trial or hearing, due process guarantees that a person has the opportunity to be present, to be heard, to present evidence, and to challenge the testimony of his or her accusers.

***Habeas corpus*:** This Latin term literally means "you have the body." *Habeas corpus* is the basic protection against arbitrary arrest and imprisonment. A writ of *habeas corpus* requires that anyone who is detaining someone must bring that person to court and justify why that person should be detained. If they cannot justify continuing to detain the person he or she must be released. This basic protection is in place to keep the government from simply rounding people up and keeping them in prison indefinitely, without charging them or prosecuting them for any crime. This has been a very controversial topic, especially during times of war.

Innocent until proven guilty: A basic tenet of the U.S. legal system is that a person is presumed innocent until they are proven guilty. When a person is brought to trial it is assumed that he or she is innocent. It is up to the prosecution to prove guilt. If they cannot prove guilt the defendant is judged not guilty and set free. This is true no matter how serious the crime, and no matter the publicity about the situation; defendants are still assumed innocent, and guilt still must be proven in court.

Federalism: This is the concept of sharing power between the federal, or national, government and the states within the nation. The federal government has the power to tax, control trade, regulate and organize money, and raise an army and to deal with other nations (including declaring war). The states have power to pass their own laws, to establish schools, local governments, and other institutions. There is often an uneasy lack of clarity at points of intersection between federal and state jurisdictions, a tug of war over who has the authority to make laws or rules related to issues of both federal and local concern.

Citizenship: This is defined by the Constitution as follows: "All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside." Those who are born in the United States are U.S. citizens, and those who are born to a parent who is a citizen are also citizens themselves. Those born outside the United States can become naturalized citizens by meeting a series of requirements, including living in the United States for a certain number of years, passing a written test, and meeting other requirements.

Bill of Rights: The original Constitution focused on the requirements for a federal government and critics at the time complained that the document did not include sufficient protections of the rights and liberties of individuals. As a compromise, ten amendments were added to the Constitution to specify and guarantee the rights of individuals. These first ten amendments are known as the Bill of Rights. Additional amendments have been added so that there are now twenty-seven in all. The protections in the Bill of Rights apply to every person living in the United States, both citizens and noncitizens.

Dissent: One of the fundamental rights guaranteed by our Constitution is the right of dissent. The law guarantees that individuals and groups have the right to publicly disagree with their government and their leaders. They have the right to express their opinions, to protest, and to challenge the policies and practices of their government, and they have the right to work legally to change the policies and laws of the nation. Dissent has often led to changes in the laws, policies, and practices of the United States.
Dissent is crucial in a democracy in that it protects the minority from being silenced by the majority, and guarantees that there be open debate and questioning of policies and practices.

Equal Rights: All persons, both citizens and noncitizens, living in the United States are guaranteed equal treatment under the law. The Constitution prohibits discrimination by the government and grants all people "equal protection of the laws." The clause means that the government must apply the law equally and cannot give preference to one person or class of persons over another.

Handout #4 – Changing the Laws

Changing the Laws group exercise
How have changes to the Constitution brought us closer to or farther away from our ideals? What problems and inequalities still exist in this country? Who is currently not treated equally under the Constitution, or in society?

If you could pass a law, or amend the Constitution, to better align government practice with our democratic ideals, what would it be? Who might oppose these laws or amendment and why? Work in groups of two to three to propose one or more laws or amendments that would bring us closer to our ideals. An option might include more rigorous or consistent enforcement of laws currently "on the books."

Description of new law or Constitutional amendment

_____

_____

_____

_____

_____

_____

Who might oppose this new law or Constitutional amendment? Why?

_____

_____

_____

_____

_____

_____

Handout #5 - Instructions for the Town Meeting

Hypothetical Scenario

This simulation represents a hypothetical scenario where in the months following September 11, 2001, the President has asked the U.S. Congress to pass laws that will allow the administration to better fight the war against terrorism.

> **The specific proposal under consideration today would grant the President the power to detain indefinitely, without a hearing, any individual the administration suspects of aiding terrorist organizations, even if there is no hard evidence to support the suspicion.**

Instructions

You will be in a group that is assigned one of the roles for the town meeting simulation. In the next week, prepare a one-minute opening statement to share with the group in Session Ten of this unit.

In Session Ten and Session Eleven your group will meet to decide upon a one-minute opening for the group, brainstorm possible arguments used by other groups, develop responses to those arguments, and connect relevant court cases and constitutional law to your group's position.

After all groups make their opening statements, there will be an open discussion where anyone can speak. Each speaker identifies the role that he or she is playing ("I represent a U.S. soldier training to fight in Iraq.") and is limited to two minutes in order to hear from as many people as possible.

At the end of discussion, you will be asked to vote from the point of view of the person you are "playing." You will have a chance to present your own point of view after the simulation.

Possible Roles for the Town Meeting

Note: The roles presented here are general presentations of the positions they represent. It is certainly possible to dig much deeper and go after the nuances and shades of positions contained within each role. Your class may also add different roles for the Town Meeting simulation.

Bush Administration Perspective

You represent the Bush administration and believe that protecting the United States is the administration's top priority. You believe strongly in sending our soldiers wherever they are needed to combat terrorism. You also consider that the weapons and techniques of terrorists are much more deadly and sophisticated than in the past, and you need all the tools and information possible to fight terrorism. You believe in the necessity of temporarily detaining suspected terrorists, or those who might have links to suspected terrorists, to make sure that a 9/11 attack never happens again. There is evidence linking people in the United States to insurgents in Iraq, and you feel you must take whatever steps are required to break up those networks.

American Civil Liberties Union (ACLU) Perspective

You are spokespersons for the American Civil Liberties Union (ACLU) and view the government's proposal as a threat to our civil liberties. You believe the government is using the "war on terrorism" as an excuse to violate the civil rights and civil liberties of innocent individuals, and to strengthen the

power of the executive branch of the federal government. You are concerned that the real agenda of the government's actions is to assume as much power as possible within the executive ranch of government, and to weaken individual rights and the power of the other two branches of government, with the "war on terror" being the pretext for doing so. At the very least you feel the following constitutional rights would be violated if the proposal is approved:

- Fourth Amendment - Freedom from unreasonable searches and seizures.
- Fifth Amendment - No person to be deprived of life, liberty or property without due process of law.
- Sixth Amendment - Right to a speedy public trial by an impartial jury, right to be informed of the facts of the accusation, right to confront witnesses and have the assistance of counsel.
- Fourteenth Amendment - All persons (citizens and noncitizens) within the United States are entitled to due process and the equal protection of the laws.

There may be others that are violated as well. You want the people of the United States to be safe from terrorist attacks but are opposed to violating people's civil liberties and constitutional rights in the name of the War on Terror.

U.S. Soldier Perspective #1
You are 19-years-old and enlisted in the U.S. Army after you graduated from high school. Many of your relatives are serving or have served in the military. You are currently training to fight in Iraq. You understand that there is a chance that you will be killed or wounded. You are proud to be an American and believe that the United States is the best country in the world. Although you are apprehensive about combat, you want to serve your country to keep it safe. The President and the Secretary of Defense have said that Iraq is a center of terrorism and a threat to the United States and you believe it is your duty to serve and protect your country, to keep it safe. They have also made it clear that they have evidence supporting the existence of agents living within the United States who are aiding Al Qaeda and the insurgents, and that they are a danger to our safety.

U.S. Soldier Perspective #2
You are 19-years-old and enlisted in the U.S. Army after leaving high school. You are training to fight in Iraq. You are not ready or qualified for college and your prospects for a high-paying job are not great. You are not necessarily a supporter of the war but joined the army because they promised you a steady paycheck, education and training that could lead to a good job, and were promised the opportunity to be deployed outside of Iraq. Given the recent decisions by the administration, it is not clear whether your unit will be sent to Iraq, despite the promises of the recruiters. You are not convinced there are agents of the enemy living within the borders of the United States, and are uncomfortable at the thought of detaining people based on little or no evidence. You are also concerned that the country be safe, and are aware that the administration says there is evidence to support their proposal to detain citizens.

Japanese American Perspective: Survivor of the Camps
You are a citizen of Japanese ancestry. During World War II you were incarcerated in detention facilities, without any hearings, along with 120,000 other innocent Japanese Americans. You were sent to these camps without being charged with any crime, but simply on the basis of your ancestry.

Court cases related to the incarceration exposed the actions of the United States government, which withheld important information that showed there was no evidence to suggest Japanese Americans on the West Coast were a threat to national security. The official apology from the United States government (in the late 1980s) has enabled you to talk about the incarceration; before that you were too ashamed to speak of it. You are loyal to the United States and want the country to be safe from terrorism, and to do your duty as a citizen. You are concerned that others will be jailed as you were because of their ancestry, and not based on any evidence of wrongdoing.

ExxonMobil Corporation Perspective

You are an executive with ExxonMobil, the largest oil company in the United States. Your company conducts a great deal of business in the Middle East. You are concerned that terrorists will disrupt oil production and distribution by attacking oil tankers, oil drilling stations, oil pipelines in the Middle East, or refineries or tankers in the United States. Your company has billions of dollars invested to bring oil to the United States. A disruption would cause sharp increases in the price of gasoline, making life difficult for the average American, and of course would cost your company a great deal of money. The government has said there are terrorist networks within the United States who are working with terrorists in the Middle East, and that there are plans by these U.S.-based actors to disrupt the distribution and refining of petroleum in the states.

An Immigrant of Arabic Ancestry

You are an immigrant from Somalia living in Seattle. You are the owner of a small business and support your family with what you earn. Most of your business comes from members of your community, though you also have customers from outside the immediate community. You send what money you can to relatives still living in Somalia who depend on you for financial support, as it is difficult to earn a living back home. Members of the Somali community in Seattle have been accused of being involved in a terrorist network because some of the money that has been sent to Somalia has ended up being used to fund terrorist organizations. There has been no proof offered by the FBI, who have questioned you and other members of the Somali community living in Seattle, and at least one shop keeper was jailed, though he was later released because there was no evidence to support any charges.

Perspective of a 9/11 Victim's Family

You lost loved ones in the 9/11 attacks in New York City. You are very concerned that there could be more attacks, and you want the government to take appropriate action to prevent those attacks. You have mixed feeling about people being detained without being charged in the name of what happened to those who died in 9/11.

Local Law Enforcement Perspective

You are local law enforcement officers. You know people who were killed in the September 11th attacks. You are deeply committed to working for the security and protection of the people living in your community, and across the nation. You have been told by your government that there are terrorist cells located across the country. You want to do your part, but you also serve your community by developing relationships with the people in that community, and you are concerned that if you detain people, under the direction of the federal government, it will damage the

relationship you have with your community. You also do not have the resources or facilities to participate in the detainment "operation."

An "Ordinary Man or Woman on the Street" Perspective
You live in a city near both financial centers and potential strategic targets. You know people from the Muslim community and have had good relationships with them. You are afraid of possible attacks, given what the government has said, and you are concerned that innocent people are being taken away without being charged. You and many of your friends are not likely to be taken away as you are not at the moment the target of the government's concerns.

Anti-War Activist Perspective
You are anti-war activists and are deeply suspicious of the terror-related moves of the Bush administration. You opposed the Iraq War from the beginning, because Iraq and Saddam Hussein had nothing to do with 9/11, and because you do not believe the reasons Mr. Bush gave for going to war. You believe it has more to do with oil, and with a desire to have a permanent, strategic presence in the Middle East than it does with Iraq being a real threat. You believe that the Bush administration has not been honest with the American people, and you absolutely oppose arresting people who have done nothing, simply based on their ancestry. You have demanded to see evidence supporting administration claims of links between people in the United States and terrorists in the Middle East, but the administration says it cannot reveal that evidence for fear of compromising security.

Member of a Veteran Group
You are members of the VFW, Veterans of Foreign Wars, and believe strongly in your country, in following the orders of your commander in chief. You also believe in the prowess and ethics of the American military. You are proud of your military and respect the office of the President and the chain of command. You believe our role as citizens is to follow the orders of the President and the military commanders, no matter what our personal beliefs, and if the president says we must detain U.S. citizens as part of the war on terror, you believe it is our responsibility to follow those orders. Our leaders know things we don't and are in the best possible position to make decisions that will keep us safe and will lead us to victory, which is very important, both for our nation and for the world.

Student from Iraq
You are a student from the Middle East who is in graduate school in Idaho. Your family has a comfortable life back home, a modest business, and no real political troubles. Things have changed since the invasion and you are afraid for your family's safety back home. You are also concerned about possible consequences for yourself and others from the Middle East now living in Idaho, who may be targeted, jailed, or deported. You and your family have nothing to do with terrorism. While you were not supporters of Saddam, you were not worried about him as president of Iraq.

Professional from the Middle East Working in the U.S.
You are a professional from Iraq, working at a company in Idaho. You are very glad that Saddam is gone. He was a brutal dictator and caused at least one of your family members to be killed. You are not connected to terrorists in any way but are hoping that there will be less fear and killing in Iraq once things settle down. You do have concerns about what will happen to you as a person from Iraq

working and living in the United States during this time of tension and war. You are aware that by supporting the proposal to detain people you may be building goodwill for yourself and others in the community who might otherwise be suspected by those in the community.

Holocaust Survivor Perspective
You are a survivor of the Holocaust. Members of your family died in the death camps in Germany. You also have friends and family who live in Israel where terrorist attacks are a common occurrence. You are aware of what it is like to be targeted based on race, ethnicity, and religion, and you are also aware of what terrorists can do.

Suggested Resources for Town Meeting Roles

Below are some web links to help prepare for the town meeting roles. This list is not complete and should be viewed as a starting point for research.

Description of the executive powers of the President, including commander in chief of the military
http://caselaw.lp.findlaw.com/data/constitution/article02/

American Civil Liberties Union (ACLU) overview of why the Patriot Act threatens civil liberties
http://www.aclu.org/FilesPDFs/patriot%20act%20flyer.pdf

Article from the *Seattle Post-Intelligencer* about the FBI raiding a Somali business
http://seattlepi.nwsource.com/local/46053_somali09.shtml

Detailed information about the underlying causes of the Japanese American incarceration
http://www.densho.org/causes/default.asp

Stories about 9/11
http://www.pbs.org/itvs/caughtinthecrossfire/after911.html

Information and links about Arab Americans
http://www.pbs.org/itvs/caughtinthecrossfire/arab_americans.html

Tram Nguyen, *We Are All Suspects Now: Untold Stories from Immigrant Communities after 9-11*
http://www.beacon.org/productdetails.cfm?SKU=0461

Article in the *Village Voice* about immigrant children being held in detention
http://www.villagevoice.com/news/0209,solomon,32643,1.html

PBS website with short summaries of instances when civil liberties have been restricted
http://www.pbs.org/now/politics/timeline.html

ACLU lawsuit filed on behalf of family being held in Texas
http://www.aclu.org/immigrants/detention/28865prs20070306.html

ACLU suit on behalf of Muslim men held in U.S. prisons without charge or access to counsel
http://www.aclu.org/FilesPDFs/materialwitnessreport.pdf

People detained and languishing in New York jails without being charged
http://www.gothamgazette.com/citizen/june02/original-detention.shtml

Department of Justice ruling on limitations to INS power to detain people
http://www.usdoj.gov/olc/INSDetention.htm

Handout #6 – Analyzing a Newsreel

View the nine-minute newsreel, *Japanese Relocation* made by the U.S. War Relocation Authority and the Motion Pictures Division of the Department of War during World War II. This newsreel was shown before feature presentations in U.S. movie theatres in 1943. While viewing the newsreel, jot down your thoughts regarding the following questions and topics.

What was the film's central message?

_____

_____

How did **word choice, music and selection of images** contribute to the film's message?

_____

_____

_____

How were Japanese Americans portrayed?

_____

_____

What reasons were given for the mass removal and incarceration of Japanese Americans?

_____

_____

What evidence was used to justify the government's action?

_____

_____

After viewing the newsreel, discuss the newsreel in small groups. Share the thoughts you jotted down while watching the newsreel. Below is a list of additional questions for the group to consider with relation to the newsreel. You should discuss those that seem most relevant or important and get to as many as they can.

- Would you consider this film biased? Why or why not?
- Why do you think this film was made?
- Who do you think was the intended audience for this film?
- How were the camps portrayed in this film?
- Based on the film, what adjectives would you use to describe life in the incarceration camps?
- Was the issue of civil rights addressed in the film? If so, how?

Handout #7 - Japanese American Incarceration Readings and Discussion Questions

Terms for Japanese American Generations

Issei first generation, or immigrants from Japan in the U.S.
Nisei second generation, or children born in the U.S. to immigrants from Japan
Sansei third generation, or grandchildren born in the U.S. to immigrants from Japan

A Few Early Legal Restrictions on Japanese Americans

1870	Naturalization Act
1907-08	Gentlemen's Agreement
1910-20s	Alien Land Laws

Japantown, or Nihonmachi*:*

A Japanese American ethnic neighborhood in a West Coast city such as Los Angeles, San Francisco, or Seattle.

"Yellow Peril"

A racial slur for Asian Americans—primarily those of Japanese and Chinese heritage—and the supposed threat created by growth in their communities.

1860s to 1941: Japanese Immigrants Settle in Hawaii and on the West Coast

Japanese immigrants, like most immigrants to the United States, left their homes in the hope of opportunities to work for a better life for their families. A few laborers traveled to Hawaii and California in the 1860s. Most Issei (Japanese for "first generation") came to the United States between 1885 and 1924. By the beginning of the 20th century, there were about 80,000 Issei in Hawaii and 72,000 on the mainland, mostly on the West Coast. Some intended to return home after making their fortune, but many stayed and put down roots. In this way, the Issei opened a new chapter in the story of immigrants of many backgrounds contributing to America's development.

Japanese immigrants encountered racism and discrimination in the U.S., just as earlier Chinese immigrants had experienced. In 1908, Japan and the United States made the Gentlemen's Agreement, aimed at stopping Japanese workers from entering the country. This agreement did allow Japanese women to come as wives and mothers. Labor unions plus many farmers and anti-Asian politicians wanted to stop immigration from Japan. A political coalition known as the Asiatic Exclusion League helped pass laws in the 1920s to deny Asian immigrants the right to own land. These laws in western states were known as Alien Land Laws. But the legal discrimination that would later have the most dire effect on the *issei* was the 1870 Naturalization Act. This law declared all Asian immigrants "aliens ineligible for citizenship." They could never vote or have other protections that citizens enjoyed.

A typical anti-Asian article from the *San Francisco Chronicle*, dated April 2, 1905.

Full headline: "Japs Bringing Frightful Disease. Danger Now is in the School. Unwise Law Gives Diseased Asiatic Place as Pupil. Many Come in on Each Ship."

Densho Digital Archive, denshopd-i69-00026

In the 1920s and 1930s, Japanese Americans on the West Coast ran successful produce farms and small businesses in “Japantown” neighborhoods. These were almost the only opportunities available to them, after their earlier decades as migrant laborers. Their children, the Nisei (“second generation”), were born as U.S. citizens by birthright. They attended school, spoke English, and grew up with other American children. Issei farmers worked around the Alien Land Laws by buying land in their citizen children’s names. Japanese American farmers produced food for many other peoples’ tables. With their skills and hard labor, they were able to grow ten percent of the total value of California's harvest on only one percent of California's agricultural land.

Many Issei were succeeding slowly within the changing economy of the western states, despite the odds against them. Unfortunately, Caucasian hostility only continued to grow, and anti-Asian propaganda was normal for the day. Racist newspapers like *The San Francisco Chronicle,* owned by William Randolph Hearst, wrote frightening articles about “the yellow peril” threatening “white man’s country.”

Discussion Questions:

What were the early legal restrictions that targeted Japanese Americans?

Why might politicians have found it to their advantage to propose and support these laws?

The 1941 Attack on Pearl Harbor and its Aftermath

"Oh, we were shocked after Pearl Harbor. I was embarrassed to go to school. The family was in turmoil that December. We didn't know what the government or the people around us were going to do to us. We were scared."

– 16-year-old Japanese American boy, Seattle

Disaster struck on December 7, 1941, when Japan attacked U.S. military bases in Pearl Harbor, Hawaii. More than 3,500 servicemen were killed or wounded. The next day, the United States declared war on Japan and entered World War II. The surprise bombing of Pearl Harbor shocked and enraged Americans. Many Americans feared that Japan would attack the West Coast of the United States next.

Angry Americans didn't think to distinguish between the Japanese military and the law-abiding Japanese Americans--citizens and legal immigrants who had lived for several decades on the West Coast. Japanese Americans looked like the enemy, and after Pearl Harbor people instantly distrusted anyone with a Japanese face and name. Because the Issei were not allowed to be citizens, they were all immediately classified as enemy aliens. Immediately, FBI agents searched thousands of Japanese Americans' homes and took the fathers away to Justice Department detention camps without any explanation or criminal charge.

"We're charged with wanting to get rid of the Japs for selfish reasons. We might as well be honest. We do. It's a question of whether the white man lives on the Pacific Coast or the brown man... If all the Japs were removed tomorrow, we'd never miss them...because the white farmers can take over."

– *Saturday Evening Post* article, May 1942

The Japanese military attacked the U.S. naval base at Pearl Harbor, Hawaii, December 7, 1941. The surprise attack set off U.S. involvement in World War II.

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"A Jap's a Jap. . . There is no way to determine their loyalty."
--General John DeWitt

Newspapers printed false stories about Japanese Americans spying and sabotaging military bases. In fact, not a single Japanese American living in the United States, Hawaii, or Alaska was ever charged or convicted of espionage or sabotage. Anti-Asian farmers, labor unions, and businessmen saw ways to profit by sending away their Japanese American competitors. They urged officials to remove everyone of Japanese descent from the coast.

Japanese Americans had no political power for countering this wartime hysteria. How could they protect themselves? The older generation did not have the right to vote because they could not be citizens. Most of their children were too young to vote. Local

politicians did not stand up for the Japanese Americans, and federal government officials did nothing to stop the increasing anger at this powerless community.

Many military heads, political leaders, and journalists insisted that everyone of Japanese heritage was potentially dangerous. They argued that Japanese Americans were by nature less loyal than other Americans, because they had racial and cultural ties to Japan. Without evidence of suspicious activity, Army officials told President Franklin D. Roosevelt it was a military necessity to remove every person of Japanese heritage from the west coast.

At the same time, military commanders in Hawaii said the 160,000 people of Japanese heritage on the islands could be trusted. The Japanese Hawaiians were not removed to camps, even though the islands were more vulnerable to Japanese attack.

In fact, reports that Roosevelt had received before and during the war from the FBI, Navy, and other federal agencies contradicted the Army's claims. Those investigations concluded Japanese Americans were no more dangerous than any other group.

Discussion Questions:

Who were the first Japanese Americans to be incarcerated, and how was this done?

President Roosevelt Decides to Remove Japanese Americans in 1942: Executive Order 9066

On February 19, 1942, President Roosevelt sided with General DeWitt, the Western Defense Commander, and signed Executive Order 9066. This order gave military commanders the extraordinary power to exclude any person from any area of the country. The legislative branch joined the executive branch when Congress passed a law to fine and imprison any civilian who violated orders from the military. (Normally, civilians do not have to comply with military orders.) Next, General DeWitt issued over 100 military orders that affected only Japanese Americans living in west coast states. The United States was also at war with Germany and Italy, but the orders did not apply to German and Italian Americans.

Very few people at the time objected to the forced removal and incarceration of 120,000 Japanese immigrants and their children. Among the groups that did say it was unfair were religious groups such as the Friends (also known as Quakers). Lawyers dedicated to civil liberties later argued the cases of the few Japanese Americans who demanded their constitutional rights in the courts. Some individuals on their own tried to help their Japanese American neighbors by watching over their property, visiting them in the camps, and sending them needed supplies.

A Japanese American family wears numbered I.D. tags and waits to board a ferry that will take them from Bainbridge Island, Washington, to the Manzanar incarceration camp, March 30, 1942.

Densho Digital Archive, denshopd-i34-00080

All Japanese Americans had their freedom of movement restricted. At first, they were required to obey an 8:00 p.m. curfew, were not allowed to take money out of the bank, and were not allowed to travel beyond a short distance from home. Then in March 1942, General DeWitt ordered the army to move 120,000 Japanese Americans into temporary detention camps, called "assembly centers," set up at race tracks and fairgrounds. Families had only a week or two to sell or entrust to others their houses,

General John L. DeWitt, from 1941-43 was responsible for the defense of the western U.S. From the Arlington National Cemetery website:

"Between March 1941 and September 1943, he commanded the Western Defense Area (the Western portion of the United States). During his tenure, a measure was undertaken in the Western states and provinces by the United States and Canada whereby a denial of constitutional rights to Japanese-Americans who were compelled to leave their homes. The Evacuation of these citizens was motivated by excessive fears in some of the military, a near-panic state in some parts of the civilian populace on the West Coast and the greed of some special-interest groups who were in a position to profit from the property losses of these citizens."

http://www.arlingtoncemetery.net/jldewitt.htm

Society of Friends:

A Christian sect that rejects ordained ministers and is opposed to war. Members refer to one another as Friends, and are often called Quakers by the outside world.

"My older brothers were running the business. Then the war broke out and they lost everything. We turned over the house, the furniture, to people who never did send money. That morning Mother washed all the dishes, put them away, made the beds, and my doll was still sitting on the couch. And we took our suitcase and we went out."

–11-year-old Japanese American girl, 1942

farms, businesses, pets, and personal belongings. No one can accurately calculate the value of the property they lost.

Even though two-thirds of the incarcerated Japanese Americans were U.S. citizens, racist beliefs made it possible to ignore their legal rights. General DeWitt said, "The Japanese race is an enemy race and while many second and third generation Japanese born on United States soil, possessed of United States citizenship, have become 'Americanized,' the racial strains are undiluted." Even infants, children, the elderly, and sick were sent to the camps, though they could not be considered a security threat.

A few months after being placed in the "assembly center," everyone was moved to more permanent incarceration camps in remote locations away from the coast. The Japanese Americans lived in barracks surrounded by barbed wire fences and manned guard towers. The United States was fighting to defend democracy, but through these four years of mass incarceration, it suspended many basic constitutional principles:

- right to liberty, property, and due process of the law
- freedom from unreasonable search and seizure
- equal protection under the law
- presumption of innocence
- the right to demand release from unjust imprisonment (*habeas corpus*)
- right to a speedy trial, to hear the accusations and evidence, to have a lawyer

The American public did not question the decision to remove Japanese Americans from the West Coast, or turned a blind eye to these events. Military leaders were given expansive power and influence. Some church groups did object to the injustice. U.S. Attorney General Francis Biddle questioned the constitutionality of the measures, but he was overruled by the President.

In schools set up inside the camps, Japanese American students were taught about the U.S. Constitution, the American system of justice, and the importance of patriotism. Some students and teachers wondered quietly how these lessons could be taught without discussion of their own situation, being unjustly deprived of their liberty.

Remember these Constitutional Principles?

Due process: standards of fairness that U.S. national and local governments must abide by in carrying out laws and legal proceedings.

Unreasonable search and seizure: search of a person or property without probable cause, and without a warrant identifying the person or place to be searched and the property to be seized.

Presumption of innocence: a person at trial cannot be considered guilty until this is proven by the prosecution.

Habeas corpus: protection of individuals against unjustified arrest and imprisonment.

"When I think about it, the assignment that we should be teaching 'love of country' to students who had been uprooted from their homes, transferred from the green Northwest to the Idaho desert, plunked down in primitive conditions and kept behind barbed wire…, who were we to teach them 'love of country' ?"

—Caucasian teacher in Minidoka Incarceration Camp

Discussion Questions:

- Why did military leaders want Japanese Americans removed from the West Coast?
- What was the legal process for making this mass removal possible?
- Why did some people oppose this action?
- Why do you think President Roosevelt decided to issue Executive Order 9066?

U.S. Supreme Court Upholds Mass Incarceration of Japanese Americans:

The 1943 Decision in *Korematsu v. United States*

In 1942, all but a few Japanese Americans in western states followed the government orders that restricted their liberties. The vast majority followed the orders forcing them to leave their homes and businesses and live under armed guard in incarceration camps. The few individuals who challenged the U.S. government's violation of their constitutional rights risked being labeled disloyal or unpatriotic — a risky status at that time. Fred Korematsu was convicted of violating the military orders when he did not go to the assembly center.

Korematsu's case reached the U.S. Supreme Court in 1943. The government lawyers argued that detention was a military necessity, according to General DeWitt's claims. In a 6-to-3 decision in the case of *Korematsu v. United States*, the Supreme Court justices sided with the President and Congress. With this decision, all three branches of government had endorsed the mass incarceration.

Justice Murphy was in the minority who disagreed with the ruling. In his dissenting opinion he said the court must respect the judgment of the military, but that individuals could not be deprived of their constitutional rights without evidence:

> *Such exclusion goes over the very brink of constitutional power and falls into the ugly abyss of racism...It is essential that there be definite limits to military discretion…Individuals must not be left impoverished of their constitutional rights on a plea of military necessity that has neither substance nor support.*

Justice Roberts explained why he disagreed with the majority in his dissenting opinion:

> *I think the indisputable facts exhibit a clear violation of Constitutional rights…it is the case of convicting a citizen as a punishment for not submitting to imprisonment in a concentration camp, based on his ancestry, and solely because of his ancestry, without evidence or inquiry concerning his loyalty and good disposition towards the United States.*

In the 1970s, it was discovered that the government's lawyers knew they had presented false evidence in 1943 to the Supreme Court. They had tried to conceal General DeWitt's racism and made-up claims of Japanese American disloyalty. A federal district court in 1984 erased Fred Korematsu's conviction for violating the exclusion order. Unfortunately, the Supreme Court's 1944 endorsement of the incarceration itself was not overturned.

"These camps have been definitely an imprisonment under armed guard with orders 'shoot to kill.' In order to be imprisoned, these people should have been given a fair trial in order that they may defend their loyalty at court in a democratic way."

—Fred Korematsu

Dissenting opinion in a U.S. Supreme Court case:

A Supreme Court justice who disagrees with a majority ruling in a case writes a dissenting opinion as part of the record to explain their opinion. The dissenting opinion might give reason to other justices to reconsider their opinion, or can be referred to on later occasions.

Discussion Questions:

- What dangers were government officials worried about when they implemented Executive Order 9066?
- What constitutional rights were suspended for Japanese Americans under the government's claim of military necessity?
- Was the action appropriate to the danger?
- Why does it matter that the Supreme Court's endorsement of the incarceration was not overturned?

Japanese Americans published their own newspapers inside the camps. This October 10, 1944, issue of the *Gila News-Courier,* from the Gila River camp in Arizona, reports that the Supreme Court will hear Fred Korematsu's and another case about the constitutionality of the internment.

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Gila NEWS-COURIER

GILA RIVERS • ARIZONA

VOL. III No. 177 Tuesday, October 10, 1944

PFC. HIGA Relates War Experiences

Japanese American soldiers in the U.S. Army are fighting, not to kill or to win glory, but to insure a place in this country for all persons of Japanese ancestry. Nisei soldiers are valiant fighters because they have that purpose in mind. The greatest support that civilians can give to these fighting men is to keep writing letters to them in English or in Japanese.

This, in brief, was the message brought from Italy to Rivers' residents Sunday as Pfc. Thomas Higa, wounded veteran of the Italian battles, delivered his two and one-half hour speech at the Butte amphitheater Sunday afternoon and again at the Canal auditorium that evening.

Higa, who arrived here Saturday, left for Poston yesterday.

The Hawaii born, Japan educated, United States soldier Higa, speaking in forceful Japanese, gave an account of his experiences as a member of the 100th Battalion, which left Hawaii on June 5, 1942, left New York harbor on August 20, 1943, and saw first action on September 29 at Salerno.

Pfc. Higa discounted rumors that boys who enter the Army learn to gamble and dissipate in general, and that the Nisei battalion had to spearhead most of the attacks. Higa stated that of the 1,315 soldiers not a single person started gambling in the Army; everyone who gambled there had gambled as a civilian.

He stated that in the Army there is no such thing as racial discrimination against Nisei. All soldiers take equal risks. When the first Nisei soldiers waded up to the Sa-

(continued to page 2)

SUPREME COURT TO HEAR NISEI CASES THIS WEEK

The United States Supreme Court will hear the Korematsu and Endo cases on Wednesday and Thursday from present indications. The first case on the calendar will be the Korematsu case which will decide the question whether the mass evaquation from the Pacific Coast of all persons of Japanese parentage was constitutional or not. The arguments are expected to start on Wednesday afternoon.

The Endo case which will define the authority of the War Relocation Authority over citizens of Japanese ancestry who are now living in the relocation centers will be argued right after, most likely on Thursday morning.

Wayne Collins of the Northern California branch of the American Civil Liberties Union is expected to argue the Korematsu case. James Purcell of San Francisco is expected to argue the Endo case. Charles Horskey of Washington, D.C., ACLU member, most likely will be allotted some time to argue both cases.

These two test cases, according to the statement of Roger N. Baldwin, director of the ACLU, are the two most important cases pertaining to civil liberties to arise during World War I and World War II.

HOSPITAL PLANS ANNIVERSARY DAY

The second anniversary of the opening of the Rivers hospital will be on October 24 at which time there will be an open house, announced Dr. Grace Lawson.

All residents are invited to the open house which will be from 2 o'clock in the afternoon and the garden party following which will be at the hospital lawn.

USO DRIVE Rivers Asked To Raise $900

Arizona's USO drive starts next week with Pinal County's quota set at $15,000, of which Rivers is asked to raise $900.

Leslie J. Ross and Paul Loucks, representatives of the county USO Fund Committee were here today discussing Rivers' quota and details of the drive.

The Community Councils will be asked to determine whether they prefer to combine the USO drive and Community Chest drive as was done last year.

Funds for USO go to member organizations such as Salvation Army, YMCA, War Prisoner Relief, etc., while local community chest funds go to national agencies represented on the project such as Nurses Aides, Boy and Girl Scouts, YFA, YWCA, and YMCA.

CHUSHINGURA JAPANESE FILM TONIGHT

"Chushingura," the Japanese film, will be shown tonight in Butte, and tomorrow night in Canal from 7.

The purpose of showing the film is to raise money for the year's end gift for the hospital workers.

Tickets are being sold by the block managers in their respective blocks.

The projection area in the amphitheater is not a reserved section but a section for those who are working during the evening to sit, announced Tosh Goto of the CAS.

Persons other than workers are asked to cooperate with the CAS by not entering the projection area.

Densho Digital Archive, 2008

Redress and reparations: two terms used to refer to Japanese American efforts to get compensation from the U.S. government for being wrongfully detained in incarceration camps during World War II. While often used as synonyms, "redress" can imply an apology; “reparations” specifically refers to monetary compensation.

“At the University of Wisconsin, people would say, ‘Where are you from?’ I never told them I was in camp. I was too ashamed to tell them that. But after the commission hearings, well, since everybody knew about it, then I was able to…describe to them what the situation was and what conditions we lived under…It kind of opened it all up for me.”

— Japanese American redress activist

Congress and the President Approve Redress to Japanese Americans: The Civil Liberties Act of 1988

About thirty years after being released from incarceration camps, Japanese Americans started calling for the U.S. government to admit it had wrongly imprisoned them. Groups around the country organized and demanded justice. In response, Congress formed the Commission on Wartime Relocation and Internment of Civilians (CWRIC) to investigate the government’s actions towards Japanese Americans.

This commission conducted hearings around the country to investigate what had happened years earlier. They heard testimony from over 750 witnesses, and examined over 10,000 documents. For many Japanese Americans who testified, it was the first time they had talked about the trauma of the camps, and many broke down in tears. For years they had carried the shame of being imprisoned by their government through no fault of their own.

The commission’s 1983 report entitled *Personal Justice Denied* found that military necessity was not the cause for the mass imprisonment after all. Instead it concluded: “the broad historical causes which shaped these decisions were race prejudice, war hysteria, and a failure of political leadership.”

The commission had uncovered intelligence reports that showed there was no spying or sabotage by Japanese Americans and that they were loyal to the United States. They also found that Japanese Americans had suffered great material losses and emotional damage. The commission recommended that the government give an apology and monetary redress, or compensation, for the injustices it had committed.

President Ronald Reagan signed the Civil Liberties Act of 1988, which apologized for the injustice of the World War II incarceration and authorized funding for reparations and education, August 10, 1988.

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Those opposed to the recommendations argued that many Americans made sacrifices during World War II and that it wasn't appropriate to compensate a group. They also argued that it set a bad example to try and right a wrong that happened so long ago. Yet thousands of Japanese Americans and others successfully demanded redress, defined in the Constitution as the setting right of what is wrong, relief from wrong or injury, and compensation or satisfaction from a wrong or injury.

Congress passed and President Ronald Reagan signed the Civil Liberties Act of 1988, which required payment and apology to survivors of the incarceration. At a ceremony two years later, President George H. Bush presented the first apologies, along with reparation payments of $20,000, made first to the oldest survivors. Most of the immigrant generation, who had lost everything they worked for when forced into the camps, did not live long enough to know the government had admitted doing them wrong. The letter of apology, signed by President George H. Bush, included the lines:

> *A monetary sum and words alone cannot restore lost years or erase painful memories...We can never fully right the wrongs of the past. But we can take a clear stand for justice and recognize that serious injustices were done to Japanese Americans during World War II.*

Discussion Questions:

- What caused Congress to create a commission to examine the government's actions towards Japanese Americans during World War II?
- What were the findings and recommendations of the commission?
- Why did some people oppose the recommendations?
- Why did the commission recommend an apology and redress payments?

Oral History Excerpts (Handout # 7 continued)

Our knowledge of a historical time period is often limited to major events. We usually don't understand the everyday experiences or feelings of individuals. An oral history interview is an opportunity to get an individual's perspective of a historical event. This perspective may or may not be typical of a person from his or her time and culture. Because of the subjective nature of an oral history interview, it should not be used as a substitute for analysis of historical materials like official documents, diaries, letters, newspapers and books. However, the oral testimony can help illuminate by placing an individual's experience within a historical period.

Below are transcripts from four oral history interviews. The transcripts are from short segments of much longer interviews. All four of the narrators were removed from their homes in Washington State and sent to a remote incarceration camp with their families. The interviews were conducted by Densho: The Japanese American Legacy Project and all of the interviewers were Japanese American.

Use the following questions to help think about the transcripts.

1. Who is the narrator?
    - What is the narrator's relationship to the events under discussion?
    - What stake might the narrator have in presenting a particular version of events?

2. Who is the interviewer?
    - What background and interests does the interviewer bring to the topic of the interview?
    - How might this affect the interview?
3. What has been said in the interview?
    - How has the narrator structured the interview?
    - What's the plot of the story?
    - What does this tell us about the way the narrator thinks about his/her experience?
4. What differences were there between the government newsreel and the oral histories?

Akiko Kurose Interview I

Date: July 17, 1997
Location: Seattle, Washington
Interviewer: Matt Emery
Length of Interview: 2 hours 5 minutes 21 seconds

Nisei female. Born 1925 in Seattle, Washington. Incarcerated at Puyallup Assembly Center, Washington, and Minidoka incarceration camp, Idaho. Longtime civil rights activist, educator, and pacifist. Mrs. Kurose died in 1998.

Below is an interview excerpt in which Aki tells how she suddenly felt her "Japaneseness" after the attack on Pearl Harbor.

Interview Excerpt
ME: Let's move ahead, to the time of Pearl Harbor. Where were you, what were you doing?

AK: Well, I had just come home from church. And then we kept hearing, "Pearl Harbor was bombed, Pearl Harbor was bombed." I had no idea where Pearl Harbor was. My geography was not that sophisticated. I had no idea, and my father said, "Uh-oh, there is going to be trouble." And I said, "Well, how come?" He said, "Well, Japan just bombed Pearl Harbor." And he says, "We're at war with Japan." But, I thought, "Why should it bother me?" You know, "I'm an American." And then he said, "You know, we are aliens." My parents... "We don't have the citizenship, so they're gonna do something, we'll probably get taken away." But at that time, my parents had no feeling that we would be removed because – so they were saying my brother would have to take on the responsibility to keep the family together, because they may be removed or put into camp or whatever. And, then when I went back to school that following morning, December 8th, one of the teachers said, "You people bombed Pearl Harbor." And I'm going, "My people?" All of a sudden my Japaneseness became very aware to me. And then that I was no longer, I no longer felt I'm an equal

American, that I felt kind of threatened and nervous about it. And then the whole time we were now getting the orders, and getting prepared to go to camp and whatever.

ME: You mentioned your teacher said, “Your people bombed Pearl Harbor.” Was there any other signs, any other discrimination?

AK: Yeah, and some of the students would just be very unfriendly. Because it was a very emotional time and some of their families, members probably went to war or were involved. And so it became a very emotional time, and my Japaneseness became very, very prominent to me. It was that I became very much aware of my Japaneseness. Not in a real positive way, but kind of a scary way, or, and almost like... “Why?”

ME: What did you think was going to happen to your parents?

AK: I had no idea. I just felt like, “Why are they saying this, and where are they gonna go?” I really had no idea what a camp would be like. And I really didn't know what to expect.

ME: What, what did they think was going to happen to them? Did they have any idea?

AK: They just said, “Uh-oh.” And they didn’t really clarify, or possibly they didn’t know, probably they didn’t know exactly what was going to happen. The FBI was, came to the apartment, and they were watching the man across the street, Mr. Kimura, because he worked for the Japanese Consulate or whatever. And so, all this became a very, kind of a fearful kind of thing for us. You know, saying, “Wow, this could actually happen.”

George Morihiro Interview

Date: December 15 & 16, 2005
Location: Seattle, Washington
Interviewer(s): Megan Asaka
Length of Interview: 4 hours 43 minutes 38 seconds

Nisei male. Born September 19, 1924, in Tacoma, Washington, and spent childhood in Fife, Washington. Following the bombing of Pearl Harbor, removed to Puyallup Assembly Center and Minidoka incarceration camp, Idaho. Drafted into the army in 1944 and joined the 442nd Regimental Combat Team in Europe. Awarded the Purple Heart for actions in the Battle of the Gothic Line. After the war, briefly resettled in Fife before going to the East Coast to attend photography school. Worked for Tall’s Camera in Seattle, Washington for many years. Currently speaks to many school groups and community organizations about wartime experiences.

Below is a four-minute excerpt where George Morihiro talks about entering the Puyallup Assembly Center and how “the day you walked through that gate, you know you lost something.”

Interview Excerpt
MA: So they had this special graduation ceremony for the, for the Nisei students that were leaving?

GM: They had another –

MA: And then the next day, what happened?

GM: Well, oh, the, that's right. The next day, we were in camp. That was another thing, you know. We graduated that day, the next day we were behind barbed wire fence, and all the students knew that, too. And then we were in camp, of course, I was in Area B, which you could see through because there was nothing but barbed wires and barracks. We waved to our friends passing by to see us. They'd come by and wave at us, and we'd wave at them. So they still came to see us. In fact, at one point during our stay in Puyallup, two of the girls came and saw Bill Mizukami in Area C, and came over to see me in Area B, and they let them into the camp, in a special room to talk to us, and it was a little different from what we were accustomed to, you know, guns pointing at you and stuff like that. But they did let 'em come into the camp.

MA: So your friends made an effort to stay in touch with you a little bit?

GM: Uh-huh. Well, up to that point. After that, I never heard from them again. But they did come to see us after we went into Puyallup.

MA: How far away was the Puyallup Assembly Center from your home?

GM: Well, it's about, about six miles away from my home and the school. So that was pretty close, so you didn't feel really lost.

MA: What was your reaction when you kind of got to Puyallup and saw the barbed wire, and yet you were still in your own hometown? What was that like?

GM: That's hard to say because we forget a lot of things, but I guess the Japanese have a word for it: *gaman*, "take it as it comes." But the... but there are some things in your heart that you can't forget, and that is the day you walked through that gate, you know you lost something. Up to that point, it was news or something like that. But when you walk through that gate, you know you lost something. 'Cause, you know, the gate's got guards and barbed wire fence and everything, and you're walking from a free life into a confined life. And I know one thing, it was hard to explain to somebody what was it like in camp, because we never tell them the truth, what it was like in camp. It was horrible. The idea was horrible. But being Japanese and how we react to those kind of things, because we're trained from our younger childhood days, we took it. It's *gaman*, we took it as it came, and we didn't fight it. But from there on, you're confined in this little boxy area, you could only walk a hundred yards or so, going the longest distance from one end to the other, and you got, soldiers were on you and guns pointed at you, machine guns above you. And you're not even thinking about escaping or anything, that was out of the question. But you're trying to figure out how to make the best of it.

Frank Yamasaki Interview

Date: August 18, 1997
Location: Lake Forest Park, Washington
Interviewer(s): Lori Hoshino, Stephen Fugita
Interview Length: 3 hours 10 minutes 32 seconds

Nisei male. Born 1923 in Seattle, Washington. Spent prewar childhood in South Park and Belltown areas of Seattle. Incarcerated at Puyallup Assembly Center, Washington and Minidoka incarceration camp, Idaho. Refused to participate in draft, imprisoned at McNeil Island Penitentiary, Washington, for resisting the draft. Resettled in Seattle.

Below is a six-minute interview excerpt where Frank Yamasaki shares some of his memories of the Minidoka incarceration camp.

Interview Excerpt

LH: If we could move to the period where you were going to Minidoka, and you said that you had a blank period that it'' difficult to recall, but what made the biggest impression on you when you got to Minidoka?

FY: It was very, very dusty. The dust was powdery fine and if I recall, it was about three or four inches deep. So you just, every time you take a step, you would just have a puff of smoke – I mean, of dust – and if you have even the slightest breeze...wow, you're in, like a fog. And when you go to the mess hall to eat, of course, when you chew the food, you can...you can feel the grit of the sand. And it's amazing, even that, you get used to it. I gradually got used to the mixture of sand and food. [Laughs] It was terrible. The camp was really not ready yet. The water, even they had water tanks along the side of the road where you go, very heavily chlorinated water for drinking.

SF: So right before you were gonna go to Minidoka, did you anticipate it as a positive event or a negative event when you were moving from "Camp Harmony" to Minidoka? Was that seen as more hassles or a good thing?

FY: That's the area, that's the area I kind of blanked out. I don't recall at all. I'm sure there must have been some apprehension. But, total blank there. I try to recall several times, but I don't know why.

LH: Now, your family was all reunited at Minidoka.

FY: At Minidoka, yes. We were in Block 41.

LH: What were your living quarters like at Minidoka?

FY: Well, it was, at least it was a lot more substantial than over at the assembly center; but it was still a minimal area. I would say roughly 12 x 15 or so in size, and, or maybe 20 and then the... this was a long barrack that was partitioned off to... terrible memory, five or six units. And in each unit there would be a family. And each unit would have one large pot belly stove, cast iron stove. And the beds I

think were more substantial, they were metal bed or rather bunk, or what would you call these, they were collapsible bed. And my father and mother, they combined the three beds with George together so that all three of them could sleep in one area, and I had a bed and my brother had one. So there were five of us in this little room.

LH: And it was one open space?

FY: One open space where you would have a pot-belly stove in one corner and the beds around the perimeter, and one entrance and a table in the center.

LH: So, could you hear other people in the adjoining –

FY: No, this was much more substantial. The partition, I think, went all the way to the top, but, of course, you can still, the walls are not insulated so you can hear, but not like before where it was absolutely big cracks on the partitions and knotholes and then above would be open. So, it was much more substantial.

SF: Did your mom and dad put up some temporary blankets or any way try to get some privacy?

FY: I know what you mean, others had. But you know, we were all boys in the family, and I noticed that in some of the family where they would have women, young girls or teenagers or older, they would have drapes running across that they would hang. The period, early stage where the area was undeveloped and very dusty and the toilet facility was still poor. It was bad, but one thing under that type, type of situation, food plays a big part and the cooks they had there were fantastic. Because there were so many Japanese running restaurant business, so every, every mess hall would have one or two or three professional cooks. And they would...oh, it was wonderful. The food was good.

Speaking about food, back in the assembly center, I think if you were to ask a great percentage of the evacuees that were taken to the Puyallup Assembly Center, if you mention the word “Vienna sausage,” I think you would get a laugh from them. Because there was a period there where we had Vienna sausage for every single day, and it got so bad that some people had developed diarrhea. And what happened is one evening – I didn't see it, but I heard about it – there was a group that just happened to, simultaneously, they all went toward the toilet and the guard on the tower thought there was going to be a riot. [Laughs] I heard that he turned the light on and he swung around and there was a, as you go up the ladder to this platform, there's a hole there, and I understood he fell down. Fell through there. [Laughs]

Masao Watanabe Interview

Date: June 19, 1998
Location: Seattle, Washington
Interviewer(s): Tom Ikeda
Interview Length: 2 hours 56 minutes 34 seconds

Born 1923 in Seattle, Washington. Grew up near Nihonmachi area of Seattle. Incarcerated at Puyallup Assembly Center, Washington, and Minidoka incarceration camp, Idaho. In 1943, volunteered for the army while in camp. Served in Europe with the 442nd Regimental Combat Team, L Company. Returned to Seattle after the war and worked for the U.S. Customs Service. A founding member of the Nisei Veterans Committee (NVC) in Seattle. At the time this interview was taped, Mr. Watanabe was recovering from a recent series of cancer treatments.

Below is a three-minute excerpt where Mas Watanabe talks about his feelings about going into the Puyallup Assembly Center.

Interview Excerpt
TI: Let's jump now to the Puyallup Assembly Center, or what was called "Camp Harmony."
MW: That was a hell of a good name.
TI: Do you remember going to Puyallup and what it was like?
MW: Hey, I was a high school graduate. I sure remember.
TI: And what was it like?

MW: I had been to Puyallup a few times when it was the fairgrounds of Western Washington. Little did I know that I would replace the pigs and the cows and that type of stuff, you know, 'cause they, they restructured the fairgrounds and the parking lots into these temporary hovels. And they had a hell of a lot of nerve calling it "Camp Harmony." But, anyway, it was...boy, it was a real traumatic type of living, where you're in the former stalls where the pigs and the cows and everything else were. Temporary shacks, just the walls were so many feet off the ground, and families of six and seven were crowded into one little spot. I think intentionally, I forgot a lot of "Camp Harmony." I hate to use the word "harmony," but it was just not a very good experience.

TI: How were you, what were you thinking? I mean, you were a high school graduate and so you had learned a lot in your civics courses and history courses about the United States Constitution and all those things. What was going through your mind as this was happening to you, a United States citizen?

MW: Well, in retrospect I can say a lot about that, but I just... I just felt that all this liberty and crap was all crap. You know, it just, you read so much about democracy and all this and it was a real eye-opener to see what could happen to citizens and what does citizenship mean. 'Cause it just bothered the heck out of me to think that I tried to be a good citizen and, man, they are tossing me into joints like this. I didn't like it. I can't imagine anybody liking it or having positive images of being locked up.

Handout #8 – Storyboard the Japanese American Experience

Creating a Film Storyboard about the Japanese American Incarceration
In small groups of two to three, determine how you would tell the story of the Japanese American incarceration. What would be important to show? What would you show first? Second? The group should identify eight scenes or parts to explain the story and create an eight panel storyboard.

Answer the questions below to help create the storyboard.

When should the story begin?

_____

When should it end?

_____

What images are important in explaining what happened to Japanese Americans?

_____

_____

_____

_____

_____

_____

_____

How would you arrange the sequence of images?

_____

To create the eight panels for drawing, take a blank sheet and draw a vertical line down the middle and a horizontal line across the middle. Repeat on another sheet. The important part of this exercise is the discussion to decide what to show and how to show it. The quality of the drawings is secondary. The group will share their storyboards at the beginning of the next class.

Handout #9 – *The Meaning of July Fourth for the Negro* – Reading and Discussion Questions

Frederick Douglass was born a slave and escaped, to the North when he was a young man. He spent the bulk of his life working tirelessly for the abolition of slavery. He started a newspaper, traveled the country making speeches and encouraging abolition efforts, and met with leaders, including President Lincoln, at the White House. Mr. Douglass gave the speech which follows on July 5, 1852, eight years before President Lincoln was elected, and nine before the Civil War erupted. In the speech, Mr. Douglass notes the occasion, a celebration of the nation's independence, and wonders (out loud) what that means for enslaved Africans, still held as the property of white men, still considered less than fully human by the democracy in which they live.

The Meaning of July Fourth for the Negro

Fellow Citizens, I am not wanting in respect for the fathers of this republic. The signers of the Declaration of Independence were brave men. They were great men, too, great enough to give frame to a great age. It does not often happen to a nation to raise, at one time, such a number of truly great men. The point from which I am compelled to view them is not, certainly, the most favorable; and yet I cannot contemplate their great deeds with less than admiration. They were statesmen, patriots and heroes, and for the good they did, and the principles they contended for, I will unite with you to honor their memory....

...Fellow-citizens, pardon me, allow me to ask, why am I called upon to speak here to-day? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? and am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?

Would to God, both for your sakes and ours, that an affirmative answer could be truthfully returned to these questions! Then would my task be light, and my burden easy and delightful. For who is there so cold, that a nation's sympathy could not warm him? Who so obdurate and dead to the claims of gratitude, that would not thankfully acknowledge such priceless benefits? Who so stolid and selfish, that would not give his voice to swell the hallelujahs of a nation's jubilee, when the chains of servitude had been torn from his limbs? I am not that man. In a case like that, the dumb might eloquently speak, and the "lame man leap as an hart."

But such is not the state of the case. I say it with a sad sense of the disparity between us. I am not included within the pale of glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought light and healing to you, has brought stripes and death to me. This Fourth July is yours, not mine. You may rejoice, I must mourn. To drag a

man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak to-day? If so, there is a parallel to your conduct. And let me warn you that it is dangerous to copy the example of a nation whose crimes, towering up to heaven, were thrown down by the breath of the Almighty, burying that nation in irrevocable ruin! I can to-day take up the plaintive lament of a peeled and woe-smitten people!

“By the rivers of Babylon, there we sat down. Yea! we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there, they that carried us away captive, required of us a song; and they who wasted us required of us mirth, saying, Sing us one of the songs of Zion. How can we sing the Lord’s song in a strange land? If I forget thee, 0 Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth.”

Fellow-citizens, above your national, tumultuous joy, I hear the mournful wail of millions! whose chains, heavy and grievous yesterday, are, to-day, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, “may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!” To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then, fellow-citizens, is American slavery. I shall see this day and its popular characteristics from the slave's point of view. Standing there identified with the American bondman, making his wrongs mine, I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this 4th of July! Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of liberty which is fettered, in the name of the constitution and the Bible which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery Ñ the great sin and shame of America! “I will not equivocate; I will not excuse”; I will use the severest language I can command; and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slaveholder, shall not confess to be right and just.

But I fancy I hear some one of my audience say, “It is just in this circumstance that you and your brother abolitionists fail to make a favorable impression on the public mind. Would you argue more, an denounce less; would you persuade more, and rebuke less; your cause would be much more likely to succeed.” But, I submit, where all is plain there is nothing to be argued. What point in the anti-slavery creed would you have me argue? On what branch of the subject do the people of this country need light? Must I undertake to prove that the slave is a man? That point is conceded already. Nobody doubts it. The slaveholders themselves acknowledge it in the enactment of laws for their government. They acknowledge it when they punish disobedience on the part of the slave. There are seventy-two crimes in the State of Virginia which, if committed by a black man (no matter how ignorant he be), subject him to the punishment of death; while only two of the same crimes will subject a white man to the like punishment. What is this but the acknowledgment that the slave is a moral, intellectual, and responsible being? The manhood of the slave is conceded. It is admitted in

the fact that Southern statute books are covered with enactments forbidding, under severe fines and penalties, the teaching of the slave to read or to write. When you can point to any such laws in reference to the beasts of the field, then I may consent to argue the manhood of the slave. When the dogs in your streets, when the fowls of the air, when the cattle on your hills, when the fish of the sea, and the reptiles that crawl, shall be unable to distinguish the slave from a brute, then will I argue with you that the slave is a man!

For the present, it is enough to affirm the equal manhood of the Negro race. Is it not astonishing that, while we are ploughing, planting, and reaping, using all kinds of mechanical tools, erecting houses, constructing bridges, building ships, working in metals of brass, iron, copper, silver and gold; that, while we are reading, writing and ciphering, acting as clerks, merchants and secretaries, having among us lawyers, doctors, ministers, poets, authors, editors, orators and teachers; that, while we are engaged in all manner of enterprises common to other men, digging gold in California, capturing the whale in the Pacific, feeding sheep and cattle on the hill-side, living, moving, acting, thinking, planning, living in families as husbands, wives and children, and, above all, confessing and worshipping the Christian's God, and looking hopefully for life and immortality beyond the grave, we are called upon to prove that we are men!

Would you have me argue that man is entitled to liberty? That he is the rightful owner of his own body? You have already declared it. Must I argue the wrongfulness of slavery? Is that a question for Republicans? Is it to be settled by the rules of logic and argumentation, as a matter beset with great difficulty, involving a doubtful application of the principle of justice, hard to be understood? How should I look to-day, in the presence of Americans, dividing, and subdividing a discourse, to show that men have a natural right to freedom? speaking of it relatively and positively, negatively and affirmatively. To do so, would be to make myself ridiculous, and to offer an insult to your understanding. There is not a man beneath the canopy of heaven that does not know that slavery is wrong for him.

What, am I to argue that it is wrong to make men brutes, to rob them of their liberty, to work them without wages, to keep them ignorant of their relations to their fellow men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to sunder their families, to knock out their teeth, to burn their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood, and stained with pollution, is wrong? No! I will not. I have better employment for my time and strength than such arguments would imply.

What, then, remains to be argued? Is it that slavery is not divine; that God did not establish it; that our doctors of divinity are mistaken? There is blasphemy in the thought. That which is inhuman, cannot be divine! Who can reason on such a proposition? They that can, may; I cannot. The time for such argument is passed.

At a time like this, scorching irony, not convincing argument, is needed. O! had I the ability, and could reach the nation's ear, I would, to-day, pour out a fiery stream of biting ridicule, blasting reproach, withering sarcasm, and stern rebuke. For it is not light that is needed, but fire; it is not the gentle

shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling of the nation must be quickened; the conscience of the nation must be roused; the propriety of the nation must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man must be proclaimed and denounced.

What, to the American slave, is your 4th of July? I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to Him, mere bombast, fraud, deception, impiety, and hypocrisy -- a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody than are the people of the United States, at this very hour.

Go where you may, search where you will, roam through all the monarchies and despotisms of the Old World, travel through South America, search out every abuse, and when you have found the last, lay your facts by the side of the everyday practices of this nation, and you will say with me, that, for revolting barbarity and shameless hypocrisy, America reigns without a rival....

...Allow me to say, in conclusion, notwithstanding the dark picture I have this day presented, of the state of the nation, I do not despair of this country. There are forces in operation which must inevitably work the downfall of slavery. “The arm of the Lord is not shortened,” and the doom of slavery is certain. I, therefore, leave off where I began, with hope. While drawing encouragement from “the Declaration of Independence,” the great principles it contains, and the genius of American Institutions, my spirit is also cheered by the obvious tendencies of the age. Nations do not now stand in the same relation to each other that they did ages ago. No nation can now shut itself up from the surrounding world and trot round in the same old path of its fathers without interference. The time was when such could be done. Long established customs of hurtful character could formerly fence themselves in, and do their evil work with social impunity. Knowledge was then confined and enjoyed by the privileged few, and the multitude walked on in mental darkness. But a change has now come over the affairs of mankind. Walled cities and empires have become unfashionable. The arm of commerce has borne away the gates of the strong city. Intelligence is penetrating the darkest corners of the globe. It makes its pathway over and under the sea, as well as on the earth. Wind, steam, and lightning are its chartered agents. Oceans no longer divide, but link nations together. From Boston to London is now a holiday excursion. Space is comparatively annihilated. – Thoughts expressed on one side of the Atlantic are distinctly heard on the other.

The far off and almost fabulous Pacific rolls in grandeur at our feet. The Celestial Empire, the mystery of ages, is being solved. The fiat of the Almighty, “Let there be Light,” has not yet spent its force. No abuse, no outrage whether in taste, sport or avarice, can now hide itself from the all-pervading light. The iron shoe, and crippled foot of China must be seen in contrast with nature. Africa must rise and put on her yet unwoven garment. “Ethiopia, shall, stretch. out her hand unto Ood.” In the fervent aspirations of William Lloyd Garrison, I say, and let every heart join in saying it:

God speed the year of jubilee
The wide world o’er!
When from their galling chains set free,
Th’ oppress’d shall vilely bend the knee,
And wear the yoke of tyranny
Like brutes no more.
That year will come, and freedom's reign,
To man his plundered rights again
Restore.

God speed the day when human blood
Shall cease to flow!
In every clime be understood,
The claims of human brotherhood,
And each return for evil, good,
Not blow for blow;
That day will come all feuds to end,
And change into a faithful friend
Each foe.
God speed the hour, the glorious hour,
When none on earth
Shall exercise a lordly power,
Nor in a tyrant’s presence cower;
But to all manhood's stature tower,
By equal birth!
That hour will come, to each, to all,
And from his Prison-house, to thrall
Go forth.

Until that year, day, hour, arrive,
With head, and heart, and hand I'll strive,
To break the rod, and rend the gyve,
The spoiler of his prey deprive –
So witness Heaven!
And never from my chosen post,
Whate’er the peril or the cost,
Be driven.

The Life and Writings of Frederick Douglass, Volume II
Pre-Civil War Decade 1850-1860
Philip S. Foner
International Publishers Co., Inc., New York, 1950

Discussion Questions

1. What is the occasion of the speech? What is being celebrated? What is happening in the United States in 1852 that helps us to understand the context in which the speech is made?

2. Douglass begins his speech by paying homage to the founders of the nation, but he says the blessings and celebration enjoyed by the nation are not ones he and those he represents can share. What does he mean by that?

3. Douglass says, "Fellow-citizens, above your national, tumultuous joy, I hear the mournful wail of millions! Whose chains, heavy and grievous yesterday, are, to-day, rendered more intolerable by the jubilee shouts that reach them." Who is he talking about, and why do the jubilee shouts make things "more intolerable" for those millions?

4. Douglass says that "America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of liberty which is fettered, in the name of the constitution and the Bible which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery, the great sin and shame of America!" What does he mean when he says that America is false to the past, false to the present, and false to the future? Do you agree with him?

5. This paragraph is really the heart of the piece. "What, to the American slave, is your 4th of July? I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to Him, mere bombast, fraud, deception, impiety, and hypocrisy – a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody than are the people of the United States, at this very hour." Please summarize it in your own words, in a sentence or two. Don't worry about making it eloquent; say it as clearly as you can to communicate its meaning.

6. Douglass closes by saying he does have some hope. What does he identify as reasons to still have that hope?

7. What do you think Douglass might say today if he were to give a speech on the next July 4th celebration? Don't write an entire speech, but what are three or four points he might make about the state of things today?

8. Frederick Douglass's speech is based on a set of values and beliefs; which values come through most strongly and clearly in the speech?

9. Which constitutional principles are most relevant to his speech, and do they support or conflict with what he is saying?

10. Which amendments to the Constitution helped to rectify the situation that Douglass addresses in his speech?

Handout #10 – Ongoing Injustice Assignment

The Pledge of Allegiance ends with the phrase "with liberty and justice for all." One of the central ideals of our democracy is that each person living within the United States is free and to be treated fairly in the courts, at the polls, and in society. This ideal has proven challenging to realize, and the struggles to attain liberty and justice for all are older than the nation. These struggles have persisted because of differences in values and beliefs, and because of complex factors that come from living in a large nation. People do not all agree on what liberty and justice, on who should have them, and at what cost they should be obtained.

The fundamental tensions at the heart of the struggle are no closer to being resolved today than when the country was newly born. A few of the more central questions include these: How do we balance the rights and freedoms of the individual against the common good? Is there one common good that applies to the entire population of the country? Who defines that common good, and on what basis? Who decides when the rights of the individual are outweighed by the rights of the larger group, and on what basis? What happens to those who feel they are not included in that decision? What happens to those who are asked or required to give up something to benefit what is considered the common good? If some individuals do not participate in the definition of the common good, how can justice be achieved? How do we encode those decisions within our framework of laws, and how do we carry out those decisions? How do we understand our nation's history without recognizing that some communities have had their rights sacrificed for the benefit of others?

This assignment has to do with the question of injustice, and with actions taken to bring the country closer to its ideal of liberty and justice for all. You will carry out research on an issue of injustice that is enduring and ongoing, and on those individuals who are working to bring justice to the people involved. You will conduct this research on an issue of your choice and then share what you have found through a five-minute oral presentation and a paper.

There are numerous examples of ongoing injustice. In most cases you will find the situations are more complex than they might appear at first. Not all involved will recognize or define justice in the same way, and they may not agree on the remedy identified by those who continue to struggle on behalf of justice. We have provided a few possible topics as examples; you may certainly choose other issues that hold power and interest for you.

- Unequal pay and opportunity for various groups. For example, women are still paid less than men for the same work.
- The unequal experience of people of color; for example, higher infant mortality rates, lower pay, police harassment, broken treaties and promises with Native Americans.
- Struggles over water rights and usage. Questions include whether to build dams, permit water use for irrigation, power generation, fishing, recreation.
- Unequal allocation of resources for education in various communities. For instance, schools in wealthy urban neighborhoods are better funded than in small rural towns.
- Discrimination on the basis of religious belief or practice.
- Discrimination on the basis of sexual preference.

- Students' own experiences of injustice, of being discriminated against because of age or finances.
- Use of the death penalty,

The focus here is to examine issues that are perceived to be ongoing examples of undemocratic, unequal treatment experienced by segments of the population. The idea is not to have a moan and groan session, but to sort out the gap between the real and the ideal, between what we say about our democracy and how it actually functions.

Guiding questions for the assignment:

- What is the issue you are researching?
- What does it "look like?" What happens to the people affected by it?
- What is the context of this issue, what is its history?
- Who is most affected? Who is hurt and who benefits?
- In what ways are there perceived tensions between individuals and societal, or common good?
- What are the different points of view on this issue?
- What are the relevant laws or court cases that apply?
- What actions have people taken to bring changes, and what resistance have they met?
- What is the state of things now?
- What actions might we take to make things better, to inform others, to bring change?

Assignments

Session 11 - Write down the issue or topic you will use in the Ongoing Injustice assignment and where you plan to get information to complete the assignment.

Session 13, 14 or 15 – Share your findings with a five-minute presentation. You are encouraged to bring in visual aids such as poster boards or editorial cartoons.

Session 15 - Write a paper not to exceed five pages in length. See **Checklist for the Paper** for details on what the paper should include.

Checklist for the Paper

Inquiry and Information Gathering

- ❑ I selected a topic or issue for the Ongoing Injustice Assignment to write about.
- ❑ I made sure that the issue or topic
  - relates to democratic ideals
  - concerns constitutional principles
  - involves people with a variety of perspectives on this issue.
- ❑ I researched background, policies, and multiple stakeholders' perspectives related to the issue.
- ❑ I used and documented at least one primary source and several secondary sources.
- ❑ I included at least one reference from a foundational document (Constitution, Declaration of Independence).

- ❑ I collected evidence of my research (hard copies, notes, paraphrased summaries, charts, questions, underlining).
- ❑ I examined sources to ensure that they are valid, reliable, and credible research sources (double-checked statistics, looked for bias, etc.); I identified facts and opinions.
- ❑ I created an annotated bibliography documenting each source (including title, author, publisher, date) and a two- to three-sentence description of the credibility, reliability, value, and usefulness of the information in each source.

Writing and Presenting

- ❑ I organized information from notes, data, and other evidence to develop my position.
- ❑ I wrote a draft of my paper, which included:
  - background information on the issue
  - a clear position on the issue
  - accurate supporting details from primary and secondary sources in my writing
  - connections between the sources I researched and the issue
  - an evaluation of various groups' perspectives on the issue in my paper
  - description of how the issue reflects the continuing influence of key democratic ideals on the experiences of citizens in the United States
  - at least one reference to how court cases and government policies have influenced interpretation of the constitutional rights of various groups involved with this issue.
- ❑ I revised my paper to make my ideas clearer, better organized, more detailed, more accurate, and more convincing.
- ❑ I edited my work to improve grammar, punctuation, spelling, and capitalization.
- ❑ I used APA or MLA style to give reference to any readings or sources I used within the body of the paper.
- ❑ I included the annotated bibliography to document the sources of my ideas.

Suggested Resources for Ongoing Injustice Assignment

Below are some web links to help begin the research for the Ongoing Injustice Assignment. This list is not complete and should be viewed as a starting point for research.

Wage/income disparities

Seattle Times article written by Jerry Large on 11/14/2004
http://seattletimes.nwsource.com/html/jerrylarge/2002089141.html

MSNBC story on a Census Bureau report citing racial disparities
http://www.msnbc.msn.com/id/15704759

Health care disparities/ population health disparities

Life expectancy by race:
http://www.cdc.gov/nchs/fastats.lifexpec.htm
http://www.cdc.gov/nchs/data/hus/hus06.pdf#027
http://www.cdc.gov/nchs/fastats/black_health.htm

http://www.childstats.gov/americaschildren/hea8.asp
Child mortality statistics
Statistics by race
http://www.childtrendsdatabank.org/indicators/63ChildMortality.cfm

Incarceration Rates/Race
Human Rights Watch statistics on incarceration, state by state by race
http://www.hrw.org/backgrounder/usa/race

Human Rights Watch report
http://www.hrw.org/reports/2000/usa/Rcedrg00-01.htm

Sentencing rates state by state from the sentencing project
http://www.sentencingproject.org/Admin/Documents/publications/rd_staterates.pdf

School funding inequalities
Background article from Education Trust on gap in funding
hhttp://www.npr.org/templates/story/story.php?storyId=7851275http://www.npr.org/templates/story/story.php?storyId=7851275ttp://www.npr.org/templates/story/story.php?storyId=7851275

NPR article on school funding in Seattle
http://www2.edtrust.org/NR/rdonly/EE004C0A-D7B8-40A6-8A03-1Fhttp://www.npr.org/templates/story/story.php?storyId=785127526B8228502/0/funding2003.pdf
http://www2.edtrust.org/NR/rdonlyres/EE004C0A-D7B8-40A6-8A03-1F26B8228502/0/funding2003.pdf

Race and class and funding disparities from The Black Commentator
http://www.blackcommentator.com/78/78_street_class_race.html

Women/men wage differential
Government statistics on pay by gender
http://usgovinfo.about.com/od/censusandstatistics/a/paygapgrows.htm

Native American Treaties
An Indian Manifesto from AIM regarding the consistent breaking of treaties between the U.S. government and native peoples
http://www.aimovement.org/ggc/trailofbrokentreaties.html

Gay Marriage
Independent, spiritual web site with links to opinions, both pro and con
http://www.beliefnet.com/story/136/story_13601_1.html

Death Penalty
University of Alaska website focused on the death penalty
http://justice.uaa.alaska.edu/death/debate.html

Position Paper Rubric

	4 Excellent	3 Proficient	2 Partial	1 Minimal	Score
Creates a paper that uses social studies content to support a thesis (background information)	Presents a clearly stated, plausible position on the issue with three or more reasons for this position explicitly supported by accurate evidence.	Presents a clearly stated, plausible position on the issue with two reasons for this position explicitly supported by accurate evidence.	Presents a clearly stated, plausible position on the issue with one reason for this position explicitly supported by accurate evidence.	Presents a position on the issue with reasons and no accurate evidence or support.	
Identifies how this issue reflects the continuing influence of democratic ideals	Clearly and accurately describes at least two democratic ideals or constitutional principles and the issue and explicitly explains the connection between them.	Clearly and accurately describes a democratic ideal or constitutional principle and the issue and explicitly explains the connection between them.	Clearly and accurately describes a democratic ideal or constitutional principle and the issue but does not make an explicit connection between them.	Explains how the ideal or principle relates to the issue with only partial accuracy.	
Engages in civic discourse to evaluate competing solutions	Evaluates at least three points of view, other than their own, related to the issue with solid evidence to support ideas.	Evaluates at least two points of view, other than their own, related to the issue with solid evidence to support ideas.	Evaluates at least one point of view, other than their own, related to the issue with solid evidence to support ideas.	Evaluates other points of view on the issue without any support.	
Analyzes how specific rights guaranteed by the Constitution remain open to change and interpretation	Accurately explains how court cases and/or government policies affect the interpretation of rights involved with this issue using two or more specific references.	Accurately explains how court cases and/or government policies affect the interpretation of rights involved with this issue using one specific reference.	Explains how court cases and/or government policies affect the interpretation of rights involved with this issue with no specific reference.	Makes reference to court cases or government policies and the rights involved with this issue without connection or explanation.	
Analyzes how individual rights can be balanced with the common good	Clearly analyzes how individual rights and the common good can be balanced in relation to the issue.	Explains the trade-offs between individual rights and the common good related to the issue.	Describes individual rights and the common good related to the issue but does not explain the trade-offs.	Identifies individual rights or the common good to the issue.	

Comments:

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Handout #11 – Two-Week Reflection

Two-week reflection

Write a one- to two-page reflection on the work done in the first two weeks. The reflections should focus on these two areas:

- What is the relationship between a government plan, such as the U.S. Constitution, and the values and beliefs of a people?

  Can a country as large as the United States have one set of values and beliefs?

  Why does this matter, and what does it mean for those whose values don't match the prevailing national values?

- How did World War II change the way the government responded to the constitutional rights of Japanese Americans?

The reflection is due the next class period.

Handout #12 - Graphic Organizer for the Town Meeting

Group:	Position:
Democratic Ideals or Constitutional Principles important to this group:	
Key Points or Evidence:	

Group:	Position:
Democratic Ideals or Constitutional Principles important to this group:	
Key Points or Evidence:	

Group:	Position:
Democratic Ideals or Constitutional Principles important to this group:	
Key Points or Evidence:	

Group:	Position:
Democratic Ideals or Constitutional Principles important to this group:	
Key Points or Evidence:	

Group:	Position:
Democratic Ideals or Constitutional Principles important to this group:	
Key Points or Evidence:	

Group:	Position:
Democratic Ideals or Constitutional Principles important to this group:	
Key Points or Evidence:	

Group:	Position:
Democratic Ideals or Constitutional Principles important to this group:	
Key Points or Evidence:	

Group:	Position:
Democratic Ideals or Constitutional Principles important to this group:	
Key Points or Evidence:	

Group:	Position:
Democratic Ideals or Constitutional Principles important to this group:	
Key Points or Evidence:	

Group:	Position:
Democratic Ideals or Constitutional Principles important to this group:	
Key Points or Evidence:	

Handout #13 – Reflections on the Town Meeting

Town meeting reflection
Write a one-page reflection on the town meeting experience, with particular attention to the following:

- What were the strongest arguments you heard during the session?

  These could be arguments that either caused you to change your mind or believe more strongly in your point of view.

- What new questions do you have?

- What do you want to know more about?

- What is your current opinion on the topic and why?

- What was it like to be part of the meeting?

- Which arguments were most effective and why were they effective?

- Were there surprises?

The reflection is due the next class period.

Handout #14 - Town Meeting Assessment

Group Project Rubric

Name _____ Date of Evaluation: _____

Evaluate the group as a unit with this section of the evaluation tool.
Write the score in the score box.

Category	4 Excellent	3 Proficient	2 Partial	1 Minimal	Score
Group Cooperation	Everyone worked together using his or her abilities and knowledge to make the project come together	We worked together so that everyone contributed to the final project	We worked together most of the time, sharing information regularly	We did most of the work by ourselves, we talked a little among our group members	
Distribution of Group Tasks	Work was shared fairly, according to the abilities and interests of the members	We divided up and completed the work equally	Everyone had a job to do but some jobs were incomplete	Some group members did not complete any of the work	
Communication Among Group Members	We talked all the time and shared our work for group feedback	We usually asked each other for help and showed our work to each other	We talked about what we were doing	We only talked when we needed to, but received little feedback	
Individual Participation	Everyone did a great job, I would work with these people again	We all seemed to find our place and do what was needed	Each person did some work and tried to do a fair share	A few people tried very hard, but most didn't do much	
Listening to Other Points of View	Everyone listened to each other a lot, and used what we heard to improve our work and the whole project	We listened while others talked, we learned different viewpoints, and used some of that information	We usually listened to each other and tried to use what they said in the project	We usually listened to what others were saying but some either did not share ideas or argued	
Showing respect	All were courteous and valued each other's opinions	Most were courteous and most opinions were valued	Some were courteous and some opinions were valued	No one was courteous and opinions were not valued	
Rate your experience of this group project	It was a valuable and realistic way to learn; my group was great	I liked learning this way and would probably try it again	I learned that group work can sometimes be helpful	I would rather work alone	

Handout #14 - Town Meeting Assessment - continued

Write additional comments about the group:

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Writing Exercise:

Write a one- to two-page reflection on your work done for the town meeting exercise. Below are suggested questions to guide your reflection.

- How would you assess the quality of your own work?
- How would you assess your own preparation, your own efforts, and the effectiveness of your research?
- What would you do differently, if anything, when preparing for the town meeting again?
- What have you learned in terms of content?
- What is your current understanding of the issue(s)?
- What arguments or reasons were most effective and persuasive, what questions arose from the meeting?
- What would you research further to increase your understanding of the situation?