May 29 PSA – Freedom, Equality, Justice, and the Social Contract

Part III: Post-1865 Extensions
Please check the links for background information on each source.

1. Rights of Native Americans

Sources:

Thomas Nast cartoon from 1871 entitled “Move On!”
http://www.loc.gov/pictures/item/2001696066/

Chief Joseph “Lincoln Hall” speech (January 14, 1879)

Oath of Citizenship (c. 1916)
http://www.ndstudies.org/resources/IndianStudies/standingrock/docs_citizenship.html

Summary: Despite being the original inhabitants of the country, Native Americans were not granted citizenship until the 1800s and only to Native Americans who agreed to federal government terms, including payment of taxes. The Snyder Act of 1924 finally granted full citizenship to all Native Americans. The Nast cartoon makes it clear that Native Americans were denied voting rights even though many other immigrants to the country had already been guaranteed the right (theoretically including African Americans – just a year after ratifications of the 15th Amendment). Chief Joseph’s speech is a ringing indictment of U.S. government policy and denial of basic natural rights to Native Americans. He even uses language that refers to rights and equality. The citizenship oath and photo is an ironic statement of how Native Americans can be accepted as “true” American citizens. Plus, the women’s oath fits into the doctrine of separate spheres widely accepted at the time – “the white woman loves her home.”

2. Woman’s Rights

Sources:

"Suffragette banner. One of the banners the women who picketed the White House carried" by an unknown photographer, Washington, DC, 1918. National Archives and Records Administration, Records of the War Department General and Special Staffs (165-WW-600A-5)
http://www.archives.gov/exhibits/picturing_the_century/galleries/greatwar.html#

House Joint Resolution 1 Proposing the 19th Amendment to the States

http://www.archives.gov/legislative/features/griffiths/

Summary: The photograph was taken near the end of World War I and makes the ironic point that President Wilson was more concerned about enfranchisement of German citizens (an enemy of the U.S. at the time) than enfranchisement of American women who had helped to win the war. The reference to “Kaiser Wilson” was extremely pointed given American antipathy towards German militarism in World
War I. The resolutions propose (1) what eventually became the 19th Amendment, granting woman’s suffrage and (2) the first of several proposals for an Equal Rights Amendment (ERA), which finally went to the states for ratification by the 1970s and failed to achieve the number of states needed for ratification.

3. Four Freedoms/Economic Bill of Rights

Sources:

FDR’s State of the Union “Four Freedoms” speech (January 6, 1941)
http://www.fdrlibrary.marist.edu/pdfs/fftext.pdf

Norman Rockwell’s “Four Freedoms” paintings
http://www.loc.gov/exhibits/treasures/trm142.html

FDR’s State of the Union (January 11, 1944) – aka, “Economic Bill of Rights”
http://www.fdrlibrary.marist.edu/archives/pdfs/state_union.pdf

Summary: Both speeches expand on the idea of basic rights as influenced by the experiences with the Great Depression and the threat of totalitarianism in the 1930s. FDR’s administration represents a radical transformation and expansion of what are considered to be natural rights in modern society – still hotly debated today.

4. Japanese-American Internment

Sources:

FDR’s Executive Order 9066 (February 19, 1942)
http://www.digitalhistory.uh.edu/learning_history/japanese_internment/executive_order9066.cfm


President Bush’s Apology Note (1988)
http://www.digitalhistory.uh.edu/learning_history/japanese_internment/internment_menu.cfm

Summary: Even as definitions of freedoms and rights were expanded, the U.S. government interned thousands of Japanese Americans under Executive Order 9066. The photos show Japanese American being relocated to concentration camps, such as Manzanar. President Bush’s letter accompanied the $20,000 checks awarded to families affected by internment, the result of the Civil Rights Act of 1988. He reaffirms America’s commitment to its founding ideals.

5. Civil Rights Movement

Sources:

“In This Boat, We’re All Integrated”, Herblock cartoon (August 7, 1963)
http://myloc.gov/Exhibitions/herblockgallery/1963/ExhibitObjects/in-this-boat-were-all-integrated.aspx

Excerpts of MLK’s “I Have a Dream” speech (August 28, 1963)
Summary: The political cartoon and photograph provide context for MLK’s famous speech given as the central focus of the March on Washington. In the selected excerpts, King makes specific reference to founding documents. In addition to political rights, the marchers were united in campaigning for expanded social and economic opportunities.
Teaching American History (TAH): Understanding Freedom
Primary Source Activity (PSA) – Freedom, Equality, Justice, and the Social Contract

**Historical Thinking Skills Questions: Rights of Native Americans**
(Post-1865 Extension Activity #1)

**Source #1: “Move on!” by Thomas Nast (April 22, 1871)**

**Sourcing:**
1. What kind of source is this and when did it appear?

2. Who is the author? What are his motives in creating the source?

**Close Reading:**
3. What words or phrases stand out?

4. What figures or symbols stand out?

5. What is the overall message and tone of the source?

**Contextualizing:**
6. Who was the audience?

7. What was the climate of public opinion towards Native Americans and immigrants at the time this source appeared?
Source #2: Speech of Chief Joseph in Washington, D.C. (January 14, 1879)

Sourcing:
1. What kind of source is this and when did it appear?

2. Who is the author (speaker)? What is the author’s motive in delivering this speech?

Close Reading:
3. What words or phrases stand out in the text?

4. What is the overall message and tone of the document?

Contextualizing:
5. Where was the speech given? Who was the audience?

6. What significant events were taking place at the time the document was written? How might these have influenced the document itself?
Source #3: Ritual on Admission of Indians to Full American Citizenship (c. 1916)

Sourcing:
1. What kind of source is this and when did it appear?

2. Who is the author? What were the author’s motives in creating this source?

Close Reading:
3. What words or phrases stand out to you?

4. What is the message and tone of the source?

Contextualizing:
5. Who was the audience?

6. What significant events had taken place in the years prior to this source’s publication, specifically those related to Native Americans?
Corroborating Questions:

1. What connections are there among the three sources?

2. What do the sources tell us about the status of Native Americans in the United States in the late 1800s and early 1900s?

3. How do the sources connect with the ideas expressed in John Locke’s *Second Treatise on Government*, the Virginia Declaration of Rights, the Declaration of Independence, the U.S. Constitution, and the Bill of Rights? How do they build on and/or challenge the ideals expressed in the documents?
Rights of Native Americans
(Post-1865 Extension Activity #1)

Source #1: “Move on!” by Thomas Nast (Harper’s Weekly, April 22, 1871)
http://www.loc.gov/pictures/resource/cph.3b25032/

Caption reads:
“Move on!” Has the Native American no rights that the naturalized American is bound to respect?
Teaching American History (TAH): Understanding Freedom
Primary Source Activity (PSA) – Freedom, Equality, Justice, and the Social Contract

Rights of Native Americans
(Post-1865 Extension Activity #1)

Source #2: Speech of Nez Perce Chief Joseph in Washington, D.C. (January 14, 1879)

At last I was granted permission to come to Washington and bring my friend Yellow Bull and our interpreter with me. I am glad I came. I have shaken hands with a good many friends, but there are some things I want to know which no one seems able to explain. I cannot understand how the Government sends a man out to fight us, as it did General Miles, and then breaks his word. Such a government has something wrong about it. I cannot understand why so many chiefs are allowed to talk so many different ways, and promise so many different things. I have seen the Great Father Chief [President Hayes]; the Next Great Chief [Secretary of the Interior]; the Commissioner Chief; the Law Chief; and many other law chiefs [Congressmen] and they all say they are my friends, and that I shall have justice, but while all their mouths talk right I do not understand why nothing is done for my people. I have heard talk and talk but nothing is done. Good words do not last long unless they amount to something. Words do not pay for my dead people. They do not pay for my country now overrun by white men. They do not protect my father's grave. They do not pay for my horses and cattle. Good words do not give me back my children. Good words will not make good the promise of your war chief, General Miles. Good words will not give my people a home where they can live in peace and take care of themselves. I am tired of talk that comes to nothing. It makes my heart sick when I remember all the good words and all the broken promises. There has been too much talking by men who had no right to talk. Too many misinterpretations have been made; too many misunderstandings have come up between the white men and the Indians. If the white man wants to live in peace with the Indian he can live in peace. There need be no trouble. Treat all men alike. Give them the same laws. Give them all an even chance to live and grow. All men were made by the same Great Spirit Chief. They are all brothers. The earth is the mother of all people, and all people should have equal rights upon it. You might as well expect all rivers to run backward as that any man who was born a free man should be contented penned up and denied liberty to go where he pleases. If you tie a horse to a stake, do you expect he will grow fat? If you pen an Indian up on a small spot of earth and compel him to stay there, he will not be contented nor will he grow and prosper. I have asked some of the Great White Chiefs where they get their authority to say to the Indian that he shall stay in one place, while he sees white men going where they please. They cannot tell me.

I only ask of the Government to be treated as all other men are treated. If I cannot go to my own home, let me have a home in a country where my people will not die so fast. I would like to go to Bitter Root Valley. There my people would be happy; where they are now they are dying. Three have died since I left my camp to come to Washington.

When I think of our condition, my heart is heavy. I see men of my own race treated as outlaws and driven from country to country, or shot down like animals.

I know that my race must change. We cannot hold our own with the white men as we are. We only ask an even chance to live as other men live. We ask to be recognized as men. We
ask that the same law shall work alike on all men. If an Indian breaks the law, punish him by the law. If a white man breaks the law, punish him also.

Let me be a free man, free to travel, free to stop, free to work, free to trade where I choose, free to choose my own teachers, free to follow the religion of my fathers, free to talk, think and act for myself -- and I will obey every law or submit to the penalty.

Whenever the white man treats the Indian as they treat each other then we shall have no more wars. We shall be all alike -- brothers of one father and mother, with one sky above us and one country around us and one government for all. Then the Great Spirit Chief who rules above will smile upon this land and send rain to wash out the bloody spots made by brothers' hands upon the face of the earth. For this time the Indian race is waiting and praying. I hope no more groans of wounded men and women will ever go to the ear of the Great Spirit Chief above, and that all people may be one people.

Hin-mah-too-yah-lat-kehht has spoken for his people.
Representative of Department (of the Interior) Speaking:

The President of the United States has sent me to speak a solemn and serious word to you, a word that means more to some of you than any other that you have ever heard. He has been told that there are some among you who should no longer be controlled by the Bureau of Indian Affairs, but should be given their patents in fee and thus become free American citizens. It is his decision that this shall be done, and that those so honored by the people of the United States shall have the meaning of this new and great privilege pointed out by symbol and by word, so that no man or woman shall not know its meaning. The President has sent me papers naming those men and women and I shall call out their names one by one, and they will come before me.

<table>
<thead>
<tr>
<th>For Men:</th>
</tr>
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<tbody>
<tr>
<td>(Read Name.)</td>
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<tr>
<td>___________________________ (white name). What was your Indian name? (Gives name.)</td>
</tr>
<tr>
<td>___________________________ (Indian name). I hand you a bow and an arrow. Take this bow and shoot the arrow. (He shoots.)</td>
</tr>
<tr>
<td>___________________________ (Indian name). You have shot your last arrow. That means that you are no longer to live the life of an Indian. You are from this day forward to live the life of the white man. But you may keep that arrow, it will be to you a symbol of your noble race and of the pride you feel that you come from the first of all Americans.</td>
</tr>
<tr>
<td>___________________________ (white name). Take in your hand this plow. (He takes the handles of the plow.) This act means that you have chosen to live the life of the white man—and the white man lives by work. From the earth we all must get our living and the earth will not yield unless man pours upon it the sweat of his brow. Only by work do we gain a right to the land on to the enjoyment of life.</td>
</tr>
<tr>
<td>___________________________ (white name). I give you a purse. This purse will always say to you that the money you gain from your labor must be wisely kept. The wise man saves his money so that when the sun does not smile and the grass does not grow, he will not starve.</td>
</tr>
</tbody>
</table>

I give into your hands the flag of your county. This is the only flag you have ever had or ever will have. It is the flag of freedom; the flag of free men, the flag of a hundred million free men and women of whom you are now one. That flag has a request to make of you,
(white name), that you take it into your hands and repeat these words:

“For as much as the President has said that I am worthy to be a citizen of the United States, I now promise to this flag that I will give my hands, my head, and my heart to the doing of all that will make me a true American citizen.”

And now beneath this flag I place upon your breast the emblem of your citizenship. Wear this badge of honor always; and may the eagle that is on it never see you do aught of which the flag will not be proud.

(The audience rises and shouts: “_________________(white name) is an American citizen.”)

For Women:

(white name). Take in your hand this work bag and purse. (She takes the work bag and purse.)

This means that you have chosen the life of the white woman—and the white woman loves her home. The family and the home are the foundation of our civilization. Upon the character and industry of the mother and homemaker largely depends the future of our Nation. The purse will always say to you that the money you gain from your labor must be wisely kept. The wise woman saves her money, so that when the sun does not smile and the grass does not grow, she and her children will not starve.

I give into your hands the flag of your country. This is the only flag you have ever had or ever will have. It is the flag of freedom, the flag of free men, a hundred million free men and women of whom you are now one. That flag has a request to make of you, (white name), that you take it into your hands and repeat these words:

“For as much as the President has said that I am worthy to be a citizen of the United States, I now promise to this flag that I will give my hands, my head, and my heart to the doing of all that will make me a true American citizen.”

And now beneath this flag I place upon your breast the emblem of your citizenship. Wear this badge of honor always, and may the eagle that is on it never see you do aught of which the flag will not be proud.

(The audience rises and shouts: “_________________(white name) is an American citizen.”)
Teaching American History (TAH): Understanding Freedom
Primary Source Activity (PSA) – Freedom, Equality, Justice, and the Social Contract

Historical Thinking Skills Questions: Woman’s Rights
(Post-1865 Extension Activity #2)

Source #1: "Suffragette banner. One of the banners the women who picketed the White House carried" by an unknown photographer, Washington, DC, 1918. National Archives and Records Administration, Records of the War Department General and Special Staffs (165-WW-600A-5)

Sourcing:
1. What kind of source is this and when did it appear?

2. What are the photographer’s motives in taking this picture?

Close Reading:
3. What words or phrases stand out?

4. What figures or symbols stand out?

5. What is the overall message and tone of the source?

Contextualizing:
6. Who was the audience?

7. What was the climate of public opinion towards woman’s rights at the time this source appeared?
**Source #2:** House Joint Resolution 1 Proposing the 19th Amendment to the States

**Sourcing:**
1. What kind of source is this and when did it appear?

2. Who is the author? What were the author’s motives in producing this source?

**Close Reading:**
3. What words or phrases stand out in the text?

4. What is the overall message and tone of the document?

**Contextualizing:**
5. Who was the audience?

6. What significant events were taking place at the time the document was written? How might these have influenced the document itself?

Sourcing:
1. What kind of source is this and when did it appear?

2. Who is the author? What were the author’s motives in creating this source?

Close Reading:
3. What words or phrases stand out to you?

4. What is the message and tone of the source?

Contextualizing:
5. Who was the audience?

6. What significant events were taking place at the time the document was written? How might these have influenced the document itself?
Corroborating Questions:

1. What connections are there among the three sources?

2. What do the sources tell us about the status of women and the woman’s rights movement in the United States in the early 1900s?

3. How do the sources connect with the ideas expressed in John Locke’s *Second Treatise on Government*, the Virginia Declaration of Rights, the Declaration of Independence, the U.S. Constitution, and the Bill of Rights? How do they build on and/or challenge the ideals expressed in the documents?
Teaching American History (TAH): Understanding Freedom
Primary Source Activity (PSA) – Freedom, Equality, Justice, and the Social Contract

Woman’s Rights
(Post-1865 Extension Activity #2)

Source #1: "Suffragette banner. One of the banners the women who picketed the White House carried" by an unknown photographer, Washington, DC, 1918. National Archives and Records Administration, Records of the War Department General and Special Staffs (165-WW-600A-5) http://www.archives.gov/exhibits/picturing_the_century/galleries/greatwar.html#
Source #2: House Joint Resolution 1 Proposing the 19th Amendment to the States
Woman’s Rights
(Post-1865 Extension Activity #2)

http://www.archives.gov/legislative/features/griffiths/
Teaching American History (TAH): Understanding Freedom
Primary Source Activity (PSA) – Freedom, Equality, Justice, and the Social Contract

**Historical Thinking Skills Questions: The Four Freedoms**
(Post-1865 Extension Activity #3)

**Source #1:** Excerpt from Franklin D. Roosevelt’s “Four Freedoms speech” Annual Message to Congress on the State of the Union, January 6, 1941.

**Sourcing:**
1. What kind of source is this and when did it appear?

2. Who is the author? What were the author’s motives?

**Close Reading:**
3. What words or phrases stand out?

4. What is the overall message and tone of the source?

**Contextualizing:**
5. Who was the audience?

6. What significant events were taking place at the time the document was written? How might these have influenced the document itself?

**Sourcing:**
1. What kind of source is this and when did it appear?

2. Who is the artist? What were the artist’s motives in producing this source?

**Close Reading:**
3. What words or phrases stand out?

4. What images or symbols stand out?

5. What is the overall message and tone of the source?

**Contextualizing:**
6. Who was the audience?

7. What significant events were taking place at the time the document was written? How might these have influenced the document itself?
Source #3: Excerpt from Franklin D. Roosevelt’s State of the Union Message (January 11, 1944)

Sourcing:
1. What kind of source is this and when did it appear?

2. Who is the author? What were the author’s motives?

Close Reading:
3. What words or phrases stand out?

4. What is the message and tone of the source?

Contextualizing:
5. Who was the audience?

6. What significant events were taking place at the time the document was written? How might these have influenced the document itself?
Corroborating Questions:

1. What connections are there among the three sources?

2. What do the sources tell us about the United States and changing conceptions of “rights” in the early 1940s?

3. How do the sources connect with the ideas expressed in John Locke’s *Second Treatise on Government*, the Virginia Declaration of Rights, the Declaration of Independence, the U.S. Constitution, and the Bill of Rights? How do they build on and/or challenge the ideals expressed in the documents?
The Four Freedoms
(Post-1865 Extension Activity #3)

Source #1: Excerpt from Franklin D. Roosevelt’s “Four Freedoms speech” Annual Message to Congress on the State of the Union, January 6, 1941.
http://www.fdrlibrary.marist.edu/pdfs/fftext.pdf

...In the future days, which we seek to make secure, we look forward to a world founded upon four essential human freedoms.

The first is freedom of speech and expression—everywhere in the world.

The second is freedom of every person to worship God in his own way—everywhere in the world.

The third is freedom from want—which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants—everywhere in the world.

The fourth is freedom from fear—which, translated into world terms, means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor—anywhere in the world.

That is no vision of a distant millennium. It is a definite basis for a kind of world attainable in our own time and generation. That kind of world is the very antithesis of the so-called new order of tyranny which the dictators seek to create with the crash of a bomb.

To that new order we oppose the greater conception—the moral order. A good society is able to face schemes of world domination and foreign revolutions alike without fear.

Since the beginning of our American history, we have been engaged in change—in a perpetual peaceful revolution—a revolution which goes on steadily, quietly adjusting itself to changing conditions—without the concentration camp or the quick-lime in the ditch. The world order which we seek is the cooperation of free countries, working together in a friendly, civilized society.

This nation has placed its destiny in the hands and heads and hearts of its millions of free men and women; and its faith in freedom under the guidance of God. Freedom means the supremacy of human rights everywhere. Our support goes to those who struggle to gain those rights or keep them. Our strength is our unity of purpose. To that high concept there can be no end save victory.
The Four Freedoms
(Post-1865 Extension Activity #3)

http://www.loc.gov/exhibits/treasures/trm142.html
Teaching American History (TAH): Understanding Freedom
Primary Source Activity (PSA) – Freedom, Equality, Justice, and the Social Contract

The Four Freedoms
(Post-1865 Extension Activity #3)

Source #3: Franklin D. Roosevelt’s State of the Union Message (January 11, 1944)
http://www.fdrlibrary.marist.edu/archives/pdfs/state_union.pdf

…It is our duty now to begin to lay the plans and determine the strategy for the winning of a lasting peace and the establishment of an American standard of living higher than ever before known. We cannot be content, no matter how high that general standard of living may be, if some fraction of our people—whether it be one-third or one-fifth or one-tenth- is ill-fed, ill-clothed, ill housed, and insecure.

This Republic had its beginning, and grew to its present strength, under the protection of certain inalienable political rights—among them the right of free speech, free press, free worship, trial by jury, freedom from unreasonable searches and seizures. They were our rights to life and liberty.

As our Nation has grown in size and stature, however—as our industrial economy expanded—these political rights proved inadequate to assure us equality in the pursuit of happiness.

We have come to a clear realization of the fact that true individual freedom cannot exist without economic security and independence. "Necessitous men are not free men." People who are hungry and out of a job are the stuff of which dictatorships are made.

In our day these economic truths have become accepted as self-evident. We have accepted, so to speak, a second Bill of Rights under which a new basis of security and prosperity can be established for all regardless of station, race, or creed.

Among these are:

The right to a useful and remunerative job in the industries or shops or farms or mines of the Nation;

The right to earn enough to provide adequate food and clothing and recreation;

The right of every farmer to raise and sell his products at a return which will give him and his family a decent living;

The right of every businessman, large and small, to trade in an atmosphere of freedom from unfair competition and domination by monopolies at home or abroad;

The right of every family to a decent home;

The right to adequate medical care and the opportunity to achieve and enjoy good health;

The right to adequate protection from the economic fears of old age, sickness, accident, and unemployment;

The right to a good education.

All of these rights spell security. And after this war is won we must be prepared to move forward, in the implementation of these rights, to new goals of human happiness and well-being.

America's own rightful place in the world depends in large part upon how fully these and similar rights have been carried into practice for our citizens. For unless there is security here at home there cannot be lasting peace in the world. …
Teaching American History (TAH): Understanding Freedom
Primary Source Activity (PSA) – Freedom, Equality, Justice, and the Social Contract

Historical Thinking Skills Questions: Japanese-American Internment
(Post-1865 Extension Activity #4)

Source #1: Executive Order 9066 (February 19, 1942)

Sourcing:
1. What kind of source is this and when did it appear?

2. Who is the author? What were the author’s motives?

Close Reading:
3. What words or phrases stand out?

4. What is the overall message and tone of the source?

Contextualizing:
5. Who was the audience?

6. What significant events were taking place at the time the document was written? How might these have influenced the document itself?
Source #2: Japanese-Americans transferring from train to bus at Lone Pine, California, bound for war relocation authority center at Manzanar (April 1942).

Sourcing:
1. What kind of source is this and when did it appear?

2. What were the photographer’s motives in taking this photo?

Close Reading:
3. What images or symbols stand out?

4. What is the overall message and tone of the source?

Contextualizing:
5. Who was the audience?

6. What significant events were taking place at the time the photo was taken?
Source #3: Letter sent by President Bush (along with $20,000 check) to former internees or surviving relatives under the terms of the Civil Rights Act of 1988.

Sourcing:
1. What kind of source is this and when did it appear?

2. Who is the author? What were the author’s motives?

Close Reading:
3. What words or phrases stand out?

4. What is the message and tone of the source?

Contextualizing:
5. Who was the audience?

6. What significant events were taking place at the time the document was written? How might these have influenced the document itself?
Corroborating Questions:

1. What connections are there among the three sources?

2. What do the sources tell us about the status of Japanese Americans during World War II?

3. How do the sources connect with the ideas expressed in John Locke’s *Second Treatise on Government*, the Virginia Declaration of Rights, the Declaration of Independence, the U.S. Constitution, and the Bill of Rights? How do they build on and/or challenge the ideals expressed in the documents?
Japanese-American Internment
(Post-1865 Extension Activity #4)

Source #1: Executive Order 9066 (February 19, 1942)
http://www.digitalhistory.uh.edu/learning_history/japanese_internment/executive_order9066.cfm

The President

EXECUTIVE ORDER AUTHORIZING THE SECRETARY OF WAR TO PRESCRIBE MILITARY AREAS

WHEREAS the successful prosecution of the war requires every possible protection against espionage and against sabotage to national defense material, national defense premises, and national defense utilities as defined in Section 4, Act of April 20, 1918, 40 Stat. 533, as amended by the Act of November 30, 1940, 54 Stat. 1220, and the Act of August 21, 1941, 55 Stat. 655 (U.S.C., Title 50, Sec. 104);

NOW, I THEREFORE, by virtue of the authority vested in me as President of the United States, and Commander in Chief of the Army and Navy, I hereby authorize and direct the Secretary of War, and the Military Commanders whom he may from time to time designate, whenever he or any designated Commander deems such action necessary or desirable, to prescribe military areas in such places and of such extent as he or the appropriate Military Commander may determine from which any or all persons may be excluded, and with respect to which the right of any person to enter, remain in, or leave shall be subject to whatever restrictions the Secretary of War or the appropriate Commander may impose in his discretion. The Secretary of War is hereby authorized to provide for residents of any such area who are excluded therefrom, such transportation, food, shelter, and other accommodations as may be necessary, in the judgment of the Secretary of War or the said Military Commander, and until other arrangements are made, to accomplish the purpose of this order. The designation of military areas in any region or locality shall supersede designations of prohibited and restricted areas by the Attorney General under the Proclamations of December 7 and 8, 1941, and shall supersede the responsibility and authority of the Attorney General under the said Proclamations in respect of such prohibited and restricted areas.

I hereby further authorize and direct the Secretary of War and the said Military Commanders to take such other steps as he or the appropriate Military Commander may deem advisable to enforce compliance with the restrictions applicable to each Military area hereinabove authorized to be designated, including the use of Federal troops and other Federal Agencies, with authority to accept assistance of state and local agencies.

I hereby further authorize and direct all Executive Departments, independent establishments and other Federal Agencies, to assist the Secretary of War or the said Military Commanders in carrying out this Executive Order, including the furnishing of medical aid, hospitalization, food, clothing, transportation, use of land, shelter, and other supplies, equipment, utilities, facilities, and services.
This order shall not be construed as modifying or limiting in any way the authority heretofore granted under Executive Order No. 8972 dated December 12, 1941, nor shall it be construed as limiting or modifying the duty and responsibility of the Federal Bureau of Investigation, with respect to the investigation of alleged acts of sabotage or the duty and responsibility of the Attorney General and the Department of Justice under the Proclamations of December 7 and 8, 1941, prescribing regulations for the conduct and control of alien enemies, except as such duty and responsibility is superseded by the designation of military areas hereunder.

FRANKLIN D. ROOSEVELT
THE WHITE HOUSE,

Japanese-American Internment
(Post-1865 Extension Activity #4)

Source #2: Japanese-Americans transferring from train to bus at Lone Pine, California, bound for war relocation authority center at Manzanar (April 1942).
http://www.loc.gov/pictures/resource/cph.3a44327/
Japanese-American Internment
(Post-1865 Extension Activity #4)

Source #3: Letter sent by President George H.W. Bush (along with $20,000 check) to former internees or surviving relatives under the terms of the Civil Rights Act of 1988.
http://www.digitalhistory.uh.edu/learning_history/japanese_internment/internment_menu.cfm
Teaching American History (TAH): Understanding Freedom
Primary Source Activity (PSA) – Freedom, Equality, Justice, and the Social Contract

Historical Thinking Skills Questions: The Civil Rights Movement
(Post-1865 Extension Activity #5)

Source #1: “In This Boat We’re All Integrated,” 1963. Published in the Washington Post, August 7, 1963. Herbert L. Block Collection, Prints and Photographs Division, Library of Congress

Sourcing:
1. What kind of source is this and when did it appear?

2. Who is the author? What were the author’s motives?

Close Reading:
3. What words or phrases stand out?

4. What figures or symbols stand out?

5. What is the overall message and tone of the source?

Contextualizing:
6. Who was the audience?

7. What significant events were taking place at the time the source was created? How might these have influenced the source itself?
Source #2: Excerpt from Martin Luther King, Jr.’s speech of August 28, 1963.

Sourcing:
1. What kind of source is this and when did it appear?

2. Who was the author? What were the author’s motives?

Close Reading:
3. What words or phrases stand out?

4. What is the overall message and tone of the source?

Contextualizing:
5. Who was the audience?

6. What significant events were taking place at the time the document was written? How might these have influenced the document itself?
Source #3: Photograph of the March on Washington, August 28, 1963

Sourcing:
1. What kind of source is this and when did it appear?

2. What were the photographer’s motives in taking this picture?

Close Reading:
3. What words or phrases stand out?

4. What visual details stand out?

5. What is the message and tone of the source?

Contextualizing:
6. Who was the audience?

7. What significant events were taking place at the time the photo was taken?
Corroborating Questions:

1. What connections are there among the three sources?

2. What do the sources tell us about the Civil Rights Movement in the mid-1900s?

3. How do the sources connect with the ideas expressed in John Locke’s *Second Treatise on Government*, the Virginia Declaration of Rights, the Declaration of Independence, the U.S. Constitution, and the Bill of Rights? How do they build on and/or challenge the ideals expressed in the documents?
Teaching American History (TAH): Understanding Freedom
Primary Source Activity (PSA) – Freedom, Equality, Justice, and the Social Contract

The Civil Rights Movement
(Post-1865 Extension Activity #5)

Source #1: “In This Boat We’re All Integrated,” 1963. Published in the Washington Post, August 7, 1963. Herbert L. Block Collection, Prints and Photographs Division, Library of Congress
http://myloc.gov/Exhibitions/herblockgallery/1963/ExhibitObjects/in-this-boat-were-all-integrated.aspx
Teaching American History (TAH): Understanding Freedom
Primary Source Activity (PSA) – Freedom, Equality, Justice, and the Social Contract

The Civil Rights Movement
(Post-1865 Extension Activity #5)

Source #2: Excerpt from Martin Luther King, Jr.’s speech of August 28, 1963.

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago a great American in whose symbolic shadow we stand today signed the Emancipation Proclamation. This momentous decree is a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity. But 100 years later the Negro still is not free. One hundred years later the life of the Negro is still badly crippled by the manacles of segregation and the chains of discrimination. One hundred years later the Negro is still languished in the corners of American society and finds himself in exile in his own land. So we’ve come here today to dramatize a shameful condition.

In a sense we’ve come to our nation’s capital to cash a check. When the architects of our Republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men –yes, black men as well as white men – would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked “insufficient funds.”

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we’ve come to cash a check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

Now is the time to make justice a reality for all of God’s children. ….

… I say to you today, my friends, though, even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up, live out the true meaning of its creed: “We hold these truths to be self-evident, that all men are created equal.”
The Civil Rights Movement
(Post-1865 Extension Activity #5)

Source #3: Photograph of the March on Washington, August 28, 1963
http://www.learnnc.org/lp/multimedia/11047