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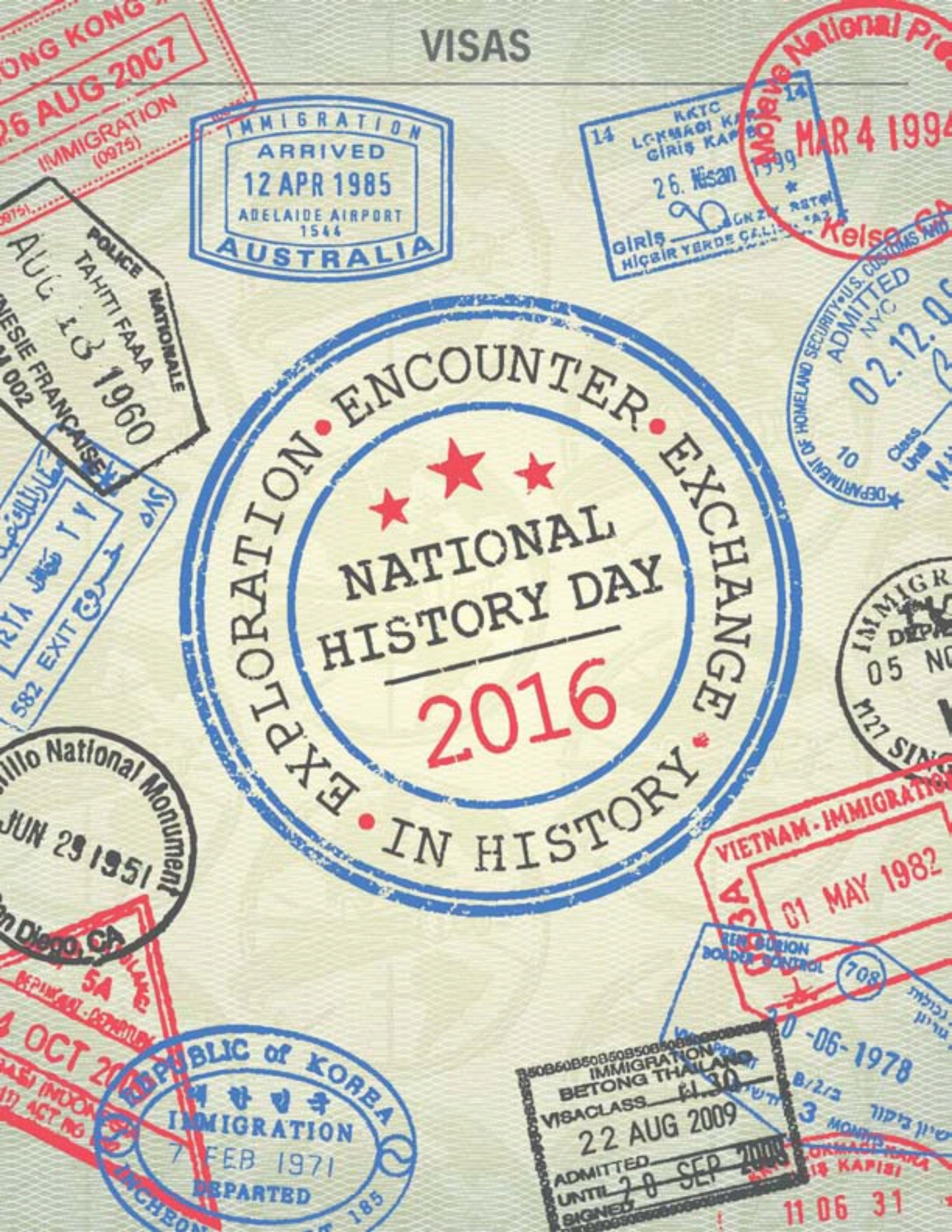
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Editor

Lynne M. O'Hara

Copy Editor

Nan Siegel, HISTORYNET

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4511 Knox Road
Suite 205
College Park, MD 20740

Phone: 301-314-9739
Fax: 301-314-9767
Email: info@nhd.org
Website: www.nhd.org

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Editor's Notebook

Lynne M. O'Hara, Director of Programs, National History Day

Human history is a story of exploration. Humans are always looking for new opportunities, new frontiers, and new avenues to get there. *Exploration, Encounter, Exchange in History* is a National History Day (NHD) theme that fundamentally explores the nature of humans across time, space, and geography. It asks students to consider what it means to take a risk and go somewhere new (exploration), what do they find when they are there (encounter), and how these connections influence the people, societies, cultures, and geographies that are connected (exchange).

The 2016 theme book includes the annual theme narrative and topics list, as well as a series of articles and lessons that combine the experience of NHD teachers and coordinators with the resources of our partner organizations.

Several NHD teachers have shared their classroom expertise with us this year. Rona Johnson and Chris Carter have developed lesson plans to help teachers explore the theme of *Exploration, Encounter, Exchange in History* in both U.S. and world history classrooms.

Several of NHD's generous partner organizations have contributed articles to this year's theme book. Kim Gilmore offers multimedia resources from HISTORY® to help students understand the scope of the theme. Teri Hedgepeth, an archivist for the United States Olympic Committee, explores the theme through the lens of the 1936 Berlin Olympics, while Kristin Schenck from the Bob Dole Archive discusses the ways in which food exchange have shaped the career of Senator Bob Dole.

Immigration is a source of inspiration for teaching activities and case studies from Rebecca Newland, from the Library of Congress, and Elizabeth Mauer, from the National Women's History Museum. Murali Balaji, from the Hindu-American Foundation, writes about encounters between Indians who traveled to the Caribbean in the British empire, and Jessica Hopkins, from the National Archives, explores the ways in which archival documents can open the stories of Native American boarding schools from the early twentieth century. Finally, 2016 marks the 100th anniversary of the National Park Service. This article features lessons from the Teaching with Historic Places program to help history come to life across the nation.

National History Day is a leader in professional development for teachers that has a positive impact on student achievement and critical thinking. The 2016 theme book is a component of this outreach. For each article that you find in this theme book, a variety of teaching resources is accessible to teachers to print, save, edit, copy, post, or distribute at www.nhd.org/themebook.htm.

Happy Researching!
Lynne M. O'Hara, NBCT, James Madison Fellow

What is National History Day?

National History Day (NHD) is a nonprofit organziation that creates opportunities for teachers and students to engage in real historical research. NHD is not a predetermined by-the-book program but an innovative curriculum framework in which students learn history by selecting topics of interest and launching into a year-long research project. The purpose of NHD is to improve the teaching and learning of history in middle and high schools. When studying history through historical research, students and teachers practice critical inquiry: asking questions of significance, time and place. Through careful questioning, history students become immersed in a detective story too engaging to stop reading.

Beginning in the fall, students choose a topic related to the annual theme and conduct extensive primary and secondary research. After analyzing and interpreting their sources and drawing conclusions about their topics' significance in history, students then present their work in original papers, exhibits, performances, websites, and documentaries. These projects are entered into competitions in the spring at local, state, and national levels, where they are evaluated by professional historians and educators. The program culminates with the national competition held each June at the University of Maryland at College Park.

Each year National History Day uses a theme to provide a lens through which students can examine history. The theme for 2016 is *Exploration, Encounter, Exchange in History.* The annual theme frames the research for both students and teachers. The theme is intentionally broad enough that students can select topics from any place (local, national, or world) and any time period in history. Once students choose their topics, they investigate historical context, historical significance, and the topic's relationship to the theme by conducting research in libraries, archives and museums, through oral history interviews, and by visiting historic sites.

NHD benefits both teachers and students. For the student, NHD allows control of his or her own learning. Students select topics that meet their interests. Program expectations and guidelines are explicitly provided for students, but the research journey is created by the process and is unique to the historical research. Throughout the year, students develop essential life skills by fostering academic achievement and intellectual curiosity. In addition, students develop critical-thinking and problem-solving skills that will help them manage and use information now and in the future.

The student's greatest ally in the research process is the classroom teacher. NHD supports teachers by providing instructional materials and through workshops at the affiliate and national levels. Many teachers find that incorporating the NHD theme into their regular classroom curriculum encourages students to watch for examples of the theme and to identify connections in their study of history across time.

NHD breathes life into the traditional history curriculum by engaging students and teachers in a hands-on and in-depth approach to studying the past. By focusing on a theme, students are introduced to a new organizational structure of learning history. Teachers are supported in introducing highly complex research strategies to students. When NHD is implemented in the classroom, students are involved in a life-changing learning experience.

National History Day 2016 Theme: Exploration, Encounter, Exchange in History

Adrienne Harkness, Contest Manager, National History Day
Lynne M. O'Hara, Director of Programs, National History Day

National History Day welcomes you to explore the theme, *Exploration, Encounter, Exchange in History,* during the 2015-2016 academic year. This theme is broad enough in scope to encourage investigation of topics ranging from local to world history and across any geographic area or time period. Consider this theme an invitation to look across time, space, and geography to find examples in history of when people took a risk and made a change.

You can begin brainstorming for possible topics by thinking about subjects you are interested in, whether it is science, sports, art, travel, culture, or even specific people. Make note of any areas of interest, creating a list of possible subjects. Talking with your classmates, teachers, and parents about your list can help you narrow down your selection. Throughout this process, keep in mind that your topic must relate to *Exploration, Encounter, Exchange in History* and must be historical, not a current event.

A million ideas flood your mind when you think about exploration, encounter, and exchange, especially because they can mean many different things. So let us first look at them one at a time.

Exploration

Exploration likely conjures up visions of travelers setting out on a journey to discover new lands. Consider the voyages of Vasco da Gama, Hernán Cortéz, or Ferdinand Magellan. Certainly we can see this in Christopher Columbus' attempt to find a quicker sea route to the Indies, where spices and other desired goods could be found and then sold back in Europe. Of course, we know that while the original goal of that exploration was not achieved, Columbus and his party did succeed in transforming the Americas, Europe, and Africa forever. Can you think of other examples where exploration led to unforeseen consequences?

Exploration also can be examined in the field of science. Researchers are constantly undertaking scientific explorations to find new medications or possible cures for diseases such as cancer. How did Jonas Salk's exploration into a vaccine for polio lead to better industry standards in producing vaccines? How did the work of Francis Watson and James Crick in exploring the structure of DNA lead to cracking the code of the human genome? Consider Sigmund Freud's exploration of psychoanalysis and the developments of various theorists in the field of psychology.

The search for new modes of movement has captivated humans since the beginnings of recorded time. This form of exploration has resulted in the invention of a variety of vehicles that could make excellent topic choices. From the invention of the wheel to the development of the space shuttle and the International Space Station, there is a range of explorations, encounters, and exchanges. How did the design of the longships affect the Vikings' encounters with non-Vikings? Ships, trains, cars, airplanes, and rockets each dramatically transformed ideas about what kinds of exploration were possible. In addition, new routes, pathways, and roads played a pivotal role in helping certain transportation options grow in usefulness or popularity. How

did the Erie Canal increase encounters and exchanges between different areas within the United States? Once the interstate highways were built, how did they affect travel in the United States?

Exploration does not need to be literal—think of exploration as a new idea, concept, or theory that is tested. This idea can come from the fields of politics, economics, or military science. Consider the ways that political campaigns explored the use of radio, and later television and the internet, to introduce candidates to the public. How did the economic theory of mercantilism drive the exploration of the Americas and exploitation of the resources found there? How did new advancements in both strategy and technology influence the outcome of the Battle of the Atlantic in World War II?

Encounter

Exploration, of course, almost always leads to encounters—with different peoples, unfamiliar environments, and new ideas. Encounters are often unexpected and unpredictable, and they reveal much about those involved.

When Meriwether Lewis and William Clark began exploring western North America in 1804, Americans knew little of the vast territory west of the Mississippi River. The explorers' encounter with that region, however, was shaped in part by individuals like Sacagawea, a Shoshone woman who understood the land and its inhabitants, and served as a guide and translator for Lewis and Clark. How did she influence the expedition's encounters with other Native Americans? With the plants and animals they encountered along the way? How did Lewis and Clark's notes and drawings of the geography, wildlife, and inhabitants influence the encounters of later Americans?

Many times encounters involve peoples, plants, and animals that have not previously interacted. How did Matteo Ricci's efforts at understanding Chinese culture affect his encounter with the Chinese intelligentsia? Consider the major effects on world history resulting from the Columbian Exchange, when people, plants, microbes, animals, food, religions, and cultures moved across continents.

Often exploration leads to occupation or subjugation of other groups of people. Consider the encounters between the Romans and the Germanic tribes of Europe. How did the Mongols, Aztecs, or Incas interact with their neighbors? What factors influence whether a new encounter is seen as a positive exchange or as a disastrous occurrence? Consider the event from both sides and analyze the perspectives of both the conquerors and the conquered.

Encounters also occur between familiar parties. How did the political, social, and cultural differences between the Athenians and the Spartans, differences with which each side was familiar, affect the way the Peloponnesian Wars were waged? How do military encounters differ from environmental and cultural encounters in their consequences? How have these encounters remained the same across time, and how have they varied with changing historical circumstances? How did the horrific encounter with trench warfare in World War I lead to new strategies ranging from bombing campaigns to blitzkrieg?

Exchange

It is impossible to make a journey of exploration, encounter new ideas, and not have some ideas exchanged between the groups of people.

Encounters can lead to many types of exchanges, whether it be goods, food, ideas, disease, or gunfire. The Silk Road, a series of ancient routes connecting the lands bordering the Pacific Ocean to those of the Mediterranean Sea, formed a means of exchange between European, Eurasian, and Asian peoples for more than a thousand years. The Silk Road brought gunpowder,

the magnetic compass, printing press, and silk to the West. To China, it brought precious stones, furs, and horses. One of the road's best known travelers, Marco Polo, recorded his observations in his *Travels of Marco Polo*. But as we know, exchange is not necessarily mutually beneficial.

When Europeans were exploring the New World, they brought with them diseases such as smallpox and measles that were contracted by many members of the native tribes they encountered. Having no previous exposure to these illnesses, the natives' immune systems could not naturally fight these diseases, nor did native healers have the knowledge to treat them. As a result, many natives perished because of their encounter and exchange with the Europeans.

But exchanges do not happen only in the physical realm. The sharing of ideas, beliefs, and customs can have widespread consequences for the people and cultures involved. Consider the spread of any of the world's major religions. Sometimes the exchange of new or controversial ideas within a society can have a significant effect on how that society thinks and acts. What changes occur within the society because of that exchange? How did Charles Darwin's theory of evolution, for example, lead to the cultural conflicts of the 1920s?

Politics also can be an area of dramatic exchange. In 1971 the American table tennis team, in Japan for the world championships, was unexpectedly invited by the Chinese team to visit the People's Republic of China. At that time it had been more than 20 years since a group of Americans had been invited to China, since the Communist takeover in 1949. How did that exchange help President Richard Nixon renew diplomatic relations with China? Did it lead to future encounters and exchanges between the two countries? Establishing relationships is often a major part of new encounters and exchanges.

As you can see, all three elements in this year's theme—exploration, encounter, exchange—are closely related. Try to find examples of each in your chosen topic, though you should note that some topics will lend themselves to focus mainly on one area. You are not required to address all of these elements in your project. Remember that you are not just reporting the past, but you are investigating, searching, digging deeper into the research to thoroughly understand the historical significance of your topic and support your thesis. You will need to ask questions about time and place, cause and effect, and change over time, as well as impact. To truly grasp your topic, think about not just when and how events happened, but why they happened and what effect they had. Your project should be able to answer the all-important question of "So what?" Why was your topic important, and why should we study or understand its effects today? Answers to these questions will help guide you as you conduct your research and decide how to present your information.

Sample Topics List

- New Spain and the Comanche: Encounters, Missions, and Conquests
- The Spark that Ignited a Flame: China's Explosion into Gunpowder
- Roger Williams: The Exploration to Establish Rhode Island and Provide Religious Tolerance
- Mansa Musa: Exploring Africa
- Encounter and Exchange of Religious Ideas between Puritans and Native Americans in New England
- Jesuit Missionary Matteo Ricci: Italy and China Exchange Philosophy and Astronomy
- Catherine the Great's Encounters with Voltaire and the Enlightenment
- Commodore Matthew Perry and Exchange with Japan
- The Exchange of Disease: Encounters between Europeans and Native Americans in the Colonial Era
- Catherine of Siena and Gregory XI: The Exchange that Returned the Church to Rome
- James Cook and the European Encounter with Oceania
- How the Encounter of the Chesapeake-Leopard Affair Led to the War of 1812
- Venice 1348: A Global Encounter, a Deadly Exchange
- Exploration and Ice: Encountering the North Pole
- The Silk Road and Cultural Exchange
- Encountering New Spain: Manifest Destiny and the Treaty of Guadalupe Hidalgo
- Exploring the Galapagos: Charles Darwin and the Theory of Evolution
- American Missionaries, China, and Religious Encounters
- Brigham Young, Mormonism, and Westward Expansion
- Ada Lovelace: Exploring Computer Programming in 1840s England
- Galileo: Exploring the Universe, Encountering Resistance
- Athens and Sparta: Military Encounter and Exchange
- Exploring the Nation: The Baltimore and Ohio Railroad
- Rudolf Roessler: The Allies' Exchange with an Undercover German Decoder
- An Encounter with Fanaticism: John Doyle Lee and the Arkansas Mountain Meadows Massacre
- Exploring Disease: Jonas Salk and the Polio Vaccine
- The New York Stock Exchange: Money as Power
- Margaret Mead: Exploring Human Development
- Diplomatic Encounter: The SALT Talks
- Exchange between France and the United States: The Louisiana Purchase
- Exploring African-American Culture: The Harlem Renaissance
- Intimate Exchange: Abigail and John Adams
- Expanding the Boundaries of Dance: Martha Graham
- Rosalind Franklin: Exploring the Human Genome, Encountering Prejudice
- Exploring New Technologies: Andrew Carnegie's Steel Empire
- Exploring America: Immigration
- Nelson Mandela's Encounters with Apartheid
- Exploring an Empire: Hammurabi's Expansion of Mesopotamia
- Patterns of Exploration and Encounter: French Jesuits in Canada
- Turkey and the Armenian Genocide: a Violent Encounter of Religious Difference on Close Borders
- The Artistic Exploration: Bierstadt and Moran's Journey and the Creation of Yellowstone National Park
- The Zimmermann Telegram: The Exchange that Broke Down American Isolationism
- *Reynolds v. United States*: The Encounter between Polygamy and Law
- Encounter in Little Rock: Desegregating Central High School
- Encountering Communism: The Creation of NATO
- *Minersville School District v. Gobitis*: When Idolatry Encounters Patriotism
- Exchanging Musical Performance for Morale: Captain Glenn Miller's Contribution to World War II
- The Exchange between Congress and the Executive: Who Decides to Fight a War?
- The Iran-Contra Affair and the Controversial Exchange of Hostages for Arms
- Waco: The Deadly Encounter between the Branch-Dravidians and the FBI
- Apollo 13: Exploration in Space
- Pop Art: The Exchange of Consumerism and Culture
- Impressment: The Unwanted Exchange between Great Britain and the United States

Sample Topics List Continued

- Encountering a New Religion: Spanish Catholic Missionaries in the Americas
- World War II War Brides: The Exchange of Cultures
- Peace of Westphalia: The Exchange that Ended the Thirty Years War
- Roanoke: When Exploration, Encounter, and Exchange Went Terribly Wrong
- Encountering a New Society: The Idea of Republican Motherhood
- The Sinn Féin Party and their Exploration of Irish Independence
- The Monroe Doctrine: How Isolationism Impacted the Exploration, Encounters, and Exchanges of a New Nation
- *Gibbons v. Ogden*: Steamboat Encounters and Exploration of the Commerce Clause
- Dorothea Dix: Exploring the Injustices for Herself to Promote Institutional Reform
- The Marshall Plan: Rebuilding Europe's Economy through Exchange
- Exploring their Rights and Encountering Change: Women of the 1920s
- Disproportionate Exchange: Slaves and the Triangle Trade
- Political Exchange: Jimmy Carter and the Camp David Accords
- The Berlin Conference: Colonization and Exploration of Africa
- Encountering Two Worlds at the Berlin Wall
- Zheng He: How China's Brief Period of Exploration Led to Centuries of Isolationism
- 19th Amendment Suffragettes: Exploring New Methods of Protest

Cultural Exchange and the Olympic Games

Teri Hedgpeth, Archivist & Historic Steward, United States Olympic Committee

The Olympic Games, a quadrennial event that excites the blood, quickens the pulse, and fills us with vicarious glory, magnifies superlative athletes until they are larger than life. However, the Olympic Games do more than give us an opportunity to showcase our athletes; the Games also afford the casual observer the ability to encounter new cultures, explore new lands, and exchange ideas while watching the world's premier athletes compete. For the athletes, this opportunity is like none other.

Athletes from around the world come together in the Olympic Village, on the playing field, and in the Olympic Stadium, transforming the Olympic Games into a microcosm of the United Nations. A kind of subliminal sharing occurs, transcending competition, as the athletes encounter one another and learn about different cultures and different lifestyles.

British athlete Philip J. Noel-Baker, Olympic silver medalist in the 1,500-meter at the Antwerp 1920 Olympic Games and the 1959 Nobel Peace Prize winner for his work with the League of Nations and the United Nations, wrote an appeal to the press in 1932, stating, "It [the Olympic Games] has done much—more perhaps even than the League of Nations—to make different peoples understand each other and to link them by bonds of common thought and feeling." Furthermore, Noel-Baker stated that the Games "are breaking down the 'atmosphere,' the beliefs, and emotions that led to war."[1] The cultural exchange that occurs during the Olympic Games was as important to Noel-Baker as the competition itself.

"It [the Olympic Games] has done much—more perhaps even than the League of Nations—to make different peoples understand each other and to link them by bonds of common thought and feeling."

The opportunity to explore new cultures and experience the kind of exchange that Noel-Baker mentioned are not the primary reasons why Olympic athletes gather; however, it is a byproduct. This phenomenon can be traced back to Frenchman Pierre de Coubertin's ideals when he resurrected the ancient Olympic Games on June 23, 1894. In an era rife with nationalism, Baron de Coubertin wanted to improve the youth of France, to build not only individual character but also national character, and if possible foster peace among nations.[2]

Baron de Coubertin envisioned a regular sports competition on an international scale that "fostered the spirit of chivalry, love of fair play, [and] reverence for true amateurism."[3] From this ideal grew the first modern Olympic Games, held in Athens, Greece, April 6-15, 1896.[4] The modern Olympic Games, held every four years, assembles athletes from all nations for a "fair and

[1] Philip J. Noel-Baker, M.P. "The Olympic Games: Their Power For Good, An Appeal to the Press." Reprinted from the *British Olympic Journal* in *Olympic News*, January-February (1932): 10.
[2] Fred G. Jarvis, *From Vision to Victory: America's Role in Establishing the Modern Olympic Games* (New York: New York Athletic Club, 1996), 2.
[3] International Olympic Committee, *The International Olympic Committee and the Modern Olympic Games Charter* (Lausanne: IOC, 1933), 9-10.
[4] According to the *Official Report*, the dates are March 25 – April 3, 1896, using the Greek calendar. SP. P. Lambros and N. G. Polites, *Official Report: Olympic Games, 776 B.C. - 1896 A.D.* (New York: American Olympic Committee, 1896), 81.

Berlin 1936 Olympic Games, Opening Ceremony. The United States Olympic Team marching into the stadium in the Parade of Athletes, August 1, 1936.
Photograph by David Wilson, Sr., David Wilson Collection, Crawford Family U.S. Olympics Archives

equal competition." Gold medalist Jesse Owens stated, "It's the only occasion when the young people of the world are brought together in this way. Maybe they can't speak the other's language but they can live together."[5]

For history students, this quadrennial sporting event provides an opportunity to expand upon the theme of *Exploration, Encounter, Exchange in History*. All are evident within the Olympic Games, and numerous sources are available to explore these topics. The Crawford Family U.S. Olympic Archives, the repository for the United States Olympic Committee (USOC) official records and artifacts, is one such institution. Located in the headquarters of the USOC in Colorado Springs, Colorado, the archives include USOC executive and governance records, committee meeting minutes, publications of the USOC, as well as various personal collections. In addition, artifacts commemorating the Olympic Movement and official photographs of U.S. Olympic athletes are housed within the repository (www.teamusa.org).

Another entity is the LA84 Foundation, created as part of the legacy after the Los Angeles 1984 Olympic Games, to promote youth in sports in southern California. LA84 also created a sports library and an ever-expanding digital library that is easily searchable and accessible (www.la84.org). And finally the International Olympic Committee and the Olympic Studies Center, located in Lausanne, Switzerland, contains numerous sources on Olympism as well as the official records of the IOC and Olympic organizing committees (www.olympic.org/olympic-studies-centre). Those are not all the sources available for students of the Olympic Movement; many universities in the United States contain records that can be invaluable to researchers. For example, the University of Illinois houses the collection of Avery Brundage, American Olympic Committee president from 1932 to 1952 and International Olympic Committee President from 1952 to 1972 (archives.library.illinois.edu/archon/?p=collections/controlcard&id=4719).

> ***"It's the only occasion when the young people of the world are brought together in this way. Maybe they can't speak the other's language but they can live together."***

One way students can explore this year's theme is by studying a pivotal Olympiad. A competition that highlighted the encounter and exchange aspect shared by athletes was the Berlin 1936 Olympic Games, which were held in the midst of Adolf Hitler's rise to power. Hitler's view of Aryan supremacy and his distaste for modern sports, dominated at that time by Britain and France, made Hitler reluctant to allow the Games to be held in Berlin. Hitler's propaganda minister, Joseph Goebbels, convinced him that the Games would provide the opportunity to demonstrate to the world Germany's superiority in not only athletic prowess but also in Germany's ability to host the finest Olympic Games to date.[6]

Contrary to the verification of Aryan supremacy that Hitler had desired, the Berlin 1936 Olympic Games

[5] An abridgement of Jesse Owen's speech found in Miller, *The Official History of the Olympic Games and the IOC*, 116.
[6] Allen Guttmann, *The Olympics: A History of the Modern Games* (Urbana & Chicago: University of Illinois, 1992), 53-56.

Berlin 1936 Olympic Games. President of the International Olympic Committee Count Baillet-Latòur standing next to Chancellor and Dictator of Germany Adolf Hitler during the Berlin 1936 Olympic Games Opening Ceremony.
Photograph by Hoffman, Munchen, Theresiienstr. 74, Crawford Family U.S. Olympics Archives

Avery Brundage, American Olympic Association/United States Olympic Association Incorporated. President, November 19, 1930 – December 1, 1953.
Crawford Family U.S. Olympics Archives

The Berlin 1936 Olympic Games proved to be momentous for United States African-American Olympic athletes, especially in Track and Field.

proved to be momentous for United States African-American Olympic athletes, especially in Track and Field. The U.S. Olympic Track and Field team that went to Berlin to compete against the world included 10 African Americans who won a total of seven gold, three silver, and three bronze medals.[7] Among these, the most notable was Jesse Owens, who won four gold medals in track and field events.[8]

Owens, the youngest of 10 children and the grandson of slaves, not only disproved the notion of German, Aryan supremacy but also afforded the world an opportunity to encounter African-American Olympians in an era teeming with racial tension. The iconic image of Owens and German Olympian Luz Long deep in conversation during the men's long jump competition at the Berlin Games illustrated that although separated by ideology, these two Olympic athletes were connected through a love of their sport. Owens later recounted that Long, although his strongest competitor in the long jump and a German athlete, advised him to adjust his run-up in the qualifying round.[9] Owens made the adjustment and went on to win the event, one of his four gold medals during the Games, while Long took the silver medal. It is said that after Owens' gold medal winning jump, Long was the first to congratulate him on his victory.

The relationship that the two formed during the Berlin Games continued until Long's death in World War II at the Battle of San Pietro in 1943. However, the friendship did not die with Long. Owens subsequently took up a correspondence with Long's son. Owens later commented, "In this way, our relationship was preserved."[10]

Of course, African-American athleticism was not the only issue that dominated the Berlin 1936 Olympic Games. At the heart of the Berlin Games was the participation of Jewish athletes, a separate topic that can also be effectively addressed in this year's NHD theme. When the IOC awarded the 1936 Olympic Games to Berlin, Germany was still a republic, and the IOC wished to give Germany the opportunity to host the Games that it had lost when the

[7] Miller, *The Official History of the Olympic Games and the IOC*, 116-117.
[8] Jesse Owens (USA) won gold in the 100 meters, the 200 meters, the 4x100 meters Relay and the Long Jump. The 200 meters and the 4x100 meters Relay were world records, and the long jump was an Olympic record.
[9] Miller, *The Official History of the Olympic Games and the IOC*, 116.
[10] Miller, *The Official History of the Olympic Games and the IOC*, 116.

outbreak of World War I canceled the Berlin 1916 Olympic Games.

However, the new Nazi regime and its persecution of races not Aryan, especially those of Jewish descent, were at odds with the Olympic Charter, which stated the Olympic Games were "to conduct modern athletics in the right way, by fostering the spirit of chivalry, love of [fair play] reverence for true amateurism."[11] Knowledge of the German racist policies influenced the IOC to obtain assurances from the Berlin Olympic Committee that athletes of Jewish descent would be allowed to participate. The IOC was able to extract a written guarantee from Berlin that Jewish athletes could participate and German Jews could try out for their national team. With that assurance, 21 German Jews tried out for the German national team; however, not a single German Jewish athlete made the team.[12]

This led to discussion of an Olympic boycott by various nations. In the United States, the president of the American Olympic Committee [AOC], Avery Brundage, and other members of the AOC had very different views regarding U.S. participation at the Berlin Games. Factions developed within the United States expressing views for and against changing the site of the Games or forcing Berlin to allow Jewish athletes to participate.

In 1935 the AOC produced a pamphlet titled "Fair Play for American Athletes" that promoted American participation in the Games. After Hitler's rise to power, however, concern arose regarding the American team's participation and the perceived agreement with Germany's policies if the United States sent a team to the Olympic Games.

Arguments for participation included Baron de Coubertin's vision and assuring the public that the AOC did not endorse the policies of any government; it was only the desire to compete in an atmosphere of "international amity and good will in a world filled with intolerance, persecution, hatred and war" that prompted the AOC to continue to advocate sending a U.S. team to Berlin.[13] In addition, the pamphlet stated that those wishing the United States to boycott the Games were themselves Communists and Anti-Semitic, using propaganda to press their views upon the public.[14]

"I am certainly opposed to American participation in the Olympic Games if they are played in Nazi Germany."

The other side of the issue was represented by leaders and members of the AOC who formed the Committee on Fair Play in Sports and presented their views in "Preserve the Olympic Ideal: A Statement of the Case Against American Participation in the Olympic Games at Berlin." The IOC argued that although Berlin guaranteed in writing Jewish athletes could try out for the national team, these same athletes were denied the use of training facilities in Germany. Furthermore, the IOC stated that the policies of the Nazi government highlighted issues of religion and race as factors in participation in the Games, contrary to Baron de Coubertin's vision.[15]

Images of signs forbidding Jewish access in Germany were printed along with quotes from athletes, coaches, and community leaders expressing their desire to either move the Olympic Games from Germany or not participate at all. American Olympian James Bausch, 1932 Olympic Games gold medalist in decathlon stated, "I am certainly opposed to American participation in the Olympic Games if they are played in Nazi Germany," and S. Stephenson Smith from the University of Oregon Athletic Department avowed, "Naziism [*sic*] is the negation of sportsmanship, Fascism its antithesis."[16]

[11] IOC, *The International Olympic Committee Charter*, 9-10.
[12] Guttmann, *The Olympics*, 55-65.
[13] Avery Brundage, *Fair Play for American Athletes*, (New York: American Olympic Committee, 1935), 1.
[14] Brundage, *Fair Play for American Athletes*. New York: American Olympic Committee, 1935, 1-18.
[15] The Committee on Fair Play in Sports. *Preserve the Olympic Ideal: A Statement of the Case Against American Participation in the Olympic Games at Berlin*, (New York: Committee on Fair Play in Sports, 1936), 6.
[16] Committee on Fair Play, *Preserve the Olympic Ideal*, 44-45.

The debate raged throughout 1935 and most of 1936. IOC President Count Henri Baillet-Latour continued to state the Organisationskomitee had the guarantee of Berlin that all athletes would be treated fairly. Avery Brundage's commitment, combined with his appointment to the IOC and a fact-finding trip to Germany, solidified the AOC's intent to send a team to Berlin.[17]

As a side note, two members of the United States' men's 100-meter relay team, Marty Glickman and Sam Stoller, were replaced the night before they were supposed to compete with two African Americans—Jesse Owens and Ralph Metcalfe—by coach Lawson Robertson. It was rumored that the German team had select, secret runners waiting in the wings to win this event and that coach Robertson decided to replace the slower Glickman and Stoller with two runners who were faster; however, what cannot be ignored is the fact that both Glickman and Stoller were Jewish.

As a result of the Berlin Games and the issues regarding racial tensions and the proposed Olympic boycott, the IOC clarified its stance. By 1967, the Olympic Charter clearly stated, "No discrimination is allowed against any country or person on grounds of race, religion or political affiliation."[18]

AOC President Avery Brundage stated in his final report for the Berlin Games, "Despite the fact that the world seethes with political intrigue, social unrest, economic confusion and bitter national hatreds, for three weeks in August and for ten days in February [Olympic Winter Games] the athletic representatives of fifty-two different nations laid aside all national jealousies and rivalries and, notwithstanding the strenuous competition in which they were engaged, lived and worked together in a most friendly spirit."[19]

One can see that the Olympic Games affords students multiple options to delve more deeply into this year's NHD theme. Possibilities abound for historical study of the cultural exchange that takes place during an Olympic Games, when athletes from around the world gather, live, and compete together. One can highlight individual athletes and analyze the challenges they encountered on their path to becoming an Olympian. And finally, one can explore race, religion, and national politics and how these affect the world's premier sporting event, the Olympic Games.

For a complete bibliography and links to download these resources, go to **www.nhd.org/themebook**.

[17] Guttman, *The Olympics*, 57-62.
[18] IOC, *The International Olympic Committee and the Modern Olympic Games*, 9, and *International Olympic Committee, The Olympic Games: Citius-Altius-Fortius* (Lausanne: IOC, 1967), 11.
[19] Avery Brundage, "Report of the President, Avery Brundage," *American Olympic Committee Report*, 1936 Games of the XI Olympiad, Berlin, Germany . Official Report of XI Olympiad, (New York: AOC, 1937), 27.

From Calcutta to the Canefields of the Caribbean

How Exploration, Encounter, and Exchange Shaped the Indo-Caribbean Experience

Murali Balaji, Director of Education and Cirriculum Reform, Hindu American Foundation

One of the most underdeveloped areas of study in world history is the legacy of the journey of Indian laborers during the British colonial era to far-off parts of the empire. The migration, which began shortly after the colonies ended the enslavement of Africans, ensured cheap labor for the British Empire. From 1838 to 1917, more than one million Indians were taken as laborers by the British to work for colonial plantations, of whom about half arrived in the Caribbean.[1] But the story is more than just migration. It is a complex, sometimes painful, and often nuanced story of acclimation in a new world—one that many Indians would call home by the late nineteenth century. It is a story about the encounters, exploration of new lands, and exchange of cultures that shaped (and continues to shape) the unique history of the West Indies. National History Day participants interested in a largely untold and overlooked part of world history will find a plethora of resources to help guide them in researching the Indian Diaspora.

> ***"Today we are fairly strong. We have fought a great battle to prevent our absorption....The time is ripe to spread Indian literature. We must know more of our culture, of our religion, of our customs, and our tradition."***
>
> ***—Balgobin Ramdeen, 1949***

World history educators often express surprise that the Diaspora in countries such as Guyana, Trinidad, Suriname, Mauritius, South Africa, Fiji, and Malaysia is prominent and well entrenched, or that the importation of Hinduism to regions such as the West Indies actually allowed Hindus to define the religion on their own terms. The interactions between colonial administrators and Indians also shaped new ideas on governance, cultural exchange, and in many ways the rules of conduct among various colonial populations. The story of Indians in the Caribbean also has created new understandings about identity and the development of a hybrid culture that influences the world today.

From Calcutta's Shores: The Origins of the Indian Migration

When Europe's major colonial powers announced the end of sending enslaved Africans to their colonies in Latin America, the British and the Dutch sought to fill what they believed would be a void in cheap labor. The abolition of slavery by the British in 1834 did not end the practice in some British colonies, where African slaves were bound into indentured servitude. But by the start of the 1830s, the British control over the Indian subcontinent brought with it a ready supply of labor—and for thousands of Indians, the movement from their ancestral homes to shores that stretched from one end of the empire to the other. By the end of that decade, Indians (and people from modern-day Nepal, Bangladesh, and Pakistan) began leaving the subcontinent to work in British colonies.

[1] "Forced Labour," Black *Presence: Asian and Black History in Britain*, 1500-1850, The National Archives of the United Kingdom, accessed January 13, 2015, www.nationalarchives.gov.uk/pathways/blackhistory/india/forced.htm.

Calcutta was the primary port of departure for the British ships that would travel from the Bay of Bengal across the Indian and Atlantic Oceans to the Caribbean, or via the Indian Ocean to colonies such as Fiji. Indians migrated to the West Indies to work on the sugar plantations. Those who were taken to places such as Guyana found that their new homes, whether temporary or permanent, differed greatly from their native lands, particularly when it came to the environment and even their co-inhabitants, including Blacks, native populations, Creoles, and eventually, Chinese, Lebanese, and Syrians.

Guyana became a primary destination, given British sugar producers' desire for labor. Indians were given five-year terms of indenture and were required to work 12-hour days and six days a week, though many were made to work longer. There are a number of primary source documents available online that detail the conditions, as well as the laborers and British anti-slavery crusaders' protests against them.[2] In some ways, Indians became indentured explorers, with some hopping from ship to ship after their terms of indenture ended, hoping to find more work in other colonies. As a result, some Indians spent years shuttling among colonies in the Caribbean, working on sugar cane plantations for little pay.

Even before the voyage, the port of Calcutta became a melting pot of the subcontinent, and in many ways would set the stage for the cultural fusion that would shape the Indo-Caribbean experience, as well as other parts of the nineteenth-century Diaspora. While some went into a life of indentured servitude, others saw the opportunity to escape oppressive economic and social conditions. Many left behind destitute circumstances in remote Indian villages. As a result, Indian laborers who might all have looked the same to their British overseers had trouble understanding one another on the crowded ships of mostly Hindi, Bengali, and Tamil speakers.

The vast majority of the Indian laborers were Hindus, though Muslims—and a few Sikhs and Christians—also joined the ships heading to the Caribbean. On the ships, their regional, caste, and religious identities mattered little; to the ship's crew, they were collectively coolies. This dynamic would ironically serve to bond many of the arrivals in their new land, and in some ways reduced cultural, regional, and religious tensions that previously existed in the Indian subcontinent. Additionally, the shared experience of the often tortuous journey, as well as encounters with others who were sometimes hostile, forged a collective identity among the Indians, one they would pass down to subsequent generations.

As author Gaiutra Bahadur notes in her book *Coolie Woman*, the journey to and arrival in the Caribbean was especially dangerous for women, who faced constant threats of sexual violence at the hands of colonial authorities and their male cohorts, in part because of colonial policies limiting the number of women accompanying the male laborers on their voyages. While many women were exploited in the British colonies by colonial administrators and Indians, others found a new status outside of the Indian subcontinent.[3]

Indian women who came to the colonies discovered new ways of escaping norms such as marriages arranged in childhood or abusive households. They often were able to choose their own partners. Some even achieved economic privileges that would have seemed unfathomable to them in India. This also is an important subject within women's history, an area of study that brings out previously marginalized voices during the colonial period.

Beyond gender dynamics, race played a significant role in the socialization and acculturation of Indians, as well as their exchange with other populations in the West Indies. Indians were immediately put into close quarters with formerly enslaved blacks in addition to members of indigenous tribes, meanwhile vying for social standing in a hierarchy where the British were unquestionably at the top. There also was the question of how Indians, the overwhelming majority of whom were Hindu, would be able to practice their religion, given the systematic discouragement of non-Christian religions by colonial authorities.

But the exchange between the British and subjects also led to new exchanges of ideas on governance, culture, and the

[2] "A good source to consult is Anti-Slavery International's historiography, which can be found at Kaye, Mike, "1807-2007: Over 200 Years of Campaigning Against Slavery," Anti-Slavery International, accessed January 13, 2015, www.antislavery.org/includes/documents/cm_docs/2009/1/18072007.pdf.
[3] Bahadur, Gaiutra, *Coolie Woman: The Odyssey of Indenture* (Chicago: University of Chicago Press, 2014).

formation of civil society in a colonial structure. Bahadur's *Coolie Woman*, using primary sources from the United Kingdom, highlights how British governance changed as a result of the influx of Indians into the colonies.

For example, due to the conditions in early sugar cane plantations, British authorities affected changes that were designed to make the daily lives of indentured Indian laborers easier. Among British colonial administrators, easing the daily burdens of Indians had multiple purposes: aspiring to the British ideal of being a civilizing force in the colonies; making Indian workers more loyal to the plantations in which they worked; and allowing for increased inroads for Christian missionaries through avenues such as healthcare and education.[4]

Gradually, Indians in the West Indies forged a new identity and would shape the region's culture. Despite racial hostilities during the first phase of settlement, the exchanges between Indians and Blacks in the British West Indies would dramatically change as the nineteenth century progressed and the twentieth century dawned.

The Second Phase: Acculturation and Exchange

During the first few decades of the migration of Indian workers to other parts of the British Empire, many workers returned to India after their terms of servitude ended. However, an increasing number of them, including those who had served previous terms of indenture, remained. Despite unequal conditions and the frequent tensions with other groups in the colonies, Indians found opportunities to make a living that had been denied or unavailable to them in their homeland. As a result, many Indians in the West Indies—though still considered unequal to the British—embraced their new identities, and some went as far as to consider the term coolie, once a source of shame and denigration, as a badge of honor.

By the late nineteenth century, the Indian population in the West Indies had become a distinct group, collectively neither truly Indian nor truly assimilated into their new homes. Interactions with Blacks also became more complex, particularly in places such as Jamaica, where male Indian workers often married Afro-Caribbean women. Similarly, a distinct Eurasian class also was emerging in places such as Jamaica, Barbados, and Trinidad, where British administrators would have children with Indian women. While the children were frequently not recognized by their British fathers or by colonial authorities as legitimate, also were often afforded social access denied to Indians and Blacks.[5]

While the exchange of cultures helped to acclimate Indians into the West Indies, life in Caribbean colonies such as British Guiana, Trinidad, and Jamaica still proved challenging on a number of fronts. For starters, while British colonial authorities relaxed rules on how Indians could practice their religion, they still continued to place restrictions of access. Aggressive Christian proselytizing in Jamaica greatly reduced the number of Hindus. At one time numbering nearly 100,000, many Hindus either converted for free education and jobs or left Jamaica altogether. Meanwhile the Indians who came from different language and cultural backgrounds had paved the way for a new generation that had none of the linguistic ties of their predecessors. Most West Indians now speak only English, with some Hindi words peppered into local dialects.

As scholar Basdeo Mangru explained to *Hinduism Today*, "Indians introduced a rich note of cultural differentiation in the Caribbean. The culture they brought to the region was a blend of various local practices, but soon the Bhojpuri tradition dominated. This was epitomized in language by Bhojpuri and in literature by the *Ramayana* and the *Mahabharata*. It was these two works which defined culture ideals in the Indian community."[6] After independence, Indians played a significant role in shaping the political, social, and cultural dimensions of the post-colonial West

[4] To learn more, see Hollet, David, *Passage from India to El Dorado*: Guyana and the Great Migration (Madison: Farleigh Dickinson, 1999). and Mangru, Basdeo, *The Elusive El Dorado* (Lanham: University Press of America, 2005).
[5] There are some good sources that highlight these social conditions, including David Dabydeen and Brinsley Samaroo, *India in the Caribbean* (London: Hansib Publishing, 1987).
[6] Dabydeen and Samaroo, *India in the Caribbean and Mangru*, *The Elusive El Dorado*.

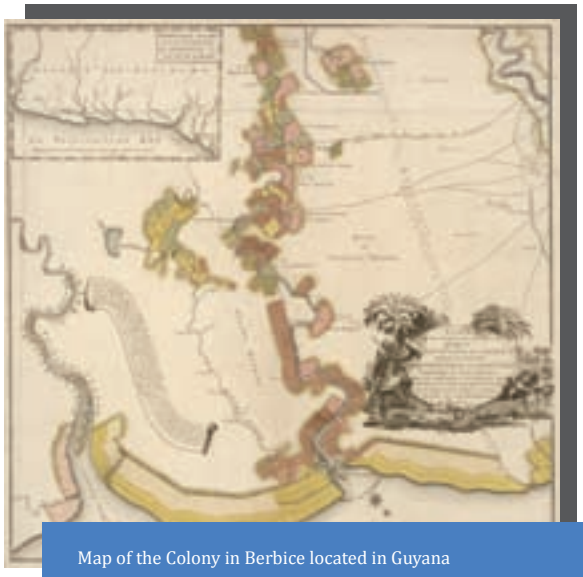
Indies. Some great sources on these developments include the website for former British colonies, which includes easy-to-navigate stories of how nations such as Guyana and Trinidad emerged from their colonial past.

The practice of Hinduism, which is still the majority religion among Indians in Guyana and strongly present in Trinidad, also changed as a result of the interactions of diverse Indian groups and with both British authorities and Afro-Caribbean people. Many Caribbean Hindus embraced a reform movement based on the Vedas, called Arya Samaj. Others, however, brought their narrative and ritual traditions to the West Indies, eagerly explaining them to subsequent generations. Mangru notes that Hinduism in Guyana and among Guyanese expatriates in the United States, Canada, and the United Kingdom is among the most devoutly practiced religions in the world. Moreover, in countries such as Guyana, Trinidad, and Suriname (a former Dutch colony), the celebration of Hindu religious days such as Diwali and Holi (known as Phagwa in the West Indies) are national holidays.[7]

Additionally, the Indian influence on Caribbean culture extended to popular music traditions such as reggae, calypso, and regional forms such as chutney and soca. Moreover, Hindu devotional songs—distinct from those in India—played an outsized role in the Indian community, and in some cases transcended a solely Hindu audience in the Caribbean.

Today the Indo-Caribbean community continues to embody the migration of culture and the creation of distinct cultural identities. Students keen on learning how the West Indies developed through more than two centuries of exploration, encounter, and exchange are encouraged to explore the diverse history of the Indian experience that started at the port of Calcutta nearly 200 years ago.

Waterloo Temple in Trinidad



Map of the Colony in Berbice located in Guyana

For a complete bibliography and more resources, go to **www.nhd.org/themebook.**

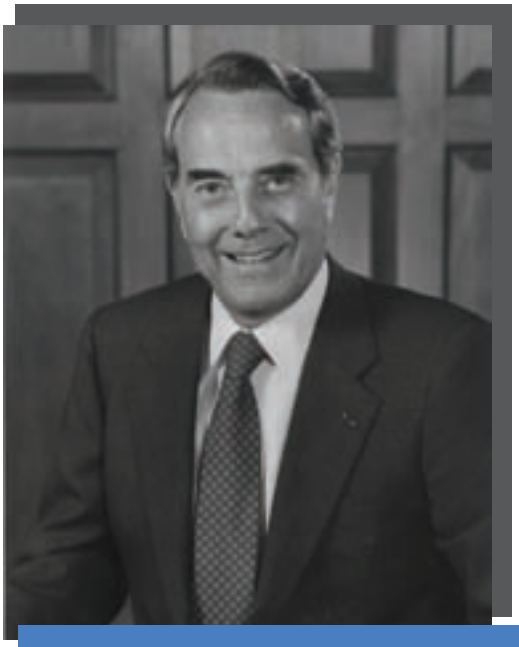
[7] Lavina Melwani, "What are Over 200,000 Guyanese Hindus Doing in New York State?," *Hinduism Today* August 1995, www.hinduismtoday.com/modules/smartsection/item.php?itemid=3520.

Food for Thought

Exploration and Exchange, Congressional Archives, and Legislative History

Kristine Schenk, Education Specialist, Dole Archive & Special Collections, Dole Institute of Politics, University of Kansas

Exchanging food is an activity inherent in the human experience. Food sharing is found across cultures and plays an integral role in many encounters across the globe. The Silk Road and the Columbian Exchange are examples of how groups across continents have adopted new food and technologies as the result of conquest and trade. Today the exchange of food is influenced by political, social, and economic forces, locally, nationally, and internationally.



Former U.S. Senator Robert J. Dole
Courtesy Dole Institute of Politics

Several U.S. government programs have had a large impact both domestically and internationally in the last 60 years. Some of this activity is documented in the collections of the Robert J. Dole Archives & Special Collections (dolearchives.ku.edu/) at the University of Kansas, as former Senator Bob Dole was a key contributor to agricultural policy during that same period.

Senator Dole represented the state of Kansas in the U.S. Congress for 36 years, from 1961 to 1996. The longest-serving Republican leader to date, he was the 1996 Republican nominee for president and President Gerald Ford's vice-presidential candidate in 1976. Though a partisan conservative, Dole engaged in many bipartisan initiatives throughout his career, representing a broad range of issues including those promoting food security in the United States and beyond. Since retiring from the Senate in 1996, Dole has worked as an advocate for local and global programs that fight food insecurity.

Exploration and Exchange in the Legislative Process

The legislation mentioned here—or any piece of legislation—is a product of both exchange and exploration. The legislative process is a long and complex give-and-take between many different interests, roles, individuals, and groups, formal and informal. Whether or not legislation addresses exchange as a literal activity, studying the process through official government documents and archives can reveal a dynamic interplay.

Likewise, legislators and their staffs are constantly exploring new ideas and solutions to today's problems. What you will not find in the official records of government is much insight into how a legislator forms his or her opinion—only the actions taken and public statements on the issue. A congressional archive takes you behind the scenes, into layers of exploration and analysis, all information to be weighed by the legislator as he or she makes crucial decisions. You will find yourself asking, "What would I do in this situation?"

Pick a topic you like, find a related piece of legislation (the good news is there are thousands from which to choose.), and prepare to engage in an enriching research experience. You will take away knowledge of the legislation's content, but also gain a new awareness of, and hopefully interest in, the process of the people's branch of government.

U.S. Domestic Food Exchange

Many experience food sharing in their day-to-day lives without giving it much thought. It can be as simple as students exchanging an apple for carrots during their lunch break or putting a few items in the food donation bin at the grocery store. It also can be be complex, as implemented in government programs such as the Supplemental Nutrition Assistance Program (SNAP) and Women, Infants, and Children (WIC). There are many federal programs that focus on the distribution of food and other basic commodities. Laws affecting those programs come under review periodically and can be changed to fit a new situation. Tracking changes to those laws can demonstrate changes in the political climate as well as the social situation.

Supplemental Nutrition Assistance Program (SNAP)

The Supplemental Nutrition Assistance Program, formerly the Food Stamp Program, helps low-income families and individuals purchase food. SNAP is the largest nutrition assistance program within the federal social safety net. Despite the name change in 2008 and the changeover from stamps to an electronic system, many Americans still refer to SNAP as the Food Stamp Program.[1]

The Food Stamp Program started in the late 1930s in response to an unprecedented situation where the United States had both farm surpluses and hundreds of thousands of hungry people. In the early version of the program, people purchased stamps on a dollar-for-dollar ratio, but also received additional stamps that entitled them to buy foods designated as surplus at local stores for a reduced price.[2] The program lasted until 1943, when the escalation of World War II resulted in both decreased surpluses and reduced unemployment. In 1961 Congress reestablished the Food Stamp Program as part of Lyndon Johnson's War on Poverty, to assist thousands of undernourished Americans.[3]

With passage of the Food Stamp Act of 1964, the program became permanent, but it was not until 10 years later, in 1974, that Congress required participation from all states nationwide. Senator Dole had been peripherally involved with the program throughout his time in the House of Representatives (1961-1968) and early Senate career, but in 1977 he took a leadership role in shaping the Food Stamp program.[4]

With Senator George McGovern (D-South Dakota), who Dole widely credited for opening his eyes to issues of domestic food insecurity, Dole worked to address two of the main problems associated with food stamps: cumbersome purchase requirements and lax eligibility standards. The Senators' initiative succeeded in designing a program that eliminated the need for individuals to make a required minimum payment to obtain food stamp coupons, which many could not afford. Dole and McGovern continued to work on food issues together for decades.[5]

Women, Infants and Children (WIC)

Women, Infants, and Children, provides supplemental foods, health care referrals, and nutrition education to low-income pregnant and breastfeeding women and children.[6] WIC was created in response to pregnant women with nutritional deficiencies who visited doctors. Often doctors would supply these women with food vouchers, so that they could get the food they needed for a healthy

[1] "Supplemental Nutrition Assistance Program (SNAP)," United States Department of Agriculture Food and Nutrition Service, last modified 2014, accessed August 20, 2014, www.fns.usda.gov/snap/supplemental-nutrition-assistance-program-snap.
[2] "A Short History of SNAP," United States Department of Agriculture Food and Nutrition Service, accessed November 10, 2014, www.fns.usda.gov/sites/default/files/History_of_SNAP.pdf.
[3] "Food Stamps," Robert J. Dole Archive and Special Collections at the Dole Institute at the University of Kansas, dolearchives.ku.edu/topics_foodstamps.
[4] Ibid.
[5] Ibid.
[6] "Women, Infants and Children (WIC)," United States Department of Agriculture Food and Nutrition Services, last modified March 10, 2014, accessed November 10, 2014, www.fns.usda.gov/wic/about-wic.

pregnancy.[7] The idea for such a program arose during a White House conference on Food, Nutrition, and Health in 1969.[8] In 1972 WIC was created as an amendment to the Child Nutrition Act of 1966. The program continues to be successful, helping more than 50 percent of infants in the United States.[9]

Years after the passage of WIC, Senator McGovern recalled how he and Dole dominated the legislative field related to nutrition during the 1970s. In 1974 they pushed WIC through the Agriculture Committee and to the Senate floor.[10] Throughout the length of his Senate career, Dole advocated for WIC each time it came up for reauthorization.

International Food Exchange

The exchange of food goes beyond America's domestic borders. Food is traded across political borders and economies across the globe. Senator Dole, like many others, recognized that U.S. agricultural surpluses could be used on a global scale.

North Atlantic Free Trade Agreement

The North American Free Trade Agreement (NAFTA) is a trade agreement between the governments of Mexico, Canada, and the United States. Signed during the Clinton administration, the agreement went into effect on January 1, 1994. NAFTA eliminated trade barriers such as tariffs, increased profits for businesses, and reduced prices for consumers. It created the world's largest free-trade area, linking 450 million people and producing $17 trillion worth of goods and services, including food.[11]

First negotiated by President George H.W. Bush, NAFTA received strong support from President Bill Clinton as well as all the living former presidents.[12] Senator Dole, as Republican Leader, also supported NAFTA because he believed that the agreement would increase the number of jobs for U.S. workers. However, American labor organizations opposed NAFTA because they feared that jobs for U.S. workers would be sent to Mexico.[13]

The exchange of agricultural products has been a contingent issue within NAFTA from the beginning. Unlike with trading initiatives on other commodities, which are signed by all three countries together, agreements on the trade of agricultural products are signed between nations. The trade agreement between Canada and the United States applies restrictions and tariff quota on products such as sugar, poultry, and dairy. The Mexico–U.S. agreement allows for fewer regulations, but has included phase-out periods within the agreement.

As the effects of NAFTA are evaluated, more than 20 years since its implementation doubts exist about the agreement's benefit to Mexico. Of significant concern is the import of low-priced U.S. governmental subsidies, which has forced many small-scale Mexican farmers to sell their land and go out of business. Despite lower costs of U.S. food imports, the price of food in Mexico has risen; many there lack access to basic food and suffer from malnutrition. Some also argue that, post-NAFTA, food insecurity in Mexico has contributed to the influx of illegal immigrants from Mexico to the United States.[14], [15]

Food for Peace

President Dwight D. Eisenhower signed the Food for Peace Program (originally the Agricultural Trade Development Assistance Act) into law in 1954. The act was created in response to U.S. agricultural surpluses, and costs

[7] Oliveira, Victor, et al, *The WIC Program Background, Trends, and Issues* (Washington, D.C.: United States Department of Agriculture, Economic Research Services, 2002), www.ers.usda.gov/media/327957/fanrr27_1_.pdf.
[8] *White House Conference of Food, Nurtition, and Health: Final Report.* (Washington, D.C.: White House, 1969), 1-16, www.nns.nih.gov/1969/full_report/White_House_Report2_S1a.pdf.
[9] "Women, Infants and Children (WIC)," United States Department of Agriculture Food and Nutrition Services.
[10] Jake H. Thompson, *Bob Dole: The Republicans' Man For All Seasons* (New York: Donald I. Fine, 1994).
[11] "North American Free Trade Agreement," Office of the United State Trade Representative, Executive Office of the President, modified 2013, accessed November 10, 2014, www.ustr.gov/trade-agreements/free-trade-agreements/north-american-free-trade-agreement-nafta.
[12] Thompson, *Bob Dole*.
[13] Ibid.
[14] "The Failures of NAFTA," *Washington Report on the Hemisphere*, 2012, 1-3. www.coha.org/the-failures-of-nafta/.
[15] Carlsen, Laura. "Under Nafta, Mexico Suffered, and the United States Felt Its Pain," *New York Times*, November 24, 2013. www.nytimes.com/roomfordebate/2013/11/24/what-weve-learned-from-nafta/under-nafta-mexico-suffered-and-the-united-states-felt-its-pain.

associated with storing the excess food as it slowly spoiled. The program, known as Public Law 480, benefited the United States by decreasing food surpluses and creating new markets for its agricultural products, while also providing aid to food-deficit countries. By its 50th anniversary in 2004, the Food for Peace Program had served 3 billion people in 150 countries, and its work continues today.[16]

In 1961 President John F. Kennedy expanded Public Law 480, renaming it Food for Peace. During his presidential campaign he stated: "Food is strength, and food is peace, and food is freedom, and food is a helping hand to people around the world whose good will and friendship we want."[17]

Senator Dole's involvement with the program started in 1966, when he worked on an amendment that called for a "Bread and Butter Corps" of U.S. farmers to travel to developing countries and teach the technical skills needed to grow and sustain crops. Later renamed Farmer-to-Farmer, the new provision was written into the 1966 reauthorization of Food for Peace. The provision required recipient countries to use the money from the sale of donated American food surpluses to increase their self-sufficiency.[18]

Communism was considered a threat throughout most of Senator Dole's political career. His constituents made it known that they did not want food from the U.S. aiding communist countries. Senator Dole strongly advocated that Food for Peace legislation use clear language that would support the U.S. anti-communist stance. The bill barred food sales to countries that conducted any type of commerce with North Vietnam, and also banned sales to countries that provided Cuba with strategic or military materials.[19]

Dole believed that the Food for Peace program benefited both the Kansas farm families he represented and people facing hunger in food insecure countries. He commented: "This constructive use of U.S. farm abundance is one of the most inspiring activities ever undertaken by any country in world history….The program has helped the U.S. maintain its position as the world's leading exporter of food and fiber and shares U.S. abundance with friendly peoples abroad, effectively supplementing world agricultural trade."[20]

McGovern-Dole Food Program

The McGovern-Dole International Food for Education and Child Nutrition Program was established under section 416 of the Agricultural Act of 1949. The program was named after Senators Dole and McGovern to honor their decades of work trying to eradicate hunger. The McGovern-Dole Program's primary goal is to reduce hunger and improve literacy in food-deficit countries. It provides training for teachers and school meals using donated U.S. agricultural commodities. The program has primarily benefited girls, who are more likely to attend school if they are provided a meal.[21]

Although the program is part of the Agricultural Act of 1949, the McGovern-Dole Program was not signed into law until May 2002 by President George W. Bush.[22] Both McGovern and Dole were out of office by then, but their efforts to end childhood hunger persisted past their time in Congress.

In 2008 McGovern and Dole received the World Food Prize, which honors individuals who have made an outstanding contribution to improving the quantity, quality, or availability of food around the globe.[23] It is one of the highest honors in the world of food insecurity. At the time, the McGovern-Dole program had provided over 22 million meals to

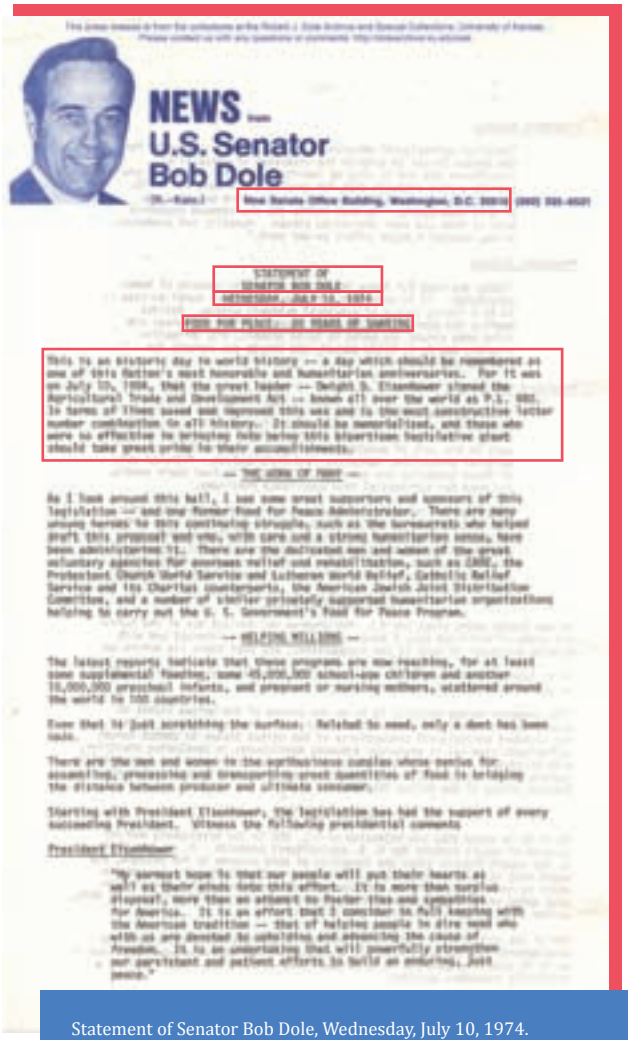
[16] "Food for Peace," U.S. Food Aid and Security, accessed January 14, 2015, foodaid.org/food-aid-programs/food-for-peace/.
"Food for Peace," Robert J. Dole Archive and Special Collections at the Dole Institute at the University of Kansas, accessed January 14, 2015, dolearchives.ku.edu/topics_foodpeace.
[17] John F. Kennedy, "Remarks of Senator John F. Kennedy at Corn Palace, Mitchell, South Dakota," John F. Kennedy Presidential Library and Museum, September 22, 1960, accessed January 14, 2015, www.jfklibrary.org/Research/Research-Aids/JFK-Speeches/Mitchell-SD_19600922.aspx.
[18] "Food for Peace," Robert J. Dole Archive and Special Collections at the Dole Institute at the University of Kansas.
[19] Ibid.
[20] Press Release, 29 April 1969. Senate Papers-Press Releases, Series 9, Box 1, Folder 73, Dole Archives, Dole Institute of Politics, University of Kansas, dolearchivecollections.ku.edu/collections/press_releases/690429foo.pdf.
[21] "McGovern-Dole Food for Education Program," United States Department of Agriculture, accessed January 14, 2015, www.fas.usda.gov/programs/mcgovern-dole-food-education-program.
[22] "2008: Dole and McGovern," The World Food Prize, accessed November 10, 2014, www.worldfoodprize.org/en/laureates/20002009_laureates/2008_dole_and_mcgovern/
[23] "About the Prize," The World Food Prize, accessed November 10, 2014, www.worldfoodprize.org/en/about_the_prize/.

schoolchildren in 41 countries around the world. Today it continues to help provide students with physical as well as mental nourishment.[24]

As the world population grows, food exchange is imperative. Countries around the world still have issues feeding their residents, including even the most affluent. Legislation and programs that fight to feed people play an important role in the fight to end hunger both domestically and internationally.

Food insecurity is not a new problem; it can be traced throughout history. Although the basic problem remains the same today, current discussions address the discrepancy between the types of food being eaten by people at different income levels; the prevalence of processed food; the rise, and possible effects of, genetically modified organisms (GMOs); and also cutbacks in funding for programs like SNAP and WIC.

For a complete bibliography and more resources, go to **www.nhd.org/themebook.**



NEWS from
U.S. Senator
Bob Dole

Statement of Senator Bob Dole, Wednesday, July 10, 1974.
Food for Peace: 20 Years of Sharing. Senate Papers – Press Releases, Series 6, Box 19, Folder 15, Dole Archives, Dole Institute of Politics, University of Kansas, http://dolearchivecollections.ku.edu/collections/press_releases/740710foo.pdf

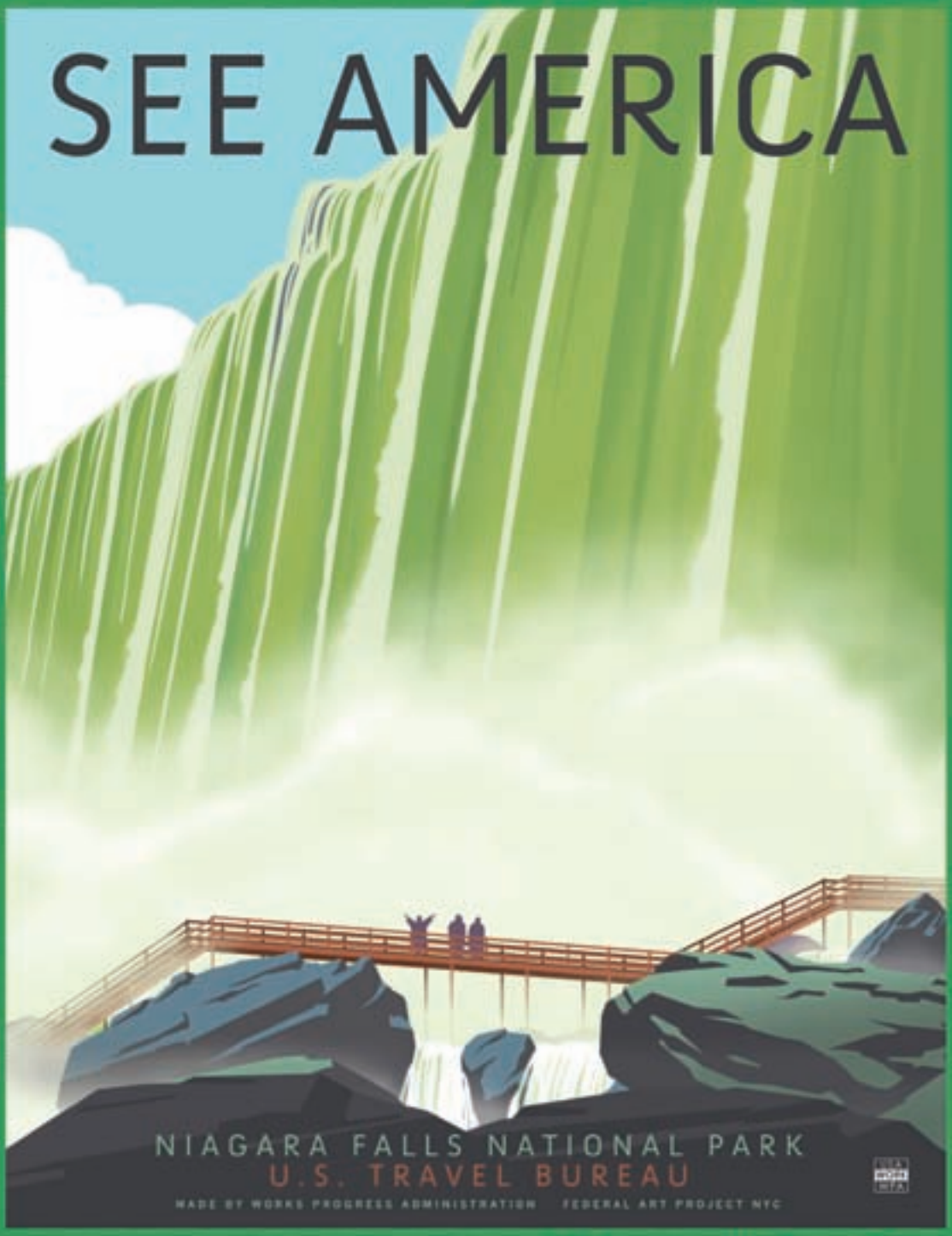
About the Dole Archive

Senator Robert J. Dole's personal papers are held by the Robert J. Dole Archive and Special Collections at the Dole Institute of Politics, University of Kansas. The Dole Archive is one of the nation's largest collections of papers and artifacts for a nonpresidential politician. The Dole Collection covers U.S. politics during the latter part of the twentieth century. The Dole Archive has several online resources, including more than 20 History Day modules featuring scanned primary sources dealing with the selected topic, 2,000 press clippings (1969-1995), over 6,000 press releases (1961-1996), and 72 oral histories available for download and classroom use.

To access these materials and more, visit **dolearchives.ku.edu.**
To learn more about the Dole Institute of Politics, please visit **www.doleinstitute.org**.

[24] Henry C. Jackson, "Dole, McGovern school program awarded World Food Prize," *USA Today*, October 14, 2008.

National Council for History Education



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Complex Encounters, Continuing Exchanges

Exploring Varied Stories of Immigration Using Primary Sources

Rebecca Newland, Library of Congress 2013–15 Teacher in Residence

One view of exploration, encounter, and exchange is fairly linear, describing an order of operations of sorts. A group or individual designates a location to explore. When the explorers reach their destination, they encounter indigenous peoples, flora, and fauna. In the best-case scenario, these encounters result in a mutually beneficial exchange of goods or information.

A close look at the historical record, however, reveals more complex examples of encounters between peoples. During the great immigration surge of the late nineteenth and early twentieth centuries, for example, the process of exploration, encounter, and exchange was multisided and ongoing. New arrivals to the United States explored the geography and culture of their new home, while longtime residents responded to the initial encounter and explored the practices of their new neighbors. As the years passed and immigrant communities took root, encounters between immigrant and incumbent peoples continued and deepened, and exchanges took place that had lasting effects on local and national cultures alike.

Primary sources have tremendous power to complicate seemingly straightforward stories, and are an essential part of every National History Day project. These historical artifacts come in a variety of formats, including newspapers, political cartoons, charts, broadsides, and posters, and are widely available from many different sources, including the online collections of the Library of Congress (www.loc.gov).

When beginning to work with primary sources, students may be most comfortable with text-based items, since they will already have skills in reading informational text from textbooks and other secondary sources. Build on that experience to help students be successful in analyzing text, images, and other formats. Consider focusing their practice with a topic-specific guiding question, such as: How can primary sources help us examine one cultural or ethnic group's exploration of the United States as a new home and the ensuing encounters and exchanges with those already living here?

Begin to look at the ways in which cross-cultural encounters are depicted with this political cartoon published in *Puck* magazine in 1880. Select questions from the Analyzing Political Cartoons Teacher's Guide from the Library of Congress (www.loc.gov/teachers/usingprimarysources/guides.html) to prompt analysis and build skills in visual literacy.

Links to access and download all of these documents can be found at **www.nhd.org/themebook**.

Welcome to all!, 1880
Library of Congress
www.loc.gov/pictures/item/2002719044/

Composition of the foreign born population: 1890.
Library of Congress
www.loc.gov/resource/g3701gm.gct00010/?sp=36

To move them into a deeper analysis, ask students:

- What story does this item tell?
- How has the artist represented people from different nations and cultures? Why? Who is included in the cartoon? Who is missing? What clues are there about why people came?
- Whose perspective of the encounter is being depicted in this cartoon? Is the perspective positive or negative?
- How does our view of the cartoon today differ from how it might have been seen in 1880?

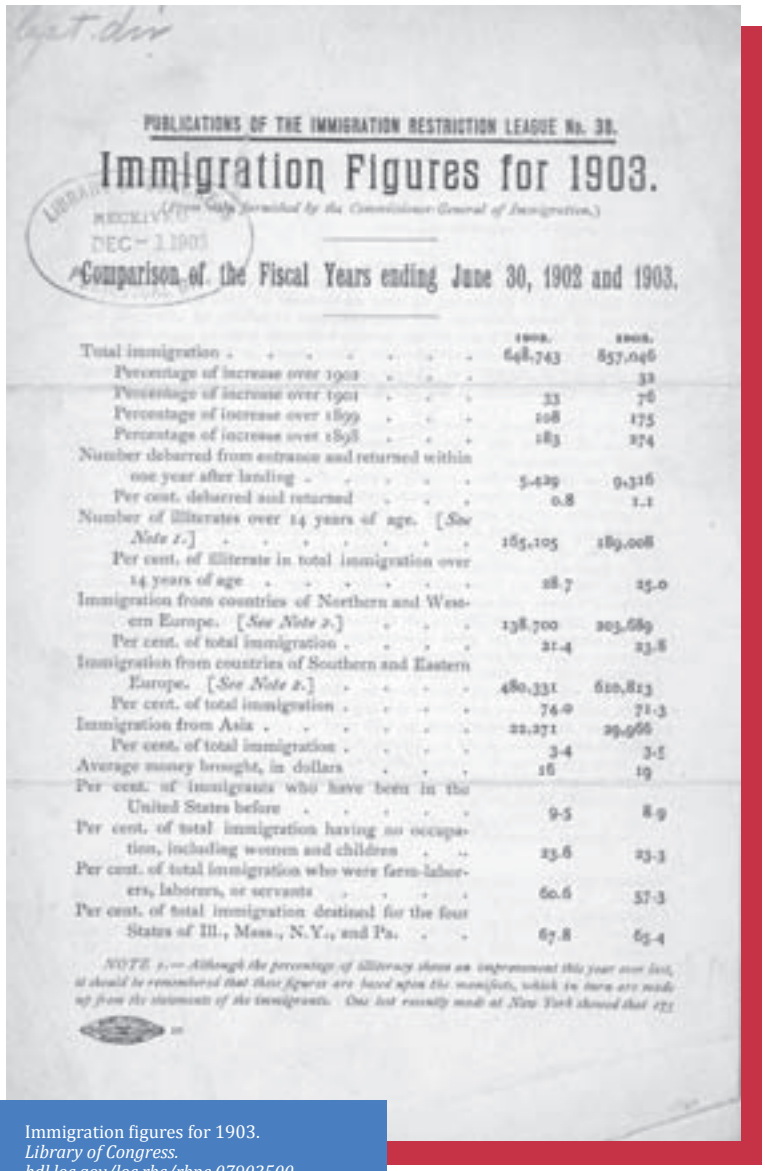
Students could note the nations and cultures represented by the cartoon, and then choose one to explore further. Also, this document can provide information about patterns of immigrationduring this period. For example, they might analyze additional primary sources to gather information about immigrants from China as a way to trace their experiences and deepen student understanding of encounters and exchanges.

The process of encounter also can be documented through representations of numerical data. The pie charts on this page can be found in a "Statistical atlas of the United States, based upon the results of the eleventh [1890] census," produced by the United States Census office.

Ask students to consider the significance of the fact that this detailed information about the nationality of immigrants to the United States appeared in the statistical atlas based on the 1890 census, but not in comparable publications for 1870 (www.loc.gov/item/05019329/) or 1880 (www.loc.gov/item/a40001834/). Also, this document can provide information about patterns of immigration during this period. For example, note the numbers of Chinese immigrants and the areas in which they were settling.

Expand the conversation with questions such as:

- What does this information add to what you gleaned from the political cartoon?
- What other resources might we look for to investigate the encounters and exchanges in areas where Chinese immigrants were living?



PUBLICATIONS OF THE IMMIGRATION RESTRICTION LEAGUE No. 38.

Immigration Figures for 1903.

(From data furnished by the Commissioner-General of Immigration.)

LIBRARY OF CONGRESS
RECEIVED
DEC - 1 1903

Comparison of the Fiscal Years ending June 30, 1902 and 1903.

	1902.	1903.
Total immigration	648,743	857,046
Percentage of increase over 1902		32
Percentage of increase over 1901	33	76
Percentage of increase over 1899	108	175
Percentage of increase over 1898	183	274
Number debarred from entrance and returned within one year after landing	5,429	9,316
Per cent. debarred and returned	0.8	1.1
Number of illiterates over 14 years of age. [*See Note 1.*]	165,105	189,008
Per cent. of illiterate in total immigration over 14 years of age	28.7	25.0
Immigration from countries of Northern and Western Europe. [*See Note 2.*]	138,700	203,689
Per cent. of total immigration	21.4	23.8
Immigration from countries of Southern and Eastern Europe. [*See Note 2.*]	480,331	610,813
Per cent. of total immigration	74.0	71.3
Immigration from Asia	22,371	29,966
Per cent. of total immigration	3.4	3.5
Average money brought, in dollars	16	19
Per cent. of immigrants who have been in the United States before	9.5	8.9
Per cent. of total immigration having no occupation, including women and children	23.6	23.3
Per cent. of total immigration who were farm-laborers, laborers, or servants	60.6	57.3
Per cent. of total immigration destined for the four States of Ill., Mass., N.Y., and Pa.	67.8	65.4

NOTE 1.—Although the percentage of illiteracy shows an improvement this year over last, it should be remembered that these figures are based upon the manifests, which in turn are made up from the statements of the immigrants. One test recently made at New York showed that 17[illegible]

Immigration figures for 1903.
Library of Congress.
hdl.loc.gov/loc.rbc/rbpe.07902500

This four-page document from 1903 presents information on the encounter between new immigrants and resident populations using both tables and informational text. Work with students as they analyze it and then compare it with the previous items.

Select questions from the Analyzing Books and Other Printed Texts Teacher's Guide (www.loc.gov/teachers/usingprimarysources/guides.html) to facilitate an analysis. Students will use skills in reading both informational text and tables.

Ask question related to the document to promote close reading:

- Who created this document? What evidence is there that the purpose of this item is different from that of the previous two?
- What demographic information about immigrants is missing from this document? Why might the creators have chosen to include some statistics and exclude others?
- Compare the perspective of this document to the attitudes expressed in the cartoon and census records.

Official map of "Chinatown" in San Francisco, 1885
Library of Congress
www.loc.gov/resource/g4364s.ct002129/

Analyzing and gathering information from the political cartoon, pie charts, and leaflet encourages students to examine responses to immigration on a national level. However, primary sources also can provide opportunities to investigate encounters and exchanges on a local level. These approaches to primary sources documenting the particular experiences of Chinese immigrant communities can serve as models for students as they explore similar experiences within their own communities.

Consider first this 1885 map of San Francisco's Chinatown. Select questions from the Analyzing Maps Teacher's Guide (www.loc.gov/teachers/usingprimarysources/guides.html) to facilitate an analysis.

Focus on what information can be gathered about Chinatown from the map:

- In what ways is the map evidence of exploration? Encounter? Exchange? Who is recording the exploration?
- If this map were the only source of information you had about San Francisco's pre-1900s Chinatown, what would you know or believe about the area and its inhabitants?
- In what ways might the map be different if it had been produced by the inhabitants of Chinatown?

Much of the city of San Francisco, including Chinatown, was destroyed by an earthquake and resultant fires on Wednesday, April 18, 1906. While this was a devastating tragedy, it was also an opportunity to rebuild and renew.

Use these three photographs to generate a discussion of pre- and post-earthquake Chinatown.

San Francisco, Calif. - China Town, Sacramento St., 1866
Library of Congress
www.loc.gov/pictures/item/2002719264/

In the heart of modern Chinatown, San Francisco, Calif., c. 1929
Library of Congress
www.loc.gov/pictures/item/89716184/

The Heart of Chinatown, San Francisco, Cal., c. 1906
Library of Congress
www.loc.gov/pictures/item/det1994011906/PP/

Questions from the Analyzing Photographs & Prints Teacher's Guide www.loc.gov/teachers/usingprimarysources/guides.html may help to focus students' analysis of the photos individually and as parts of a story about Chinatown's evolution. Consider adding another layer to the discussion with this short film from Chinatown in 1903. www.loc.gov/item/00694411/

Ask:

- What can you learn from the photographs and film that is different from what can be learned from the map?
- What differences can be seen between Chinatown in 1866 and 1929? How are these differences evidence of encounter and exchange?

Complete your investigation of encounters and exchange as illustrated by San Francisco's Chinatown with two news items documenting two different possible fates for the neighborhood after the earthquake. Historical newspapers offer insight into the past that is different from any of the previous primary sources, concisely presenting both fact and opinion using text, graphs, charts, and images.

First, have students note the headlines from each article. Continue by offering both full stories.

As students react to the text, ask:

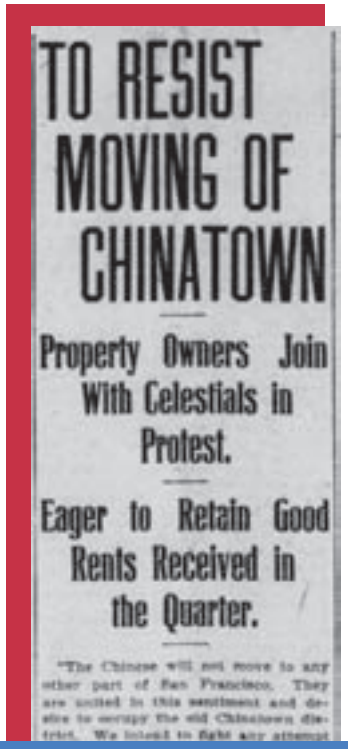
- What can you learn about San Francisco's Chinatown that is different from what you learned from the 1885 map and the photographs?
- Speculate: What might have happened between the dates these two articles were published to explain the different approaches described?
- In what way do the articles add to the story of encounter and exchange in San Francisco's Chinatown? What new questions do they raise?

Throughout this process students have looked at items individually as well as in reference to each other. Lead a discussion of the items as a set, in order to help students synthesize an answer to the guiding question: How can primary sources help us to examine one cultural or ethnic group's exploration of the United States as a new home and the ensuing encounters and exchanges with those already living here?

Ask:

- When viewed together, what story do the items tell about how exploration, encounter, and exchange related to the experiences of immigrants during the late 1800s and early 1900s?
- What aspects of the story will you need to research further in order to form a more complete picture? What do you still want to know?
- Why is it important to consult a variety of formats, as well as varied points of view, when creating a National History Day project?

Visit the Library of Congress collections at www.loc.gov/ to find primary sources related to the experiences of immigrants to America throughout history. You can also find items related to exploration, encounter, and exchange from a variety of points of view to aid with your National History Day project. In addition, resources for teachers working with National History Day students can be found on the Library's website for teachers: www.loc.gov/teachers.



TO RESIST MOVING OF CHINATOWN

Property Owners Join With Celestials in Protest.

Eager to Retain Good Rents Received in the Quarter.

"The Chinese will not move to any other part of San Francisco. They are united in this sentiment and desire to occupy the old Chinatown district. We intend to fight any attempt

The *San Francisco Call*, May 17, 1906
Library of Congress
chroniclingamerica.loc.gov/lccn/sn85066387/1906-05-17/ed-1/seq-1

ORIENTAL CITY IS PLANNED

Dupont - Street Property Owners to Beautify Chinatown.

Decide to Build on Old Site in Way That Dazzles.

Say Quarters Will Be One of World's Great Show Places.

If the Dupont Street Improvement Association is able to carry out its plans as set forth at an earnest meeting at the residence of Samuel Duenberry, 2331 Pacific avenue, yesterday afternoon, there will soon be a new

The *San Francisco Call*, May 24, 1906
Library of Congress
chroniclingamerica.loc.gov/lccn/sn85066387/1906-05-24/ed-1/seq-14/

For a complete bibliography and links to download these resources, go to **www.nhd.org/themebook.**

Teachers and School Librarians:

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HISTORY DAY

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Dates: September 14 to December 14, 2015
Cost: $600, includes tuition and materials

NEW

Course: Conducting Historical Research in the National History Day Model
Dates: September 14 to December 14, 2015
Cost: $700, includes tuition and materials
Prerequisite: Introduction to Project-Based Learning course OR 5+ years of previous NHD teaching experience

Both courses will provide practical advice as well as pedagogical strategies. Teachers will earn three graduate credits from the University of San Diego while creating classroom-ready materials customized to the needs of their students. Teachers will work on independently-paced modules with weekly deadlines. This allows a teacher to complete his or her work at any time of day from anywhere in the world.

Register TODAY!

Where do I register for the course? To register, go to: www.nhd.org/onlineeducation.

How long do I have to register? Registration is open until: Friday, August 14, 2015.

Whom can I contact if I have questions? For more information contact: programs@NHD.org.

To Provide for the Enjoyment for Future Generations

The First 100 Years of the National Park Service

Linda Rosenblum, Katherine Orr, and Nicholas R. Murray, National Park Service

In 2016, the National Park Service will be celebrating its 100th birthday. On August 25, 1916, President Woodrow Wilson signed the Organic Act creating the National Park Service, a federal bureau in the Department of the Interior. This act states, "the Service thus established shall promote and regulate the use of Federal areas known as national parks, monuments and reservations…which purpose is to conserve the scenery and the natural and historic objects and the wild life therein and to provide for the enjoyment of the same in such manner and by such means as will leave them unimpaired for the enjoyment of future generations."[1]

Stephen T. Mather, the first Director of the National Park Service, Yellowstone National Park, 1923
National Park Service Historic Photograph Collection/George A. Grant

To commemorate that milestone, the National Park Service is planning its Centennial, with a goal of connecting with and creating the next generation of park visitors, supporters, and advocates. The National History Day theme for 2016, *Exploration, Encounter, Exchange in History*, provides a unique opportunity for students and teachers to engage in the many stories and primary resources preserved by the National Park Service and join in the Centennial commemoration.

The history of the National Park Service actually begins before the Organic Act of 1916. As early as the 1830s, concern arose over the settlement of the western territories and the impact of westward expansion on wilderness, wildlife, and Native American populations. Native American portrait artist George Catlin noted during a trip to the Dakotas that "some great protecting policy of government…in a magnificent park…a nation's park" could preserve the wilderness and resources.

In 1864, Congress bequeathed the Yosemite Valley to the state of California, to be preserved as a state park. Although Yosemite was recognized by Congress as a national treasure worthy of preservation, it was not until 1872 that the region was delegated to the U.S. Department of Interior, to be designated as the world's first national park. Because the department had no central agency to administer the park, Army troops were detailed to provide protection, enforce hunting and grazing laws, and assist with the visiting public.

[1] "Organic Act of 1916," National Park Service, accessed January 23, 2015, www.nps.gov/grba/parkmgmt/organic-act-of-1916.htm.
"American Antiquities Act of 1906," National Park Service, accessed January 23, 2015, www.cr.nps.gov/local-law/anti1906.htm.

Canyon de Chelly National Monument, 1932
National Park Service Historic Photograph Collection/George A. Grant

The next two decades of the nineteenth century saw the creation of more national parks in western lands for preservation of wilderness and natural beauty. Among those are Sequoia, Mount Rainier, Crater Lake and Glacier national parks. The state of California also returned the Yosemite Valley back to the Department of Interior during that period, to become a national park.

Increasing public interest in ancient Native American culture led to additional areas being established by Congress as national parks. The first of these was Arizona's Casa Grande Ruin, created in 1889, followed by Colorado's Mesa Verde National Park in 1906. Those areas preserved unique cliff dwellings, ruins or other artifacts. Along with the creation of Mesa Verde National Park, Congress would, in 1906, pass the Antiquities Act, which authorized the establishment of national monuments by the president to preserve "historic and prehistoric structures, and other objects of historic or scientific interest."[2] Under Theodore Roosevelt's administration, 18 national monuments were declared through authority of the Antiquities Act. They included historical or cultural sites like the petroglyphs at El Morro, New Mexico, and natural wonders like the Grand Canyon, which would later be converted to a national park by Congress.

The late nineteenth and early twentieth centuries saw increased promotion of tourism to western lands and national park areas by railroads, eager to boost passenger service. Railroads often lobbied Congress to create new parks and also established rustic hotels and restaurants for tourists in or near parks, increasing their revenue streams. Other business interests lobbied Congress for access to park lands and resources, seeking hunting or grazing rights. Others, who wanted water rights or hydroelectric power dams in national park areas, were less interested in preserving these sites in their natural state. The lack of a centralized agency to manage the ever-growing number of national park areas and monuments resulted in competing interests, and preservation and utilitarian use were administered inconsistently between parks. Some areas continued to be managed by the Department of the Army, while others were put under the charge of civilian superintendents. Neither the military nor the civilian park administrators received coordinated policy guidance.

[2] "American Antiquities Act of 1906," National Park Service, accessed January 23, 2015, www.cr.nps.gov/local-law/anti1906.htm.

A crisis in the competition between conservationist and business interests came when the city of San Francisco lobbied to dam Yosemite's Hetchy Valley to create a reservoir. Strict natural preservationists like John Muir called on Congress to ban the dam, to preserve the area's natural wilderness. In 1913, however, Congress permitted that dam to be built. Preservationists came to the conclusion that a centralized agency was needed to oversee and coordinate management of national parks.

Wealthy businessman and park preservation supporter Stephen T. Mather was called on by the secretary of the Interior in 1915 to serve as his assistant regarding park affairs. Horace M. Albright was appointed as Mather's aide. Mather and Albright set to work to promote the creation of a national parks bureau, pointing to the economic benefits of tourism in national parks through a media campaign in magazines and railroad tourism publications. In 1916, Congress would respond to that campaign, passing the Organic Act, which created the National Park Service. Stephen T. Mather was selected by Secretary of the Interior Franklin K. Lane to serve as the Park Service's first director.

The first 100 years of the National Park Service would see eras where presidents favored expansion and establishment of new parks and areas, as well as periods under other administrations more interested in maintaining and preserving existing parks. A major 10-year initiative instituted in the 1950s, known as Mission 66, sought to rebuild park infrastructure and create new visitor centers that provide expanded exhibits, audiovisual programs and other public services. President Jimmy Carter signed the Alaska National Interest Lands Conservation Act of 1980, which would double the size of the National Park System by adding over 47 million acres of wilderness to its management. As we approach the 100th anniversary of the Organic Act, the National Park Service has recommitted to connecting with the public and re-establishing itself as the world's largest informal educational agency.

This article has drawn much of its content from "The National Park Service: A Brief History," by Barry Mackintosh.

(Top) The Wawona Tunnel Tree, Yosemite National Park, 1929
National Park Service Historic Photograph Collection / Henry G. Peabody
(Middle) Sylvan Lake, Yellowstone National Park, 1916
National Park Service Historic Photograph Collection / Haynes
(Bottom) Grand Teton National Park, 1960s
National Park Service Historic Photograph Collection

Teaching with Historic Places

Additional teaching resources from the National Park Service can be found on its education portal: www.nps.gov/teachers. A selection of lesson plans relating to the theme *Exploration, Encounter, Exchange in History* are offered below.

Castolon: A Meeting Place of Two Cultures

www.nps.gov/nr/twhp/wwwlps/lessons/17castolon/17castolon.htm

At Castolon, Mexican and American families lived and worked together, promoting harmony between their people in the late nineteenth and early twentieth centuries. This Teaching with Historic Places lesson shows the community and the region's blended culture, as well as how the Mexican Revolution affected its residents. The lesson includes an English-to-Spanish translation exercise and primary source reading.

Skagway: Gateway to the Klondike

www.nps.gov/nr/twhp/wwwlps/lessons/75skagway/75skagway.htm

Join the stampede for gold, where more than 100,000 prospectors set out for the Klondike! This lesson demonstrates how the Klondike Gold Rush influenced the development of Skagway, Alaska, in the late nineteenth and early twentieth centuries. It can be used in units on western expansion and urban history. The Teaching Teachers the Power of Place web resource offers a guide for this lesson written by an elementary school teacher: (www.nps.gov/nr/twhp/Prof_Dev_Project/Foster_case_study_1.html).

The Vieux Carré: A Creole Neighborhood in New Orleans

www.nps.gov/nr/twhp/wwwlps/lessons/20vieux/20vieux.htm

New Orleans's famous French Quarter is the heart and soul of the modern city, and its historic buildings are beautiful reminders of the city's diverse Creole colonial past. With this lesson plan, students examine materials about the historic district to learn about Louisiana history, American colonial history, and westward expansion in the eighteenth and nineteenth centuries, as well as multiculturalism.

National Park Service

Digging into the Colonial Past: Archeology and the Sixteenth Century Spanish Settlements at Charlesfort-Santa Elena

www.nps.gov/nr/twhp/wwwlps/lessons/155santaelena/155santaelena.htm

Students will "dig" into the site of a sixteenth-century Spanish town in present-day South Carolina—founded before Roanoke, Jamestown, and Plymouth—in this lesson plan from Teaching with Historic Places. Using readings, maps, primary sources, and more, students study early Spanish colonialism in North America and learn how modern archeology solved the mystery of Charlesfort-Santa Elena on Parris Island.

History of the Natchez Trace Parkway

www.nps.gov/natr/forteachers/classrooms/history-of-the-natchez-trace.htm

Students study maps of the Natchez Trace Parkway and learn how a path once traveled by migrating wildlife evolved into a hunting trail for Native Americans and eventually the main overland trade route for European settlers and the "Kaintucks," or Kentucky boatmen, in the eighteenth and nineteenth centuries. Explore the wilderness of Tennessee and Mississippi and follow the development of the Natchez Trace into the National Park Service parkway of today.

Exploring a New World: England Comes to America

www.nps.gov/fora/forteachers/classrooms/exploring-a-new-world.htm

Under the reign of Queen Elizabeth I, England would finally gain an interest in the New World, in an attempt to keep up with Spain and other European powers that had long been exploring and settling the area. This lesson explains why England was primed for exploration in the 1580s and why Roanoke Island was the first British settlers' destination.

For a complete bibliography and links to download these resources, go to **www.nhd.org/themebook**.

Immigrant Women and the American Experience

Elizabeth L. Maurer, Director of Programs, National Women's History Museum

On the day Ellis Island opened on January 1, 1892, an Irish girl named Annie Moore became the very first person to be processed through what became the world-famous immigration center. After joining her parents in New York, Annie married Joseph Augustus Schayer, a young German-American who worked at the Fulton Fish Market. She bore 11 children, six of whom died before adulthood; she died at age 50 in 1924. She never left New York's Lower East Side, living the rest of her life in a few square blocks that is today remembered as a notorious immigrant slum. Though Annie would not be remembered if not for being a first, her story nonetheless offers insights into the American experience precisely because she was so very typical.

From 1892 to 1954 more than 12 million men, women, and children entered the United States through Ellis Island and began new lives in the United States.[1] A little less than half of them were women and girls, most traveling with family members but many arriving alone. They were part of a wave of immigration that transformed America culturally, economically, and politically. Today one-third of Americans can trace their families back to an Ellis Island relative.[2] Of course, Ellis Island was not the only entry point into the United States, and migration had long been an established pattern, from the seventeenth century to the present. New people coming to the United States over hundreds of years, exploring new places, encountering new people and ideas, and transacting cultural exchanges created the national culture we know today.

Though women were integral to the chronicle, immigration is rarely thought of as a women's story. Women have historically accounted for almost 50 percent of immigrants and currently exceed that.[3] While the "typical" immigrant's nationality has varied by time period, a consistent assumption has been that economic opportunity was a key factor behind immigration. In reality, motivations for migration have been more varied and complex. Gender has influenced women's choice to immigrate as well as their opportunities and challenges upon arrival.

Immigration is often characterized as the experience of assimilation. Successful waves of ethnic groups from around the world travel to the United States. They start out as separate and apart from the dominant American culture, and then within a generation or two are absorbed into the standard culture. This theory assumes a monolithic model in which culture is unchanging and the new additions become indistinguishable from the old. In reality, American society and culture have evolved significantly as a result of immigration.

The history of women and immigration is relevant to the theme of *Exploration, Encounter, Exchange in History* because immigration involves crossing borders. Borders are lines of distinction. They can be physical, geographic, emotional, or virtual. Crossing a border is an act of exploration. Once over a border, explorers encounter new people, ideas, or places. In some cases, encounters result in exchanges, where new ideas, methodologies, or attitudes are adopted. In coming to America, women from around the world over successive generations have explored what it means to be both American and their native identity. While they have encountered obstacles and opportunities, their individual and collective contributions have forever altered the American experience.

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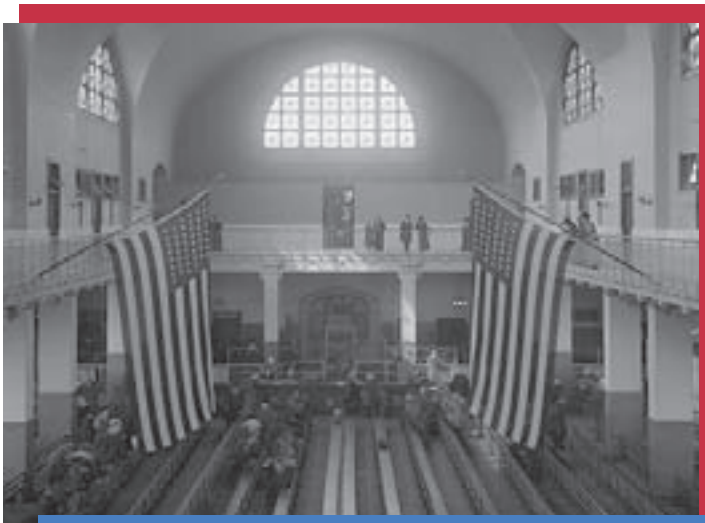
[1] "Frequently Asked Questions: Ellis Island," National Park Service, accessed January 5, 2015, www.nps.gov/elis/faqs.htm.
[2] *Multicultural America: A Multimedia Encyclopedia*, 2013 ed.
[3] *Yearbook of Immigration Statistics: 2012* (Washington, D.C.: U.S. Department of Homeland Security, Office of Immigration Statistics, 2013), 25.

Women's immigration offers students opportunities to explore a wide range of topics or examine a subject through a different lens. For example, the Triangle Shirtwaist Factory Fire is not only a story about workplace safety, it is also a study of the female immigrants in the workforce. Students may follow an issue across borders or over time. They may identify subjects that are relevant to their home communities. Some students may choose to explore their own family histories, creating projects rich in personal meaning.



Inspection room, Ellis Island, New York, c. 1900–1915
Library of Congress

Exploration

- What were the individual or group's motivations for immigration?
- What were the conditions that she or they were leaving and what were her/their expectations regarding life in America?
- What were the virtual boundaries that women crossed? (Political, economic, or social)
- What were the physical boundaries that immigrants crossed? (Oceans, deserts, geographic borders, or national lines)
- What were the conditions of the trip? (Crowded steerage compartments, difficulty of communications, etc.)

Encounter

- What surprised women about living in the United States? Were all women successful in establishing a better standard of living?
- How did native-born Americans view the cultural beliefs or practices of the target immigrant group? How did immigrant women experience racism or ethnic or religious prejudice?
- What was America's view of women's roles, and how did immigrants fit into this model?

Exchange

- How did immigrant women affect change (political, economic, social)?
- When did women from different groups come together for a common purpose?

Motivations for Immigration

While women's reasons for immigration varied, there are five common motivations.

Opportunity

The United States represented opportunities not available in home countries. This could include better paying jobs, more diverse job opportunities, education, or, for some, better marriage prospects.

Family Reunification

While solo immigration was common, individuals were often links in migration chains. Husbands, parents, or children frequently immigrated first to establish a toehold in the new world and then worked to bring over other family members.

Forced Immigration

Not all immigration is by the individual's choosing. Enslaved individuals were forced migrants. There were also numerous examples of women compelled by law or culture to follow husbands or husbands-to-be.

Flight from Oppression

Many immigrants chose to leave their home countries due to war, violence, and other forms of oppression. The United States represented enhanced safety and freedom.

Mavericks

Perhaps the smallest group, mavericks did not necessarily lack opportunity or were not oppressed but rather sought greater freedom of self-expression than was allowed in their home countries.

WOMEN AND IMMIGRATION TOPICS

Jamestown—The English Settle the New World

The first permanent English settlement in the new world was established at Jamestown in 1607. Founded by the Virginia Company as a commercial venture, the settlement was the starting point for what would eventually become the United States. While women were not among the initial 104 arrivals, two women—Anne Forrest and her maid Anne Burras—voluntarily immigrated to Jamestown the next year, in 1608. They were followed over ensuing years by additional Englishwomen who were predominantly traveling to join husbands and families.

Lord Bacon, a member of His Majesty's Council for Virginia, stated about 1620 that "When a plantation grows to strength, then it is time to plant with women as well as with men; that the plantation may spread into generations, and not be ever pieced from without."[4]

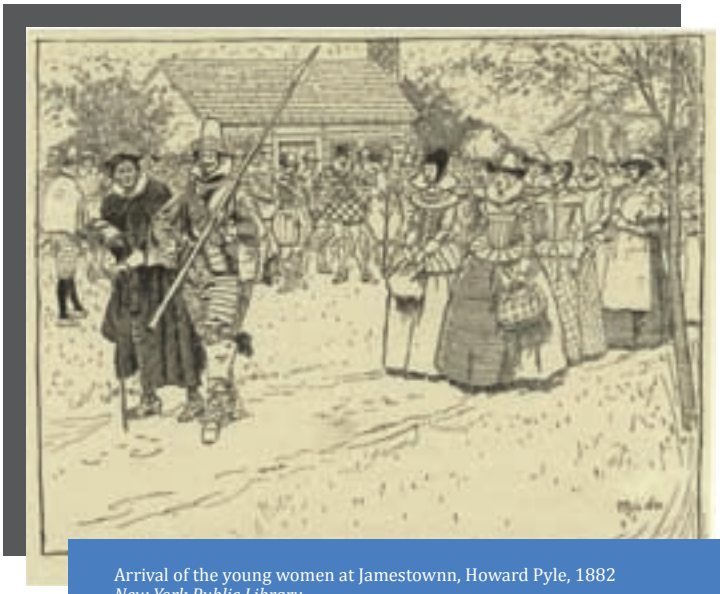
The Virginia Company recognized the economic value in establishing a permanent core of settlers. Women would be essential to making this happen. In 1618, the Virginia Company instituted the headright system. Those who paid to transport a new colonist, regardless of whether male or female, were granted 50 acres of land for each person. This system recognized women's equal value to the emerging society. With the belief that women would be a stabilizing influence on the colony as well as provide necessary labor in 1620, the Virginia Company recruited and sent 90 young women on what was later dubbed the Bride ship to Virginia purely to encourage family formation.

"Wives for the Settlers at Jamestown"
New York Public Library

[4] "The Indispensable Role of Women at Jamestown," National Park Service, accessed January 5, 2015, www.nps.gov/jame/historyculture/the-indispensible-role-of-women-at-jamestown.htm.

The Virginia Company's goal was for settlers to make permanent homes in Virginia. The shareholders feared that without women, the colony would attract only fortune seekers whose pursuit of short-term interests would sabotage the colony's long-term prospects. They sought to replicate an English model of society in the New World.

Englishwomen were not the only females to establish themselves in the new colony. When the privateer *White Lion* arrived at Point Comfort, Virginia, in 1619, it carried "20. and odd Negroes" who were quickly exchanged to the fledging colony for food and then resold to other colonists. They were soon followed by others, brought unwillingly to the colony and sold to provide labor. The first Jamestown census, taken in March 1620, listed 17 African females among the settlement's 928 residents, some of whom were likely brought aboard the *White Lion* or its sister ship the *Treasurer*.[5] Over the ensuing century, the mingling of men and women from different cultures, socio-economic classes, and conditions of servitude would lead to the development of cultural and legal systems distinctive from England's that continue to affect American life today.



Arrival of the young women at Jamestownn, Howard Pyle, 1882
New York Public Library

Questions

Exploration:

- What motivated Virginia's first female settlers?
- What were the conditions of their travel? Their new homes?

Encounter:

- How were their lives different than in their native countries?
- How were they integrated into Virginia society?

Exchange:

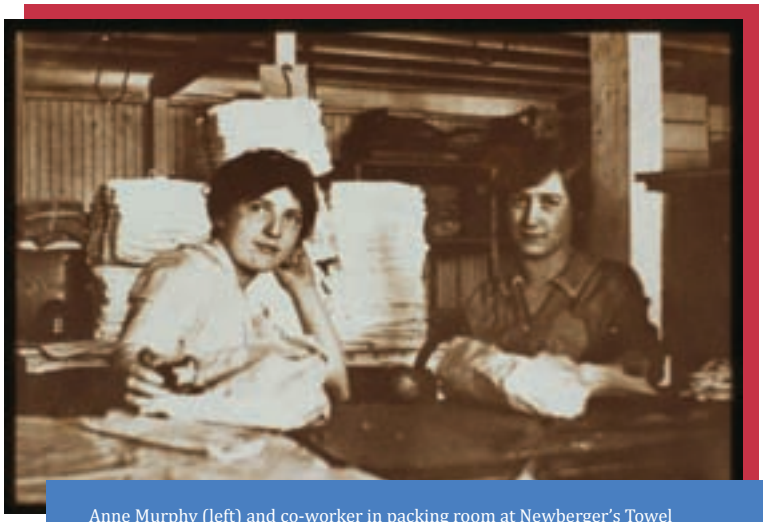
- What effect did the arrival of women have on the lives of those already living in America, especially Native Americans?
- How did the legal system and culture adapt to integrate women and especially enslaved women?

Suggested Online Resources:

- Encyclopedia of Virginia
  www.encyclopediavirginia.org/Women_inColonial_Virginia
- National Park Service
  www.nps.gov/jame/historyculture/the-indispensible-role-of-women-at-jamestown.htm.
- National Women's History Museum
  www.nwhm.org/online-exhibits/jamestownwomen/index.htm

[5]"Virginia's First Africans," Encyclopedia of Virginia, accessed January 6, 2015, www.encyclopediavirginia.org/Virginia_s_First_Africans#start_entry.

Irish Women's Immigration

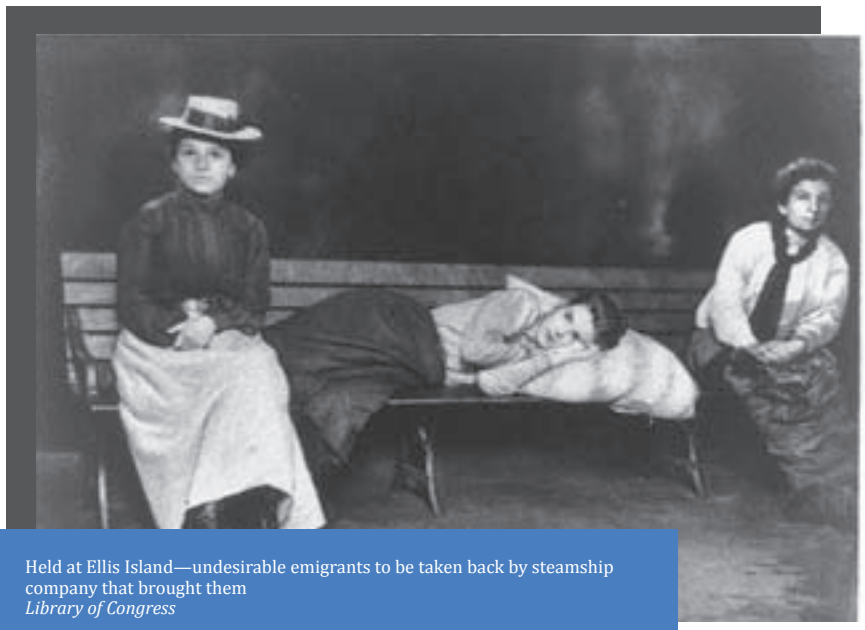


Anne Murphy (left) and co-worker in packing room at Newberger's Towel Factory, c. 1918
Library of Congress

Colonial America's European immigrants were predominantly of British origin, reflecting its status as a British colony. Many thousands of Irish men and women made new homes and lives in America before and after the Revolutionary War. However, the Irish Potato Famine of 1845 to 1849 increased the number of emigrations out of Ireland, as residents sought to escape terrible conditions there, which resulted in many deaths.

Between 1820 and 1860, the Irish constituted more than one third of all immigrants to the United States.[6] During the worst years of the famine, they accounted for nearly half of all U.S. immigrants. Irish immigration prior to the 1840s was predominately male.[7] This mirrored other European immigrant groups in which men immigrated alone and either returned home or brought over other family members. That pattern changed during the famine, when entire families left the country, raising the representation of women.

Though the Irish exodus continued throughout the nineteenth century, after the famine's worst years had passed, single Irish women began to dominate Irish immigration. By the end of the nineteenth century, single women accounted for 53 percent of Irish immigrants. The Irish were the only nineteenth- or twentieth-century immigrant group in which women outnumbered men.[8]



Held at Ellis Island—undesirable emigrants to be taken back by steamship company that brought them
Library of Congress

[6] "Irish-Catholic Immigration to America," Library of Congress, accessed January 6, 2015, http://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/immigration/irish2.html.
[7] Hasia R. Diner, *Erin's Daughters in America: Irish Immigrant Women in the Nineteenth Century* (Baltimore: The Johns Hopkins University Press, 1993), 31.
[8] Ibid, 31.
[9] Ibid, 34.

The majority of Irish women immigrants departed from small farming communities, with low economic prospects, for Eastern and Midwestern urban centers. There, the women took jobs in factories, in mills, as domestic servants, and in other unskilled occupations. The newcomers benefitted from strong, established female networks. Women already living in the United States encouraged their sisters, nieces, cousins, and friends to join them and often paid their passages.[9]

Established women helped the newest arrivals to secure employment and housing, which was an advantage. The networks and opportunities for women were so robust that Irish women's immigration remained strong throughout the century, even during economic depressions, when men's immigration rates fell. Living and working in the United States offered Irish women more opportunities for autonomy and self-sufficiency than they enjoyed in the more strictly controlled, patriarchal culture at home. Immigration rates and documentary evidence suggest that Irish women found the adventure of their new lives in America as compelling as the economic opportunities.[10]

Questions

Exploration:

- What opportunities were available to Irish women that were not open to them at home?
- What expectations did they have of life in America?

Encounter:

- What effects did America's cultural diversity and tolerance have on Irish immigrant women's lives?
- How were their lives different than in Ireland?

Exchange:

- Why was it significant that large numbers of unmarried Irish women migrated, especially in contrast to other ethnic groups? How did American culture adapt to receive unmarried, independent women?
- How did the unbalanced sex ratios of immigrant Irish women to Irish men affect the formation of families and communities?

Suggested Online Resources:

- Library of Congress **www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/immigration/irish.html**
- Tenement Museum **www.tenement.org/encyclopedia/irish.htm**

[10] Ibid, 36.

Settlement House Movement

Most nineteenth century immigrants to the United States settled in Eastern and Midwestern urban centers, where industrialization had created a need for a steady supply of low-skill, low-wage workers. A lack of sufficient and affordable housing led to families living in cramped, unhealthy conditions. Low wages and unreliable employment prospects kept many families in poverty. In response to increasing urban poverty, charitable and religious organizations established settlement houses, based on an English model, to redress the social situation. By 1890 there were more than 400 settlements in the United States. Forty percent of them were located in Boston, Chicago, and New York—the leading industrial centers—but most small cities had at least one.[12]

The settlement house movement's primary goal was to assimilate immigrants into American culture and ease their transition into the labor force by urging them to adopt middle-class American values.[13] The prevailing culture of the time saw ethnic and racial minorities as fundamentally different from the middle-class native-born population. Immigrants' failure to acculturate was seen as partially responsible for their poverty and lack of social mobility.

Jane Addams, c. 1914
Library of Congress

The settlement movement was unique in that many of the most important leadership roles were filled by women, at a time when women were largely excluded from leadership roles in business and government. Middle class reformers, often women, lived in settlement houses and undertook reform work in surrounding neighborhoods. Many of the services they provided were directed toward immigrant women and children. Their initial offerings included childcare services for working mothers, cooking classes, English-language classes, and healthcare services. Women were viewed as the linchpins to changing culture, especially in their roles as mothers.

Over time, settlement workers expanded their roles from being merely service providers to community advocates. They lobbied local and state governments to provide community services such as public bathhouses, neighborhood parks and playgrounds, branch libraries, better waste collection and disposal, as well as kindergartens and night classes in public schools.[14] They went on to form national coalitions that urged the state and federal government to pass reform legislation, such as minimum wage laws, workplace safety standards, and laws regulating child labor. The advocacy was in response to the conditions they encountered in immigrant neighborhoods.

[12] "Settlement House Movement," Harvard University Library Open Collections Program: Immigration to the United States, 1789-1930, accessed January 6, 2015, ocp.hul.harvard.edu/immigration/settlement.html.
[13] "Settlement House Movement," Harvard University Library Open Collections Program.
[14] "Settlement Houses," Encyclopedia of Chicago, accessed January 6, 2015, www.encyclopedia.chicagohistory.org/pages/1135.html.

Questions

Exploration:

- Who were the women who settled in industrial centers? What brought them to America?
- What conditions did they encounter upon arrival?
- How did their expectations match the reality?

Encounter:

- How did immigrant women's lack of political power affect their opportunities for advancement or their ability to be self-advocates?
- What cultural misunderstandings arose between settlement house reformers and their immigrant clients?
- What assumptions did reformers make about immigrants? How were those assumptions challenged?

Exchange:

- How did immigrant women, working with settlement house staff, change culture?
- How did they become better able to represent themselves and their concerns?

Suggested Online Resources:

- Harvard University Library **ocp.hul.harvard.edu/immigration/settlement.html**
- Jane Addams Hull House Museum: **www.uic.edu/jaddams/hull/hull_house.html**
- National Women's History Museum: **www.nwhm.org/online-exhibits/progressiveera/home.html**

For a complete bibliography and links to download these resources, go to **www.nhd.org/themebook**.

Alumni Search

Exploration, Encounter, Exchange

> ***"In wisdom gathered over time I have found that every experience is a form of exploration."***
>
> *—Ansel Adams*

The National History Day experience is one of EXPLORATION as students dive into the research of a new topic, ENCOUNTER once they discover something unexpected or overcome a challenge, and EXCHANGE as they showcase their ideas and work to new audiences. It is a process that every NHD student has navigated during the program, one that does not end when a student graduates.

NHD is dedicated to the students and teachers who participate in its programs. Since it began in 1974, over five million students have participated in this process from all 50 states, D.C., American Samoa, Guam, Puerto Rico, and International Schools in China, Korea, and South Asia. To show ongoing support for all who have come before and those who will join in the years to come, NHD started the NHD Alumni Network this past year. This network is designed to help former NHD students EXPLORE possible professional connections and opportunities. As this network grows, NHD alumni will ENCOUNTER other professionals from around the world in their industry and beyond. Our goal is to connect as many alumni as possible so that they might EXCHANGE ideas and past experiences that will continue to help one another understand the past and build a better future.

While all NHD students are historians, after graduation they work in diverse fields, from medicine to music, politics to academia, culinary arts to information technology, and everything in between. Some of our best students are now NHD teachers themselves.

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Reform Begins in the United States

Rona Johnson, Rocky Mountain Middle School, Idaho Falls, Idaho

Grade Level: 6–8

Objectives:

At the conclusion of this lesson, students will be able to:

- Identify two reasons why Upton Sinclair wrote *The Jungle*
- List the reasons why Americans called for change in the Progressive Era
- Read primary sources that take a clear stance on an issue of the Progressive Era and present that argument to a small group of students

Guiding Questions:

- Who led the movement for food regulations?
- What led to the creation of the Food and Drug Administration in 1906?
- What impact can be seen today due to this reform movement?

"An Awful Case of the June Odors," *The Evening World*, June 9, 1906
Chronicling America

Historical Context:

The urbanization, industrialization, and immigration that took place after the Civil War dramatically altered the landscape of American life. Urbanization took many Americans away from farms to live in crowded cities. These cities were increasing populated with new immigrants from Southern and Eastern Europe, who brought with them new languages, cultures, religions, and foods. Often these immigrants lived in abject poverty and served as laborers who made the U.S. a significant industrial player.

Progressive reform and change began to take shape in the United States from 1900 to 1920. The reform movement developed largely from the middle class. Reformers were appalled by the changes then taking place in society and were influenced by the Social Gospel, a Protestant religious movement, to become active in social work, politics, and education. People began to take a stand for change when they saw injustices reflected in society. This movement soon came into conflict with traditionally held views that the government, especially the federal government, should have little role to play in protecting the health and safety of the people.

Many progressives were writers who opened Americans' eyes with their work, in which they pointed out previously overlooked problems. Progressive muckrakers like Upton Sinclair found an ally in the federal government to help promote social reform—Harvey Washington Wiley, the chief chemist at the U.S. Department of Agriculture. Wiley in turn found a champion in President Theodore Roosevelt, who drove the passage of the Pure Food and Drug Act (1906) that created the Food and Drug Administration.

Reformers are explorers. They promote ideas that are new, risky, and often unpopular and untested. They inevitably encounter some who encourage their viewpoint as well as others who vehemently oppose it. Such encounters—often recorded in newspapers, political cartoons, and popular culture—make up the dialog in a democratic society. Over time, an exchange occurs. Some new ideas are adopted outright and become part of the status quo; some are altered and edited, while others are completely rejected.

Connections to Common Core:

CCSS.ELA-Literacy.RH6-8.8 Distinguish between fact, opinion, and reasoned judgment in a text.

CCSS.ELA-Lieteracy.WHST6-8.1.A Introduce claims about a topic or issue, acknowledge and distinguish the claim from alternate or opposing claims, and organize the reasons and evidence logically.

Connections to C3 Framework:

D2.His.1.6-8. Analyze connections among events and developments in broader historical contexts.

D2.His.4.6-8. Analyze multiple factors that influenced the perspectives of people during different historical eras.

D2.His.16.6-8. Organize applicable evidence into a coherent argument about the past

Documents Used:

All documents can be accessed at **www.nhd.org/themebook**.

Primary Sources

Activity 1:

- Excerpt from Upton Sinclair's *The Jungle*
  historymatters.gmu.edu/d/5727.html

Activity 2:

Political Cartoon:

- "An Awful Case of June Odors," *The Evening World*, June 9, 1906
  chroniclingamerica.loc.gov/lccn/sn83030193/1906-06-09/ed-1/seq-3/

- Newspaper Articles:
- "Dr. Wiley's Poison Squad Enlisted from Expert Topers," *The St. Louis Republic*, December 6, 1903 **chroniclingamerica.loc.gov/lccn/sn84020274/1903-12-06/ed-1/seq-40/**
- "Beef Trust is Bad," *Chicago Eagle*, April 7, 1906 **chroniclingamerica.loc.gov/lccn/sn84025828/1906-04-07/ed-1/seq-6/**
- "Debate on the Pure Food Bill," *The Salt Lake Herald*, June 23, 1906 **chroniclingamerica.loc.gov/lccn/sn85058130/1906-06-23/ed-1/seq-10/**
- "How the Beef Trust has Poisoned Peoples' Food," *The Commoner*, June 8, 1906 **chroniclingamerica.loc.gov/lccn/46032385/1906-06-08/ed-1/seq-7/**
- "Pure Food Lesson in House," *The San Francisco Call*, June 22, 1906 **chroniclingamerica.loc.gov/lccn/sn85066387/1906-06-22/ed-1/seq-1/**

Time: Three sessions of 45 minutes each

Materials:

- Activity 1: Close Questions for Reading *The Jungle*
- Activity 2: Close Reading Rubric for Newspaper Articles
- Activity 3: Writing Rubric

Lesson Preparation:

Activity 1:

- Print one copy of the excerpt from Upton Sinclair's *The Jungle* for each student.
- Print one copy of the Close Reading Questions for *The Jungle* for each group.

Activity 2:

- Download a copy of the political cartoon (optional: print a copy for each student).
- For each student, select and print one of each of the historic newspaper articles.
- Set the students into groups of 3-4 students each.

Activity 3:

- Make copies of the writing rubric included at the end of the lesson for each student.
- Choose the list of acceptable topics (Harvey Wiley, Theodore Roosevelt, Upton Sinclair) and decide how students select their topic (free choice, random drawing, assigned topics).

Procedure:

Activity 1 Procedure: The Uprising of Change: Upton Sinclair, *The Jungle*, and a Call for Change

- Pre-class: When students enter the classroom, project an image of several different types of meat, to engage students' interest.
- Generate a short discussion, connecting what students ate for their last meal and its source.
- Explain that food supplies were once not as safe and reliable as they now are.
- If needed, provide students with a short background talk on the ways that President Theodore Roosevelt approached progressive reform (teacher background information is available at www.gilderlehrman.org/history-by-era/politics-reform/essays/theodore-roosevelt-making-progressive-reformer) and the role of Harvey Washington Wiley (teacher background information is available at www.fda.gov/AboutFDA/WhatWeDo/History/CentennialofFDA/HarveyW.Wiley/).
- Break up the class into small discussion groups (three to five students per group).
- Pass out copies of an excerpt from chapter 9 of *The Jungle*. After reading and clarifying the questions, ask the students to engage in a close reading discussion. This can be completed in small groups or the entire class, based on the familiarity of the class with the task. Questions might include:
    - What clues show you the position of the author?
    - Point to the evidence presented in the book.
    - What reasons does the author give for reform? What examples support these reasons?
    - Share a sentence that supports the author's view.
    - What is the purpose of this piece? What are the clues that tell you about this?
    - What does the author propose as reform? What evidence is given?
    - What do you predict happened next? What are the clues that make you think so?
- **Group Discussion:** Upton Sinclair was largely unhappy with the reaction to his book. He had hoped to focus on the ways that immigrants were being exploited in Chicago; most Americans instead focused on the section that discussed the meatpacking industry, in which many immigrants worked.
    - Why would Sinclair be disappointed with the public's reaction to his book?
    - Why did Sinclair think this would help lead to a wider revolution of the working class in America?
    - Why was the working class reluctant to push for more rights in the U.S.?
- **Formative Assessment:** Give students an exit card, on which they explain two reasons why Sinclair wrote his book.

Activity 2 Procedure: "Read All About It"

- Project the political cartoon to begin the lesson. Discuss what the students see in this drawing and what they think the cartoonist is advocating. Sample prompts:
    - Name what you see in the political cartoon, people and objects.
    - When do you think this political cartoon was printed?
    - Why was the political cartoon drawn?
    - What is the message of the cartoonist?
    - Did the artist convey his or her message clearly?
    - What question would you ask the artist?
- Place students into groups of four, then give each student a different article and the close reading rubric you have chosen. Have students read independently and respond to the prompts in the chart. As they read, they should be taking notes and completing the rubric.
- After students read their articles, they should discuss what they read within their group. They should each take notes on what is said by other members of their group. Set a time limit for each student's turn in the discussion.

- To wrap up the lesson, each student will be asked to respond to the prompt: Each article took a stand for or against the Progressive movement. Synthesize what stand each article took and what you believe to be the two strongest points made in the article.

Activity 3 Procedure: Writing Assessment

- Students should take notes and write a one-page essay in which they argue how their reformer was an explorer. The essay should offer evidence as to how their leader was an explorer who took risks.

Methods for Extension

- In activity 2, consider giving a fifth group member (or a small group) an excerpt from Theodore Roosevelt's "The Man with the Muck-Rake" speech from April 14, 1906, to analyze along with the articles voices-of-democracy.org/theodore-roosevelt-the-man-with-the-muck-rake-speech-text/
- This unit can be expanded by incorporating other Progressive Era topics that resulted in change. Some possibilities include:
    - Social reform: problems of unemployment, poverty, and poor working conditions
    - Economic reform: limiting the power of big business and regulating its activities
    - Conservation: controlling the natural resources and how they were used

All lesson materials, primary source documents, and a complete bibliography can be found at to **www.nhd.org/themebook**.

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Students relate to history better when they understand how events of the past have affected their lives today.

National Council for the Social Studies (NCSS) publications feature a wide range of ideas for the history classroom, including:

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- Advice on how to bring history alive through the use of oral histories, diaries, graphics, literature, and art;
- Insights that enhance history teaching from geography, economics, civics, and the behavioral sciences; and
- Resources to help your students look at history in a new way.

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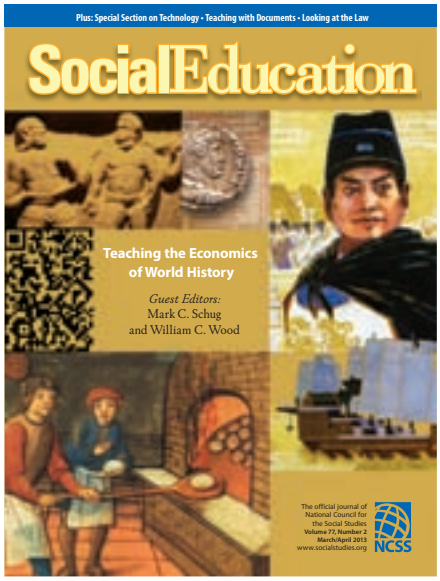
or write for a membership kit today.

Link to the recently published C3 Framework at
www.socialstudies.org/C3



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An Empire in the East?

The Philippine Annexation Debate

Chris Carter, Concordia International School, Shanghai, China

"Providence has given the United States the duty of extending Christian civilization. We come as ministering angels, not despots."

—Senator Knute Nelson[1]

Grade Level: 9–12

Objectives:

At the conclusion of this lesson, students will be able to:

- Determine key attitudes toward empire in the late nineteenth century United States and the underlying tenants of those attitudes; and
- Create a historical argument concerning beliefs present in the late nineteenth century United States that allowed for the acceptance of imperialism by synthesizing primary and secondary sources.

Guiding Question:

What attitudes and beliefs among influential Americans drove the United States to adopt an Asian empire through the annexation of the Philippines, and what attitudes and beliefs provided the strongest arguments to oppose expansion?

Connections to Common Core:

CCSS.ELA-Literacy.RH.6-8.1 Cite specific textual evidence to support analysis of primary and secondary sources.

CCSS.ELA-Literacy.RH.6-8.2 Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

CCSS.ELA-Literacy.RH.6-8.6 Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

"This Treaty will make us a vulgar, commonplace empire, controlling subject races and vassal states, in which one class must forever rule and other classes must forever obey."

—Senator George Frisbie Hoar

[1] Brett Bowden, *The Empire of Civilization: The Evolution of an Imperial Idea* (Chicago: University of Chicago, 2009), 227-228.

CCSS.ELA-Literacy.RH.6-8.7 Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

CCSS.ELA-Literacy.RH.6-8.8 Distinguish between fact, opinion, and reasoned judgment in a text.

CCSS.ELA-Literacy.RH.6-8.9 Analyze the relationship between a primary and secondary source on the same topic.

Connections to C3 Framework:

D2. His11 6-8. Use other historical sources to infer a plausible maker, date, place of origin, and intended audience for historical sources where this information is not easily identified.

D2. His12 6-8. Use questions generated about multiple historical sources to identify further areas of inquiry and additional sources.

D2 His 16 6-8. Organize applicable evidence into a coherent argument about the past.

D2. Civ.12 6-8. Assess specific rules and laws (both actual and proposed) as means of addressing public problems.

D2. Civ. 5.6-8. Explain the origins, functions, and structure of government with reference to the U.S. Constitution, state constitutions, and selected other systems of government.

Documents Used:

All documents can be accessed at www.nhd.org/themebook.

Primary Sources

- President William McKinley's speech, *The Acquisition of the Philippines*, 1898
- Presidential candidate William Jennings Bryan's speech, *Imperialism*, 1900
- Senator Albert J. Beveridge's Speech, *In Support of an American Empire*, 1898
- Senator George Hoar's speech, *The Lust for Empire* (final portion of speech), 1898
- African-American newspaper editorials, 1898
- American diplomat Charles Denby's article, "Shall We Keep the Philippines?" 1898
- Philanthropist and industrialist Andrew Carnegie's article, "Americanism versus Imperialism," 1899
- Political cartoons concerning American imperialism, 1898-1900

Supporting Materials

- Graphic organizer (Texts): American Imperialism Document Analysis
- Graphic organizer (Cartoons): American Imperialism Political Cartoon Analysis
- American Imperialism Context PowerPoint
- Harkness discussion rubric
- Paragraph checklist rubric

Jigsaw Lesson Description:

Overview: By using primary source documents, students will learn about the varied positions held by influential Americans, including newspaper editors and political cartoonists, concerning whether or not the United States should build an Asian empire. These positions can most clearly be seen shortly before, during, and after the ratification of the Treaty of Paris (1898), which annexed the Philippines as United States territory.

Additionally, students will articulate their own arguments concerning attitudes toward annexation, supported by textual evidence based on analysis of primary source documents, in their formal discussion on Day 2. An optional paragraph writing assignment allows students to demonstrate the ability to formulate arguments in written form.

Time: 90 minutes or two sessions of 45 minutes each

Materials:

- Primary source documents
- PSD analysis graphic organizers
- PDF of PowerPoint for teaching context
- Harkness discussion/Socratic seminar rubric
- Paragraph checklist rubric
- Butcher paper or electronic document such as Google Doc or Ether Pad (if available) for home groups to share each expert's learning.

Note: Video examples of jigsaws in action are available at TeachingChannel **(www.teachingchannel.org/)**. Specific videos that illustrate jigsaw are:

- **www.teachingchannel.org/videos/jigsaw-method** (2 minutes)
- **www.teachingchannel.org/videos/groups-to-analyze-complex-texts** (11 minutes).
- An additional web resource, *Adolescent Literacy*, also illustrates how to employ the jigsaw **(www.adlit.org/strategies/22371/)**.

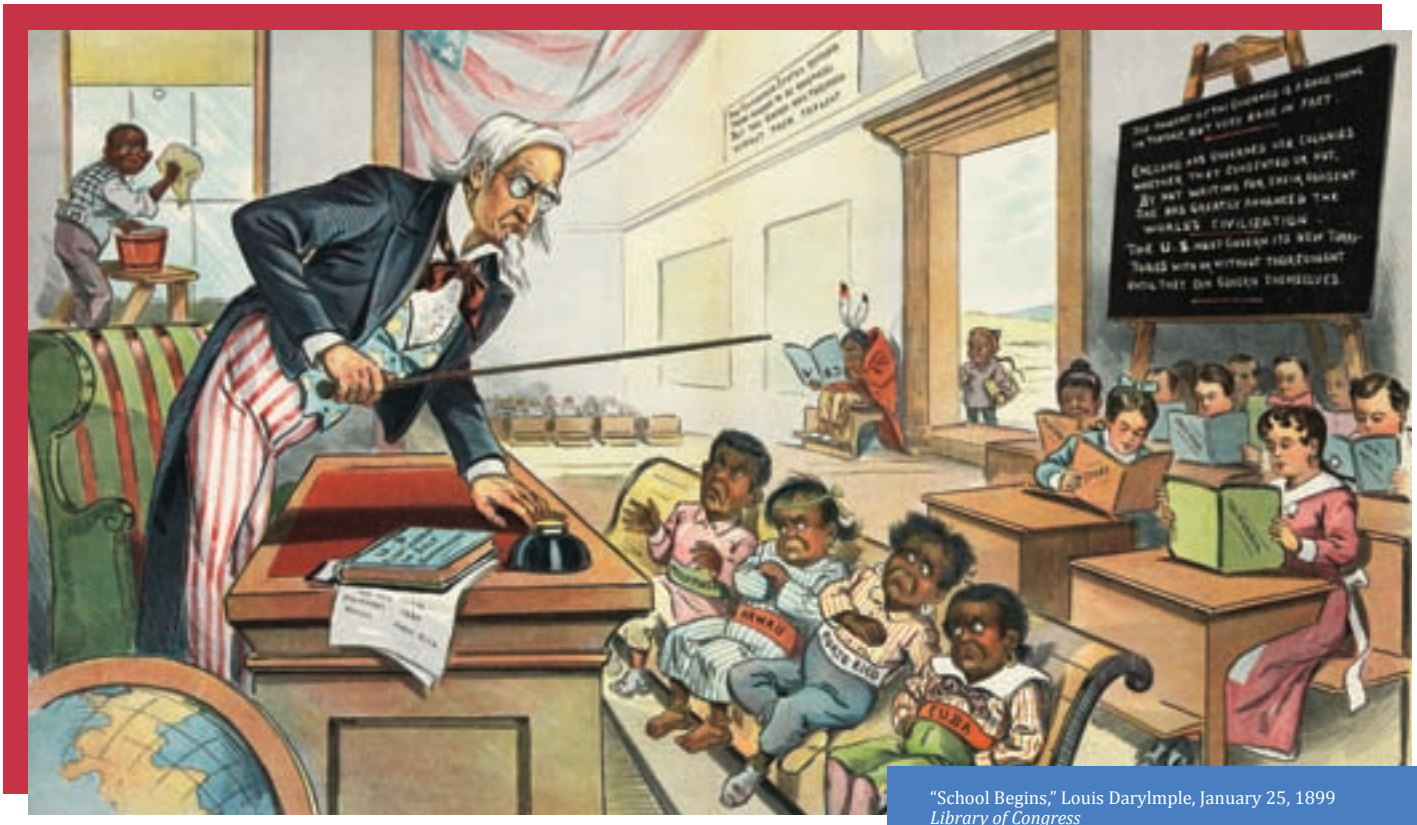
Lesson Preparation:

- Choose home groups for the students, with each group consisting of approximately seven students.
- Assign a student from each home group to each one of the seven documents, matching them with the expert group for that document.
- Either assign a sheet of butcher paper or create an electronic document such as Google Doc or Ether Pad (if available) for each home group.
- Print enough sets of primary source documents so that each student has one. These documents can be provided electronically or on paper.
- Print one graphic organizer for each student, being careful to assign the political cartoon graphic organizer to those students who have the Political Cartoon handout as their primary source document. These organizers can be provided electronically or on paper.

Procedure:

Day 1 Procedure

- Students start in their home groups, where instructions for the activity take place.
    - Explain the purpose of the lesson
    - Explain that students will move from the home group to an expert group to analyze their particular document, and then move back to their home group to share their learning and learn from other students within that group.
- If students need context, this is the time to use the American Imperialism Context PowerPoint.
- Students move to expert groups to begin their document analysis. Each expert group is built around one document.
- In expert groups students analyze their document, filling out the graphic organizer either by hand or digitally, and then return to the home group.



"School Begins," Louis Darylmple, January 25, 1899
Library of Congress
www.loc.gov/pictures/item/2012647459/

Day 2 Procedure

- Each student shares his or her expert group learning with the home group by summarizing what they learned about the primary source document. This may be accomplished through the use of butcher paper or by means of a Google Doc or Ethernet Pad, one per home group.
- In home groups students prepare for the Harkness discussion by talking about evidence in the documents that they can use.
- The second day is dedicated to the Harkness discussion (alternative noted below), which the teacher starts with the prompt, *"What are the arguments for territorial expansion, and opposing expansion?"*

- During the discussion, the teacher facilitates by asking guiding questions, such as:
    - Who wrote this?
    - What is the author's perspective?
    - Why was it written?
    - When was it written?
    - Where was it written?
    - What claims does the author make?
    - What evidence does the author use?
    - What language (words, phrases, images, symbols) does the author use to persuade the audience?
    - How does the document's language indicate the author's perspective?
- The teacher writes bullet points of key terms and ideas on the board for the whole class to see, or has a student recorder do so.
- Larger classes can use the paragraph assignment here as an alternative to the Harkness discussion. Students can use the second day class time working with each other on home groups to craft their paragraphs.

Assessment Materials:

- The Harkness discussion rubric is based upon a potential score of 20. Students start with 10 points, and add (or subtract) from that total.
- The paragraph rubric is created to score individual paragraphs. The 16-point option is for a transition statement. Since the paragraph is intended to stand alone, please score the paragraph as a 15-point assignment.

Methods for Extension

- Students can research primary or secondary source documents that would support one side or another of the argument over annexation. You may want to direct them to sites such as the U.S. Department of State Office of the Historian's Philippine-American War webpage (history.state.gov/milestones/1899-1913/war), or Southern Connecticut State University's Library Guide dedicated to the Philippine American War (libguides.southernct.edu/c.php?g=200161&p=1316579). For additional research, direct students to Library of Congress (www.loc.gov) or the National Archives and Records Administration (www.archives.gov).
- For teachers, Stanford History Education Group's Unit on American Imperialism (sheg.stanford.edu/?q=node/33) is an excellent resource for additional lessons.

All lesson materials, primary source documents, and a complete bibliography can be found at **www.nhd.org/themebook**.

At the Crossroads of World War I and the Bureau of Indian Affairs

A Case Study of American Indian Participation on the Home Front and Abroad

Jessica Hopkins, Archivist, National Archives and Records Administration

As the first total war of the modern period, World War I offers many options for students to investigate the National History Day 2016 theme of *Exploration, Encounter, Exchange in History*. More than 4.35 million U.S. men and women served in the armed forces, and several thousand more served in support capacities.[2] From soldiers to nurses, each provides a different vantage point for examining the impact that international events had on individuals on the home front and war front, as well as offering insights into the flu pandemic during the war.

> ***"We wanted to do our share in the big fight, and we tried to do it."***
>
> *—Charles Sorrell of the Shoshone Tribe and Company I, 13th Infantry, 8th Division*[1]

Surprisingly, stories of these individuals are tucked within the records created by federal agencies during this time period. The historically significant and permanently valuable records that were created, sent, or received by the agencies of the federal government are stored at National Archives and Records Administration (NARA) facilities throughout the United States. Agencies such as the U.S. Food Administration, the National War Labor Board, and the Bureau of Indian Affairs (BIA) provided goods and services to individuals and families, while also supporting the war effort. Using the records of an agency like the BIA as a lens, students can begin to understand the continuous interplay of private life and national and international events within the context of war.

Established in 1824, the Bureau of Indian Affairs (BIA) was tasked with overseeing the relationship between the federal government and American Indians and Alaska Natives. Given the agency's long history, these records provide an avenue to examine the experiences of many American Indians and Alaska Natives.[3] Day-to-day reservation operations are described in letters, memos, general correspondence, case files, and financial records that reflect the variety of individuals served by and working for the agency. As a result, these records can include personal information about tribal members, Federal officials, Indian agents, military personnel, teachers, nurses, and laborers. Some records may even reference individuals such as ministers, physicians, or businessmen who interacted with Indian affairs because of the good and services they supply as well as their geographic proximity to an agency.

In addition to its administrative duties, the BIA was responsible for organizing education for American Indian children through reservation day schools and boarding schools.[4] The goal of early reservation-based education was to provide "moral training"

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[1] Susan Applegate Krouse and Joseph K. Dixon, *North American Indians in the Great War* (Lincoln: University of Nebraska Press, 2007), 17.
[2] "WWI Casualty and Death Tables," U.S. Department of Justice, Public Broadcasting Service, accessed January 20, 2015, www.pbs.org/greatwar/resources/casdeath_pop.html.
[3] "Bureau of Indian Affairs," U.S. Department of the Interior, Indian Affairs, last modified January 20, 2015, accessed January 20, 2015, www.bia.gov/WhoWeAre/BIA/.
[4] This was separate from schools operated by faith-based organizations.

and "instruction in manners and right conduct."[5] Beginning in the 1880s, the BIA established non-reservation boarding schools for vocational education beyond what was available within reservation communities: "non-reservation schools…are to the schools of the Indian Services what high schools and colleges are to the public school system."[6] An additional 25 non-reservation schools were opened over the next two decades.[7] By the late 1920s, nearly half of boarding school enrollments were in off-reservation schools.[8] These non-reservation schools enrolled students from many different tribes located throughtout the U.S. Academic classes were offered for primary grades through high school, while advanced students could choose vocational and commercial training such as agriculture, masonry, carpentry, leatherworking, blacksmithing, printing, homemaking, and, in later years, plumbing, electrical work, welding, mechanics, food services, and office education. The Indian Affairs Agent at each reservation strongly encouraged student attendance, though it was not compulsory.[9]

One of the BIA schools, Haskell Institute, opened its doors over 127 years ago as "a practical education for Indian girls and boys," and noted, "institution being located at Lawrence, Kansas, 40 miles west of Kansas City, on the main lines of the Santa Fe and Union Pacific Railways, is easily reached."[10] Beginning as an Indian Industrial School in 1884, it transitioned into a non-reservation boarding school shortly thereafter.[11] Known today as Haskell Indian Nations University, the school has served students representing more than 100 tribes from over 30 states.[12] Throughout its many iterations and changes, the school maintained an administrative file for each student in attendance to document the grades, applications for enrollment, attendance records, class schedules, and medical or disciplinary problems. Some files also include correspondence between school employees, students, parents, and reservation officials.[13] These student case files can provide a unique resource for exploring nationwide and global events while demonstrating how those larger events have an individual impact.

In the midst of WWI, the school continued to provide academic and vocational training to its pupils. However, some students chose to actively participate in the war efforts through service in the military or other war-related industries. During the war, current and former students wrote to friends, teachers, and the superintendent at Haskell describing their role in war efforts.

Depending on the content of the letters, some caught the eye of school administrators. Lutiant (La Voye) Van Wert from the Chippewa Tribe wrote one such letter.[14] Though she was no longer enrolled at Haskell at the time, parts of Van Wert's correspondence can be found in her student case file, and under the Haskell subject correspondence file relating to "Contagious Epidemics."

The administrative documents in Van Wert's file describe her as a "nice mannered girl, very kind and considerate" and "one of the best students…steady and dependable."[15] In October 1918, following graduation, she and a friend volunteered at "Camp Humphreys 'Somewher[e] in Virginia' to help nurse soldiers sick" with influenza.[16] After four days of service, the staff at

[5] Department of the Interior, Office of Indian Affairs, 1927 Bulletin 9, printed at the Indian Print Shop, Chilocco Indian Agricultural School, Chilocco, Oklahoma, National Archives at Kansas City.
[6] A Practical Education for Indian Girls and Boys, n.d., leaflet, Haskell Institute.
[7] David Wallace Adams, *Education for Extinction: American Indians and the Boarding School Experience*, 1875-1928 (Lawrence: University Press of Kansas, 1995). 57.
[8] Adams, *Education for Extinction*, 59
[9] Compulsory public education, outside of the BIA's jurisdiction, was regulated on a state-by-state basis. A major proponent of compulsory education Horace Mann advocated that free public education would help to eradicate societal evils.
[10] A Practical Education for Indian Girls and Boys, n.d., leaflet, Haskell Institute.
[11] Haskell did not offer college level courses until 1927, but it did not graduate its last high school class until 1965. "Haskell Institute," Family Search, accessed January 20, 2015, familysearch.org/learn/wiki/en/Haskell_Institute.
[12] Haskell Junior College (1991), college catalog, Lawrence, Kansas: Published with the permission of the Bureau of Indian Affairs, Haskell Indian Junior College, Bob Martin, President
[13] For a full description of these archival records, visit the National Archive Online Catalog for National Archives Identifier 592971: research.archives.gov/description/592971
[14] According to the correspondence in the student case file from her time at Haskell Institute, there is some discussion about whether or not she is enrolled at the Indian Affairs agencies in northern Minnesota.
[15] Huskall Institute, Comments of W.E. Lockhart, Principal of the Commercial Department, Undated. Subject Correspondence Files. Lutiant Van Wert, Student Case File
[16] Lutiant Van Wert to Louise. 17 October 1918. Contagious Epidemics (Folder 3 of 3), Subject Correspondence Files. Lutiant Van Wert, Student Case File.

the camp sent Van Wert home due her inexperience.[17] Van Wert described her volunteer experience to her friend Louise at Haskell, saying that "as many as 90 people die every day here with the 'Flu.'" Soldiers too are dying by the dozens." The letter captures the difficulties that she encountered while at the camp: death, sickness, and grief-stricken families. However, it was not this content that caught the school office staff's attention, but instead the first lines of her missive, which included: "So everybody has the 'Flu' at Haskell? I wish to goodness Miss Keck and Mrs. McK would get it and die with it. Really, it would be such a good riddance, and not much lost either!"[18]

Photograph of Lutiant La Voye from her Hakell Student Case File
National Archives and Records Administration

As might be expected, those lines created quite a commotion at Haskell. In spite of Van Wert's previously positive reviews from teachers and supervisors, the school's superintendent felt saddened by the fact "that the time spend [*sic*]…at Haskell did not develop a greater spirit of gratitude" in her.[19] Van Wert later sent an apology letter, noting that "Haskell was [*sic*] made the door of opportunity for hundreds like myself who are now self-supporting and independent…I have learned a great lesson from this one experience, one which I feel I will not soon forget…regretting the trouble I caused you."[20]

Van Wert's letter about events on the home front offers a good comparison to those written by fellow students who served in military units stationed abroad. Though American Indians were not yet recognized as U.S. citizens until 1924, many volunteered for service during WWI and prior military engagements. According to the Department of Defense, "it is estimated that more than 12,000 American Indians served in the United States military during this time. [21] Non-citizens, including American Indians, were required to register for the WWI draft, but were not subject to induction into the American military. Depending on the registration form used, there was even a box for American Indians to check their race and citizenship status.[22] All told, 415 men from Haskell voluntarily served in the military during this time.[23]

One of the 415 was Charles LaMere from the Winnebago Agency. He corresponded regularly with Haskell Superintendent Hervey Peairs before, during, and after his military service. From the letters in his student case file, it appears his relationship

[17] There is a discrepancy about the number of days Van Wert spent as a nurse. She wrote ten days in her letter to Louise while Lillie McCoy wrote four in her letter to Mr. Peairs. Lillie McCoy to Hervey Peairs, 29 January 1919. Lutiant Van Wert, Student Case Files, 1884-1980 from Haskell Indian Nations University, National Archives at Kansas City.

[18] Read Van Wert's seven page letter by visiting the online exhibition, *The Deadly Virus: The Influenza Epidemic of 1918* at www.archives.gov/exhibits/influenza-epidemic/. Lutiant Van Wert to Louise. 17 October 1918. Contagious Epidemics (Folder 3 of 3), Subject Correspondence Files, 1904-1941 from Haskell Indian Nations University, National Archives at Kansas City.

[19] Hervey Peairs to Lutiant La Voye, 1 February 1919. Letter. Lutiant Van Wert, Student Case File

[20] Lutiant La Voye to Hervey Peairs, 29 January 1919. Letter. Lutiant Van Wert, Student Case File

[21] Department of Defense. "20th Century Warriors: Native American Participation in the United States Military." Native American Indian Heritage Month. October 14, 2003. Accessed January 27, 2015. www.defense.gov/specials/nativeamerican01/warrior.html.

[22] "Act of June 2, 1924, Public Law 68-175, 43 STAT 253, authorized the Secretary of the Interior to issue certificates of citizenship to Indians. There were a total of three draft registrations for World War I. These registration cards have been digitized by the subscription-based genealogy website Ancestry.com. The original are kept at the National Archives in Atlanta. "U.S., World War I Draft Registration Cards, 1917-1918," World War I Draft Registration Cards, 1917-1918, accessed January 20, 2015, search.ancestry.com/search/db.aspx?dbid=6482

[23] "Haskell Cultural Center and Museum," Haskell Indian Nations University, accessed January 23, 2015, www.haskell.edu/cultural-center/tribal-military.php.

[24] Charles LaMere to Hervey Peairs, 11 February 1918., Charles LaMere, Student Case Files, 1884-1980 from Haskell Indian Nations University, National Archives at Kansas City.

with the superintendent was tenuous given LaMere's discipline, desertion, and attendance problems early on at the school. But LaMere described his time at Haskell as "the best days."[24] According to his file, he joined the Kansas National Guard in 1917 without the permission of the superintendent.[25] Peairs accused LaMere of deserting school for the service and was skeptical that LaMere would pass the examination for acceptance into the service.[26]

In an ironic turn of events, LaMere later wrote to Peairs to request help with getting out of military service because "we are not doing very much here just foot drill and little gun drill is all."[27] Peairs poignantly replied:

> …I am not in a position to take any steps towards getting you released from the army. Having volunteered, my judgment is that the best thing for you to do now is to make the year of service mean just as much as possible by being studious, and being faithful in meeting whatever opportunities come to you….The one great weakness with so many Indian boys throughout the country is that they are too prone to begin [*sic*] a thing and then become discouraged and want to give it up before completing it.[28]

Shortly thereafter LaMere was sent to serve overseas with the American Expeditionary Forces (AEF). In describing what it was like to be "now here at the front," LaMere wrote, "we are still thinking that we will be back to gods [*sic*] country some day when this cruel war is over." In the same letter, he also shared his observations on encountering European culture while abroad: "The people here are very queer the French people and also the English people. They are wearing wooden shoes and drink wine all the time just as we drink water. The only French word that I learn is we [*sic*] which means yes."[29] On October 25, 1918, Peairs replied:

> I am glad to hear from the boys in the Army and especially from those who are over in France. I suppose… you have been through several battles and I hope have been "Over the Top." It certainly looks as though a few weeks or months more of successful campaigning…would end the awful war. We are hoping for such a result and then for you and the rest of the boys to come back to your native land to enjoy the efforts of the work of the Allied Armies, namely: PERMANENT PEACE.[30]

Luckily, the Superintendent was correct in his assessment. LaMere's international encounter ended on November 11, 1918, Armistice Day, just 17 days after the Peairs penned that letter.

After the war was over, LaMere asked to reenroll at Haskell to continue his education. Peairs, in seeking a way to help pay for LaMere's education, wrote. "I understand that the boy in question...the mother and her present husband are poor and cannot afford to pay for the education of this boy….In view of the fact this boy gave up his school to enlist to the Army and so served for a good many months..."[31] However, LaMere's file indicates that he continued misbehaving once he returned to Haskell after his service. In a sad turn of events, there is no documentation to indicate that he graduated from the institution, though he continued to exchange brief correspondence with Peairs until 1922.[32]

Student case files from BIA-owned and -operated boarding schools, like Haskell, offer a unique perspective on how American Indians encountered and explored a major historical event such as WWI.

---

[25] Hervey Peairs began his career with "Indian Services" in 1877. Peairs served in a variety of capacities with Indian Affairs, including Haskell Institute, and retired in the summer of 1931. "Friends Unite in Honor of Peairs," Lawrence Journal-World, June 1, 1931.
[26] Hervey Peairs to Charles LaMere, 15 June 1917. Letter. Charles LaMere, Student Case File
[27] Charles LaMere to Hervey Peairs, February 23, 1917. Letter. Charles LaMere, Student Case File
[28] Hervey Peairs to Charles LaMere, 25 October 1917. Letter. Charles LaMere, Student Case File
[29] Charles LaMere to Hervey Peairs, 16 August 1918. Letter. Charles LaMere, Student Case File
[30] Hervey Peairs to Charles LaMere, 25 October 1918. Letter. Charles LaMere, Student Case File
[31] Peairs. Hervey Peairs to Charles LaMere, September 22, 1919. Letter. Charles LaMere, Student Case File
[32] Much of the correspondence relates to whether or not the State Legislature of Kansas passed the Bonus Bill.

Finding National Archives Locations Near You

Historically significant federal documents are available to students and teachers at National Archives locations throughout the United States. Offices stretch from Kansas City to Washington, D.C., and Boston to Seattle. Each facility houses records relatedto certain geographic area or certain topics. To find out where particular documents may be stored, visit: www.archives.gov/research/catalog/.

To learn about each of the different facilities, visit: www.archives.gov/locations/.

For a complete bibliography and to read the documents and correspondence from this article, go to **www.nhd.org/themebook**.

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Exploration, Encounter, Exchange in History

Using Multimedia Resources to Explore the 2016 National History Day Theme

Kim Gilmore, Senior Historian, HISTORY®

The quote below from Eric Wolf's study of globalization was cited by Richard White in his groundbreaking work *The Middle Ground: Indians, Empires, and Republics in the Great Lakes Region, 1650-1815*. In *The Middle Ground*, White offers a trailblazing analysis of the complex patterns of cultural exchange that developed between the French and the Indians of the Great Lakes region. White is among a group of scholars who have advanced our understanding of the terms of encounter, exchange, and interaction between groups. His concept of the "middle ground" captures the delicate power balance between groups during initial encounters, and looks at the ways these dynamics change over time. Rather than looking at power in a single dimension, White and others urge us to consider the ways these encounters and the social relations that follow from them transform. While this level of scholarship may be too advanced for most students in grades 6-12 to engage with in detail, the core concepts have shaped history education and introduced a more nuanced approach to U.S. and global history that will benefit students as they consider the 2016 National History Day theme.

> ***"Human populations construct their cultures in interaction with one another, and not in isolation."***
>
> —*Eric Wolf*, Europe and the People Without History

Exploration, Encounter, Exchange in History provides an excellent opportunity for students to explore interactions between individuals and groups of people throughout time. Through this theme students can examine the ways history has been made on both micro and macro levels through interactions such as trade, cultural exchange, and long-term encounters in which new societies and cultures are born. In this article, I will highlight three ways students can use multimedia sources from HISTORY® to inform their National History Day projects. The first avenue is through a global history series titled *Mankind: The Story of All of Us*; the second is considering short videos about world explorers and their voyages, and the third is via the lens of "Big History."

As students become increasingly media savvy, incorporating video into their list of research resources is an important way to build their interest in a topic. In addition, video resources can stimulate ideas about content, sources, and technique for students working on documentaries. HISTORY's *Mankind: The Story of All of Us* is a series that covers a broad range of topics pertinent to the 2016 theme. A central through-line of the series is to show the connections between human ingenuity and social change.

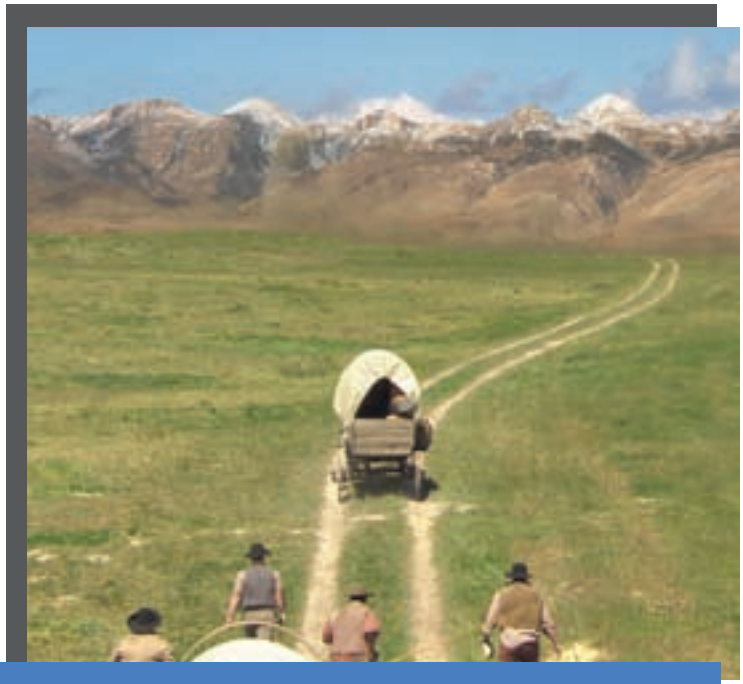
For example, a short video on Roman roads powerfully illustrates the innovations that led to the expansion of the Roman Empire. This one video clip can lead students to investigate the specific ways the empire grew through a series of many individual encounters experienced on the ground level. In other words, this broader perspective can give students a framework

for understanding global connections while also giving them ideas for honing in on a more specific topic. From the first uses of fire through the twentieth century space race, this series is a rich resource for students in the early stages of their research.

A key strength of the 2016 theme is the room it gives for students to connect larger global interactions to specific people and locations. The focus on exploration and encounter can also lead them to explore primary source materials from the eighteenth century and earlier, and to grapple with important questions about these sources. HISTORY has an extensive set of short videos on History.com about key explorers from Hernando de Soto to Marco Polo to Ponce de León (www.history.com/topics/exploration). When watching these videos students can consider the sources historians use to piece together narratives about exploration and encounter.

In one short video on History.com about one of Columbus' voyages to the New World, students can learn how journals from the voyage reveal the delicate balance of power aboard the ship and the constant threat of rebellion by the crew. Encourage students to think critically about the sources used to tell the story of early exploration and analyze the ways these stories are visually depicted. Prompt them to discuss and debate choices about music, costume, and voiceover in portraying early explorers and indigenous peoples as they choose their own focus and sources for NHD projects.

New scholarship over the past decade has focused on bringing the stories of native peoples into historical scholarship in a way that accounts for the complexity of indigenous groups. Whether students choose a fifteenth century topic or focus on a later period, short videos can help them build critical thinking skills and carefully analyze how they use primary sources—particularly important when researching indigenous peoples.



In a scene from *Mankind The Story of All of Us* traders acquire new commodities along the silk road.
©2012 A+E Networks / Photo Credit: Joe Alblas

A new field of study known as "Big History" offers a multi-disciplinary approach, weaving together insights from biology, chemistry, physics and other disciplines to show how humans have shaped the world and how the Earth has developed over time as the result of human interaction. The Big History series (www.history.com/shows/big-history) can apply to all aspects of the 2016 theme, but might be particularly useful for examining the concept of "exchange." Each episode of the series focuses on a single commodity such as salt or gold and shows how and why these items have become central to everyday lives over time. How do commodities gain exchange value, and how do they shape power relations? These questions can be extremely compelling when students can connect them to things they use every day. Big History looks at the historical specificity of these items in particular contexts. The series, and this innovative approach to history, gives students one integrated framework for engaging with the past.

Today's students live in a world shaped by rapidly changing technologies. Advances in DNA analysis and

H2's Big History explores interactions between humans and the environment.
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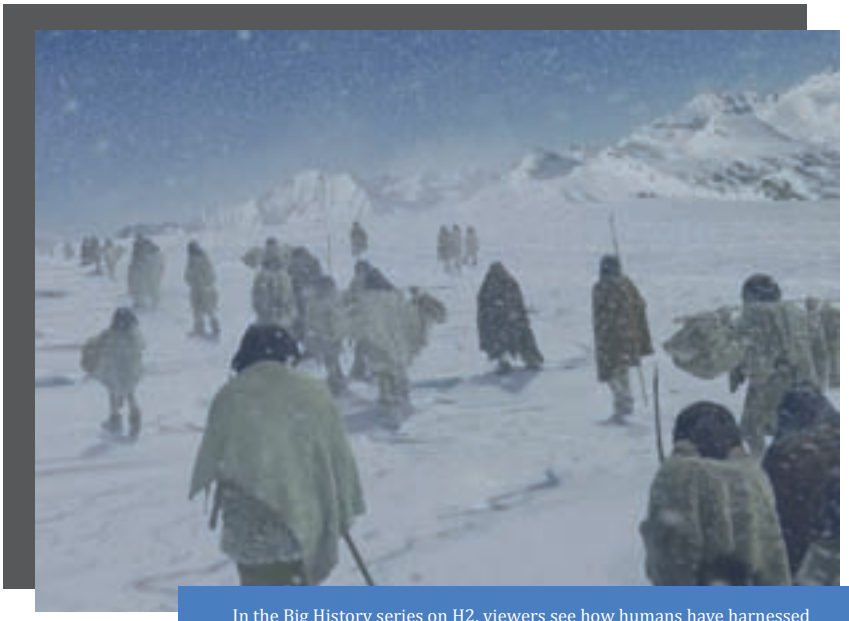
carbon dating have given historians new ways of interpreting the past. Meanwhile, a growing body of scholarship that draws upon Richard White's concept of the "middle ground" and a more complex view of encounter and cultural exchange has expanded our perspectives on power relations and encouraged scholars of all ages to consider multiple viewpoints when researching historical topics. An excellent example of a more complex view of interactions between groups is the California History Blueprint's unit "Sites of Encounter in the Medieval World" linked at the end of this article, which can serve as a model for a many-faceted approach to encounter and exchange. Through the use of multimedia sources, new scholarship, and innovative technologies students have the opportunity to tell rich stories about exploration, encounter, and exchange. In 2016 students will surely uncover many new angles on the past and new insights into human stories through their NHD projects.



In the Big History series on H2, viewers see how humans have harnessed the environment and trade techniques to survive.
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For links to the resources in this article, go to **www.nhd.org/themebook**.

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