Student Handouts

Constitutional Issues
*Civil Liberties, Individuals, and the Common Good*

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

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Acknowledgments and Notes

The website Causes of the Incarceration (www.densho.org/causes) and the lesson Civil Liberties, Individuals and the Common Good are made possible by grants from the Washington Civil Liberties Public Education Program.

This unit is designed to closely align with Washington State’s Essential Academic Learning Requirements (EALRs) as measured by a Social Studies Classroom Based Assessment (CBA) model. The model used for this unit is:

Category: Civics
Level: High School
Topic: Constitutional Issues

For more information about this Classroom Based Assessment model, go to: http://www.k12.wa.us/assessment/WASL/socialstudies/CBAs/HS-ConstitutionalIssuesCBA.pdf.

Densho: the Japanese American Legacy Project developed this unit. Doug Selwyn, Tom Ikeda, and Patricia Kiyono were the primary writers. Densho is a Japanese term meaning "to pass on to the next generation," or to leave a legacy. Our mission is to preserve the testimonies of Japanese Americans who were unjustly incarcerated during World War II. We collect and offer their stories in a manner that reflects our deep regard for who they are and what they endured.

Using digital technology, Densho provides access to personal accounts, historical documents and photographs, and teacher resources to explore principles of democracy and promote equal justice. We seek to educate young people and inspire them to act in defense of liberty and the highest values of our country. Densho presents a thorough accounting of what happened to Japanese Americans during a time of war and in doing so contributes to the current debate about civil liberties during times of national emergency. It is our conviction and hope that an informed citizenry, aware of the human costs and consequences of the violation of the rights of the few, will be better equipped to protect the civil rights of all.

Feedback and Contact Information
We are very interested in receiving comments, suggestions, and questions about this unit and our materials. You can contact us by:

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## Civil Liberties, Individuals and the Common Good

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Unit Overview and Activities Checklist for Students

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- Ongoing Injustice presentation – Due on Session 13, 14 or 15 Date ______

- Ongoing Injustice paper – Due on Session 15 Date ______
Handout #1 - Values Exercise

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

- It is wrong to kill.
- Only a man and a woman should be able to marry.
- Decisions should be made with responsibility to the future
- To the victors belong the spoils.
- Children are blank slates waiting to be filled with knowledge.
- We are all created equal

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

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

**List of Values Exercise**

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

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Handout #2 - Democratic Ideals

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

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

Democratic Ideals

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

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

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

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

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

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

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

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

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

**Patriotism:** Patriots are people committed to working on their nation’s behalf, for the good of the community. The original term referred to the colonists who fought for independence from the British. It is a very difficult term to define, and it has become politicized in recent times. There are some who would say anyone opposing a president’s plan or agenda is not a patriot; others insist it is their patriotic duty to speak the truth, to question and challenge policies they oppose so that a thoughtful and thorough debate can be held.
Handout #3 - Constitutional Principles

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

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

Constitutional Principles

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

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

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

Democracy: The ideal and central notion of democracy is that it is a government of the people, by the people, and for the people. The people govern themselves, either directly or through elected representatives. The power to govern comes from them, and the government works for and is responsible to them. There are many ways in which a democracy can be organized, and as we have seen through our history a slight majority can entirely shut out the voices of a bare minority.
Representative government: a representative government is one in which the population chooses representatives to carry out the governmental duties of the nation. Rather than personally making decisions on every item confronting the nation, the citizens choose representatives to take on that task on their behalf. The ultimate power and responsibility for governance still rests with the people, who can remove their representatives if they feel they are not being well served by them.

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

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

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

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

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

Innocent until proven guilty: A basic tenet of the U.S. legal system is that a person is presumed innocent until they are proven guilty. When a person is brought to trial it is assumed that he or she is innocent. It is up to the prosecution to prove guilt. If they cannot prove guilt the defendant is judged not guilty and set free. This is true no matter how serious the crime, and no matter the publicity about the situation; defendants are still assumed innocent, and guilt still must be proven in court.
**Federalism:** This is the concept of sharing power between the federal, or national, government and the states within the nation. The federal government has the power to tax, control trade, regulate and organize money, and raise an army and to deal with other nations (including declaring war). The states have power to pass their own laws, to establish schools, local governments, and other institutions. There is often an uneasy lack of clarity at points of intersection between federal and state jurisdictions, a tug of war over who has the authority to make laws or rules related to issues of both federal and local concern.

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

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

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

**Equal Rights:** All persons, both citizens and noncitizens, living in the United States are guaranteed equal treatment under the law. The Constitution prohibits discrimination by the government and grants all people "equal protection of the laws." The clause means that the government must apply the law equally and cannot give preference to one person or class of persons over another.
Handout #4 – Changing the Laws

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

If you could pass a law, or amend the Constitution, to better align government practice with our democratic ideals, what would it be? Who might oppose these laws or amendment and why? Work in groups of 2-3 to propose one or more laws or amendments that would bring us closer to our ideals. An option might include more rigorous or consistent enforcement of laws currently “on the books.”

Description of new law or Constitutional amendment

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

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Handout #5 - Instructions for the Town Meeting

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

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

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

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

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

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

Possible Roles for the Town Meeting

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

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

American Civil Liberties Union (ACLU) Perspective
You are spokespersons for the American Civil Liberties Union (ACLU) and view the government’s proposal as a threat to our civil liberties. You believe the government is using the “war on terrorism” as an excuse to violate the civil rights and civil liberties of innocent individuals, and to strengthen the power of the executive branch of the federal government. You are concerned that the real agenda of the government’s actions is to assume as much power as possible within the executive branch of government,
and to weaken individual rights and the power of the other two branches of government, with the “war on terror” being the pretext for doing so. At the very least you feel the following constitutional rights would be violated if the proposal is approved:

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

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

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

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

Japanese American Perspective: Survivor of the Camps
You are a citizen of Japanese ancestry. During World War II you were incarcerated, along with 120,000 other innocent Japanese Americans, in concentration camps. You were sent to these camps without being charged with any crime, but simply on the basis of your ancestry. Court cases related to the internment exposed the actions of the United States government, which withheld important information that showed there was no evidence to suggest Japanese Americans on the West Coast were a threat to national security. The official apology from the United States government (in the late 1980s) has enabled you to talk about the incarceration; before that you were too ashamed to speak of it. You are loyal to the United States and want the country to be safe from terrorism, and to do your duty as a citizen. You are concerned that others will be jailed as you were because of their ancestry, and not based on any evidence of wrongdoing.
ExxonMobil Corporation Perspective
You are an executive with ExxonMobil, the largest oil company in the United States. Your company conducts a great deal of business in the Middle East. You are concerned that terrorists will disrupt oil production and distribution by attacking oil tankers, oil drilling stations, oil pipelines in the Middle East, or refineries or tankers in the United States. Your company has billions of dollars invested to bring oil to the United States. A disruption would cause sharp increases in the price of gasoline, making life difficult for the average American, and of course would cost your company a great deal of money. The government has said there are terrorist networks within the United States who are working with terrorists in the Middle East, and that there are plans by these U.S.-based actors to disrupt the distribution and refining of petroleum in the states.

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

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

Local Law Enforcement Perspective
You are local law enforcement officers. You know people who were killed in the September 11th attacks. You are deeply committed to working for the security and protection of the people living in your community, and across the nation. You have been told by your government that there are terrorist cells located across the country. You want to do your part, but you also serve your community by developing relationships with the people in that community, and you are concerned that if you detain people, under the direction of the federal government, it will damage the relationship you have with your community. You also do not have the resources or facilities to participate in the detainment “operation.”

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

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

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

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

**Professional from the Middle East Working in US**
You are a professional from Iraq, working at a company in Washington State. You are very glad that Saddam is gone. He was a brutal dictator and caused at least one of your family members to be killed. You are not connected to terrorists in any way but are hoping that there will be less fear and killing in Iraq once things settle down. You do have concerns about what will happen to you as a person from Iraq working and living in the United States during this time of tension and war. You are aware that by supporting the proposal to detain people you may be building goodwill for yourself and others in the community who might otherwise be suspected by those in the community.

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

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

Description of the executive powers of the president, including commander in chief of the military
[http://caselaw.lp.findlaw.com/data/constitution/article02/](http://caselaw.lp.findlaw.com/data/constitution/article02/)
American Civil Liberties Union (ACLU) overview of why the Patriot Act threatens civil liberties
http://www.aclu.org/FilesPDFs/patriot%20act%20flyer.pdf

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

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

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

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

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

Article in the Village Voice about immigrant children being held in detention

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

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

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

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

Department of Justice ruling on limitations to INS power to detain people
http://www.usdoj.gov/olc/INSDetention.htm
Handout #6 – Analyzing a Newsreel

View the 9 minute newsreel, *Japanese Relocation* made by the U.S. War Relocation Authority and the Motion Pictures Division of the Department of War during World War II. This newsreel was shown before feature presentations in U.S. movie theatres in 1943. While viewing the newsreel, jot down your thoughts regarding the following questions and topics.

What was the film's central message?

_____________________________________________________________________________

_____________________________________________________________________________

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

_____________________________________________________________________________

_____________________________________________________________________________

_____________________________________________________________________________

How were Japanese Americans portrayed?

_____________________________________________________________________________

_____________________________________________________________________________

_____________________________________________________________________________

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

_____________________________________________________________________________

_____________________________________________________________________________

_____________________________________________________________________________

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

_____________________________________________________________________________

_____________________________________________________________________________

_____________________________________________________________________________

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

- Would you consider this film biased? Why or why not?
- Why do you think this film was made?
- Who do you think was the intended audience for this film?
- How were the camps portrayed in this film?
- Based on the film, what adjectives would you use to describe life in the incarceration camps?
- Was the issue of civil rights addressed in the film? If so, how?
Handout #7 - Japanese American Incarceration
Reading and Discussion Questions

On December 7, 1941, Japan attacked U.S. military bases in Pearl Harbor, Hawaii. More than 3,500 servicemen were killed or wounded. The next day, the United States declared war on Japan and entered World War II. The surprise bombing of Pearl Harbor shocked and angered Americans. It also caused fear that the west coast of the United States would be attacked next.

Anger was directed toward the 120,000 Japanese Americans living in West Coast states. The first generation of Japanese Americans were legal immigrants who for many years had lived, worked, and raised their children in the United States. Long before World War II, racial prejudice caused laws to be passed that denied Asian immigrants many rights, including the right to apply for U.S. citizenship. Their children who were born in the United States were full citizens. But both generations looked like the enemy, and after Pearl Harbor people instantly distrusted anyone with a Japanese face and name. Immediately, FBI agents searched thousands of Japanese Americans’ homes and took the fathers away to Justice Department detention camps without any explanation or criminal charge.

“Oh, we were shocked after Pearl Harbor. I was embarrassed to go to school. The family was in turmoil that December. We didn’t know what the government or the people around us were going to do to us. We were scared.” – 16-year-old Japanese American boy, Seattle

Newspapers fed the hysteria by printing false stories about Japanese Americans spying and sabotaging military bases. In fact, not a single Japanese American living in the United States, Hawaii, or Alaska was ever charged or convicted of espionage or sabotage. Still, the false reports and rumors promoted hate and paranoia. Anti-Asian farmers, labor unions, and businessmen saw that they could profit by sending away their Japanese American competition. They urged officials to remove everyone of Japanese descent from the coast. Japanese Americans had no political power. The older generation did not have the right to vote because they could not be citizens. Most of their children were too young to vote. Local politicians did not stand up for the Japanese Americans, and federal government officials did nothing to stop the increasing anger at this powerless segment of the population.

“We’re charge with wanting to get rid of the Japs for selfish reasons. We might as well be honest. We do It’s a question of whether the white man lives on the Pacific Coast or the brown man...If all the Japs were removed tomorrow, we’d never miss them...because the white farmers can take over.” – Saturday Evening Post article, May 1942

Executive Order 9066
The President Decides to Remove Japanese Americans on the Basis of Race

Many military heads, political leaders, and journalists insisted that everyone of Japanese heritage was potentially dangerous and had to be watched. Their logic was essentially guilt by association; they argued that because the Japanese Americans had racial and cultural ties to Japan they were by nature less loyal than other Americans. Although the War Department had no evidence of any planned subversive activity, Army officials told President Franklin D. Roosevelt it was a military necessity to remove every person of Japanese heritage from the west coast.
“A Jap’s a Jap...There is no way to determine their loyalty.”—General John DeWitt

In fact, reports that Roosevelt had received before and during the war from the FBI, Navy, and other federal agencies contradicted the Army’s claims. Those investigations concluded Japanese Americans would remain loyal to the United States and were no more dangerous than any other group. Also, military commanders in Hawaii said the 160,000 people of Japanese heritage on the islands could be trusted. The Japanese Hawaiians were not removed to camps, even though the islands were more vulnerable to Japanese attack.

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

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

All Japanese Americans had their freedom of movement restricted: they were required to obey an 8:00 p.m. curfew, were not allowed to take money out of the bank, and were not allowed to travel beyond a short distance from home. Then in March 1942, General DeWitt ordered the army to move 120,000 Japanese Americans into temporary detention camps, called “assembly centers,” set up at race tracks and fairgrounds. Families had only a week or two to sell or entrust to others their houses, farms, businesses, pets, and personal belongings. No one can accurately calculate the value of the property they lost.

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

–11-year-old Japanese American girl, 1942

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

A few months after being placed in the “assembly center,” everyone was moved to more permanent incarceration camps in remote locations away from the coast. The Japanese Americans lived in barracks surrounded by barbed wire fences and manned guard towers. The United States was fighting to defend democracy, but with the mass incarceration, which continued for nearly four years, it suspended fundamental constitutional principles:
- right to liberty, property, and due process of the law
- freedom from unreasonable search and seizure
- equal protection under the law
- presumption of innocence
- the right to demand release from unjust imprisonment (habeas corpus)
- right to a speedy trial, to hear the accusations and evidence, to have a lawyer

The American public did not question the decision to remove Japanese Americans from the west coast and detain them further inland. Because the United States was at war, military leaders were given expansive power and influence. Some church groups objected to the injustice, and Attorney General Francis Biddle questioned the constitutionality of the measures, but he was overruled by the president.

In schools set up inside the camps, Japanese American students were taught about the U.S. Constitution, the American system of justice, and the importance of patriotism. Some students and teachers wondered how these lessons could be taught with no reference to their being deprived of liberty through no fault of their own.

“When I think about it, the assignment that we should be teaching ‘love of country’ to students who had been uprooted from their homes, transferred from the green Northwest to the Idaho desert, plunked down in primitive conditions and kept behind barbed wire..., who were we to teach them ‘love of country’?”—Caucasian teacher in Minidoka Incarceration Camp

Discussion Questions:
- Why did military leaders want Japanese Americans removed from the west coast?
- Why did some people oppose this action?
- Why do you think President Roosevelt decided to issue Executive Order 9066?

Korematsu v. United States
U.S. Supreme Court Rules on the Constitutionality of the Mass Exclusion from the West Coast

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

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

Korematsu’s case reached the U.S. Supreme Court in 1943. The government lawyers presented General DeWitt claims of military necessity. In a 6-to-3 decision in the case of Korematsu v. United States, the Supreme Court justices sided with the President and Congress, ensuring that all three branches of government endorsed the mass incarceration.
Justice Murphy was in the minority who disagreed with the ruling. In his dissenting opinion he said the court must respect the judgment of the military, but that individuals could not be deprived of their constitutional rights without evidence:

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

Justice Roberts wrote in his dissenting opinion:

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

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

Discussion Questions:

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

Civil Liberties Act of 1988

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

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

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

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

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

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

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

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

Discussion Questions:

- What caused Congress to create a commission to examine the government’s actions towards Japanese Americans during World War II?
- What were the findings of the commission?
- Why did the commission recommend an apology and redress payments?
- Why did some people oppose the recommendations?
Handout #7 - *Japanese American Incarceration* (continued)

Oral History Excerpts

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

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

Use the following questions to help think about the transcripts.

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

**Kara Kondo Interview**

**Date:** December 7 & 8, 2002  
**Location:** Seattle, Washington  
**Interviewer(s):** Alice Ito, Gail Nomura  
**Interview Length:** 5 hours 30 minutes 22 seconds

Nisei female. Born 1916 in the Yakima valley, Washington, and spent childhood in Wapato, Washington. Following the bombing of Pearl Harbor, removed to the North Portland Assembly Center, Oregon, and then to the Heart Mountain incarceration camp, Wyoming. Was on the staff of the camp newspaper, the *Heart Mountain Sentinel*. Left camp for Chicago, Illinois, and lived in Pennsylvania, Kentucky and Missouri before returning to Yakima, Washington. Became involved in political organization postwar, such as the League of Women Voters. Testified before the Commission on Wartime Relocation and Internment of Civilians during the redress movement, and became actively involved in groups addressing environmental issues. Ms. Kondo passed away in 2005.
Below is a five minute excerpt from Kara Konda’s interview where she remembers the day of mass removal: helping the GIs with the move, sadness of her father, and the sound of the gate closing upon her arrival at the Portland Assembly Center

**Interview Excerpt**

AI: Well, I think you had mentioned that it was early June when you and your family were finally actually physically going to leave.

KK: Yes.

AI: Could you tell us about those last days?

KK: Yes. It, it had such a feeling of unreality. The contingent of the military that came from, from Fort Lewis to evacuate us, to get our final papers in order and to actually put us on the train, were very kind. They were helpful, and we worked with them for about, close to a week. And they're the ones that had to see that we got on the train. There were two, we had two trains. One left on, I think it was June the 4th, and the other, the 5th. But I think I went on the first one. And to accompany us from Wapato to Portland was another group that stayed on the -- came to escort us to Portland. And I remember that I was, when we approached there I was helping. I helped with name interpretation and pronunciation and with the, with the GIs that were helping us move. And so I was outside helping them with the names of people who were supposed to get on the train, and I heard a scuffle and pretty soon someone was being kicked off, one of the soldiers that were to accompany us was being thrown off the train. And it was very frightening to think, "Oh my goodness. What's going to happen to us?" And those who had been there said, "Don't worry. Nothing is going to happen to you. You're just going to eat a little leave time in between and you got drunk. And so they were, but we told them that, gave them explicit instructions that nothing was going to happen to you."

So these are the kinds of things that occurred, but I can never, I can always picture the sun was setting and the crowd was gathering where the people -- some of your friends -- and there were hundreds of people there. Some were there to say goodbye, others came just for the curiosity. And it just had sort of a circus feeling about it. And people were looking for their friends to say goodbye to, and, but finally we got on the train. I remember pronouncing the last name and I got help going up the train. And I said, "Thank you for your help." He said, "Forget it. Thank you." And it was such an odd feeling, it just... as we pulled out I can remember my father holding onto the arm of the seat, hard seat. The blinds had been drawn, but you could, before they did that you could see the shadow of Mt. Adams and the sun behind it. And looking at his face I could just feel that he was saying goodbye to the place that he'd known so well. Pictures like that just really, when you think about it, were very sad. But it was... it was such a -- it's hard to explain the kind of feeling, the atmosphere of that time.

But... and we went, traveled through the night with the shades drawn and got to Portland livestock center, our evacuation center about, really about dawn. And I stayed until the last person got in the, into the compound and heard the gate clang behind me. And I think -- when people ask what my memory was about evacuation -- I think I'll always remember the sound of the gate clanging behind you and knowing that you were finally under, you had barbed wires around you, and you were really being interned.

*Kara Konda Interview - Copyright © 2002 Densho. All Rights Reserved.*
George Morihiro Interview

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

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

Below is a 4 minute excerpt where George Morihiro talks about entering the Puyallup Assembly Center and how “the day you walked through that gate, you know you lost something.”

**Interview Excerpt**

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

GM: They had another --

MA: And then the next day, what happened?

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

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

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

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

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

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

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**Frank Yamasaki Interview**

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


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

**Interview Excerpt**

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

FY: It was very, very dusty. The dust was powdery fine and if I recall, it was about 3 or 4 inches deep. So you just, every time you take a step, you would just have a puff of smoke -- I mean, of dust -- and if you have even the slightest breeze... wow, you're in, like a fog. And when you go to the mess hall to eat, of course, when you chew the food, you can... you can feel the grit of the sand. And it's amazing, even that, you get used to it. I gradually got used to the mixture of sand and food. [Laughs] It was terrible. The camp was really not ready yet. The water, even they had water tanks along the side of the road where you go, very heavily chlorinated water for drinking.

SF: So right before you were gonna go to Minidoka, did you anticipate it as a positive event or a negative event when you were moving from "Camp Harmony" to Minidoka? Was that seen as more hassles or a good thing?
FY: That's the area, that's the area I kind of blanked out. I don't recall at all. I'm sure there must have been some apprehension. But, total blank there. I try to recall several times, but I don't know why.

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

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

LH: What were your living quarters like at Minidoka?

FY: Well, it was, at least it was a lot more substantial than over at the assembly center; but it was still a minimal area. I would say roughly 12 x 15 or so in size, and, or maybe 20 and then the... this was a long barrack that was partitioned off to... terrible memory, five or six units. And in each unit there would be a family. And each unit would have one large pot belly stove, cast iron stove. And the beds I think were more substantial, they were metal bed or rather bunk, or what would you call these, they were collapsible bed. And my father and mother, they combined the three beds with George together so that all three of them could sleep in one area, and I had a bed and my brother had one. So there were five of us in this little room.

LH: And it was one open space?

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

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

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

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

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

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

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Masao Watanabe Interview

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

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

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

Interview Excerpt
TI: Let’s jump now to the Puyallup Assembly Center, or what was called "Camp Harmony."
MW: That was a hell of a good name.
TI: Do you remember going to Puyallup and what it was like?
MW: Hey, I was a high school graduate. I sure remember.
TI: And what was it like?
MW: I had been to Puyallup a few times when it was the fairgrounds of Western Washington. Little did I know that I would replace the pigs and the cows and that type of stuff, you know, 'cause they, they restructured the fairgrounds and the parking lots into these temporary hovels. And they had a hell of a lot of nerve calling it "Camp Harmony." But, anyway, it was... boy, it was a real traumatic type of living, where you're in the former stalls where the pigs and the cows and everything else were. Temporary shacks, just the walls were so many feet off the ground, and families of six and seven were crowded into one little spot. I think intentionally, I forgot a lot of "Camp Harmony." I hate to use the word "harmony," but it was just not a very good experience.

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

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

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Handout #8 – Storyboard the Japanese American Experience

Creating a Film Storyboard about the Japanese American Incarceration
In small groups of 2-3, determine how you would tell the story of the Japanese American incarceration. What would be important to show? What would you show first? Second? The group should identify eight scenes or parts to explain the story and create an eight panel storyboard.

Answer the questions below to help create the storyboard.

When should the story begin?
_________________________________________________________________________________

When should it end?
_________________________________________________________________________________

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

How would you arrange the sequence of images?
_________________________________________________________________________________

To create the 8 panels for drawing, take a blank sheet and draw a vertical line down the middle and a horizontal line across the middle. Repeat on another sheet. The important part of this exercise is the discussion to decide what to show and how to show it. The quality of the drawings is secondary. The group will share their storyboards at the beginning of the next class.
Frederick Douglass was born a slave and escaped, to the North when he was a young man. He spent the bulk of his life working tirelessly for the abolition of slavery. He started a newspaper, traveled the country making speeches and encouraging abolition efforts, and met with leaders, including President Lincoln, at the White House. Mr. Douglass gave the speech which follows on July 5, 1852 eight years before President Lincoln was elected, and nine before the Civil War erupted. In the speech, Mr. Douglass notes the occasion, a celebration of the nation’s independence, and wonders (out loud) what that means for enslaved Africans, still held as the property of white men, still considered less than fully human by the democracy in which they live.

The Meaning of July Fourth for the Negro

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

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

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

But such is not the state of the case. I say it with a sad sense of the disparity between us. I am not included within the pale of glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought light and healing to you, has brought stripes and death to me. This Fourth July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak to-day? If so, there is a parallel to your conduct. And let me warn you that it is dangerous to copy the example of a nation whose crimes, towering up to
heaven, were thrown down by the breath of the Almighty, burying that nation in irrevocable ruin! I can to-
day take up the plaintive lament of a peeled and woe-smitten people!

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

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

But I fancy I hear some one of my audience say, "It is just in this circumstance that you and your brother
abolitionists fail to make a favorable impression on the public mind. Would you argue more, an denounce
less; would you persuade more, and rebuke less; your cause would be much more likely to succeed." But, I
submit, where all is plain there is nothing to be argued. What point in the anti-slavery creed would you
have me argue? On what branch of the subject do the people of this country need light? Must I undertake to
prove that the slave is a man? That point is conceded already. Nobody doubts it. The slaveholders
themselves acknowledge it in the enactment of laws for their government. They acknowledge it when they
punish disobedience on the part of the slave. There are seventy-two crimes in the State of Virginia which, if
committed by a black man (no matter how ignorant he be), subject him to the punishment of death; while
only two of the same crimes will subject a white man to the like punishment. What is this but the
acknowledgment that the slave is a moral, intellectual, and responsible being? The manhood of the slave is
conceded. It is admitted in the fact that Southern statute books are covered with enactments forbidding,
under severe fines and penalties, the teaching of the slave to read or to write. When you can point to any
such laws in reference to the beasts of the field, then I may consent to argue the manhood of the slave.
When the dogs in your streets, when the fowls of the air, when the cattle on your hills, when the fish of the
sea, and the reptiles that crawl, shall be unable to distinguish the slave from a brute, then will I argue with
you that the slave is a man!

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

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

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

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

At a time like this, scorching irony, not convincing argument, is needed. O! had I the ability, and could reach the nation's ear, I would, to-day, pour out a fiery stream of biting ridicule, blasting reproach, withering sarcasm, and stern rebuke. For it is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling of the nation must be quickened; the conscience of the nation must be roused; the propriety of the nation must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man must be proclaimed and denounced.

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

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

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

Thoughts expressed on one side of the Atlantic are distinctly heard on the other.

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

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

God speed the day when human blood
Shall cease to flow!
In every clime be understood,
The claims of human brotherhood,
And each return for evil, good,
Not blow for blow;
That day will come all feuds to end,
And change into a faithful friend
Each foe.

God speed the hour, the glorious hour,
When none on earth
Shall exercise a lordly power,
Nor in a tyrant's presence cower;
But to all manhood's stature tower,
By equal birth!
That hour will come, to each, to all,
And from his Prison-house, to thrall
Go forth.

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

The Life and Writings of Frederick Douglass, Volume II
Pre-Civil War Decade 1850-1860
Philip S. Foner

Discussion Questions

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

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

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

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

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

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

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

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

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

10. Which amendments to the Constitution helped to rectify the situation that Douglass addresses in his speech?
Handout #10 – Ongoing Injustice Assignment

You will carry out research on one of several issues of ongoing injustice, and will share your findings at the end of this three week unit with a five-minute presentation and a paper. Possible issues to look at include but are not limited to:

- Unequal pay and opportunity for women.
- The experience of people of color in this country, for example, infant mortality rates and life span; average wealth statistics broken down by race; percentage of prison population; police harassment; being removed from airplanes or detained for appearing to be Muslim; broken treaties and promises with Native Americans; and varying conditions and governmental contributions to schools in different communities.
- Students’ own experiences of injustice, of being followed closely in stores, pulled over by the police for no apparent reason, etc.

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

Guiding questions for the assignment:

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

Assignments

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

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

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

Inquiry and Information Gathering

☐ I selected a topic or issue for the Ongoing Injustice Assignment to write about.
☐ I made sure that the issue or topic
  - relates to democratic ideals
  - concerns constitutional principles
  - involves people with a variety of perspectives on this issue.
☐ I researched background, policies, and multiple stakeholders’ perspectives related to the issue.
☐ I used and documented at least one primary source and several secondary sources.
☐ I included at least one reference from a foundational document (Constitution, Declaration of Independence).
☐ I collected evidence of my research (hard copies, notes, paraphrased summaries, charts, questions, underlining).
☐ I examined sources to ensure that they are valid, reliable, and credible research sources (double-checked statistics, looked for bias, etc.); I identified facts and opinions.
☐ I created an annotated bibliography documenting each source (including title, author, publisher, date) and a 2- to 3-sentence description of the credibility, reliability, value, and usefulness of the information in each source.

Writing and Presenting

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

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

**Wage/income disparities**
Seattle Times article written by Jerry Large on 11/14/2004

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

**Health care disparities/ population health disparities**
Life expectancy by race:
http://www.cdc.gov/nchs/fastats/lifexpec.htm
http://www.cdc.gov/nchs/data/hus/hus06.pdf#027
http://www.cdc.gov/nchs/fastats/black_health.htm

**Child mortality statistics**
Statistics by race
http://www.childtrendsdbank.org/indicators/63ChildMortality.cfm

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

Human Rights Watch report
http://www.hrw.org/reports/2000/usa/Reedrg00-01.htm

Sentencing rates state by state from the sentencing project

**School funding inequalities**
Background article from Education Trust on gap in funding

NPR article on school funding in Seattle

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

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

University of Maryland website devoted to wage gaps
http://www.bsos.umd.edu/socy/vanneman/endofgr/cpswage.html

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

**Gay Marriage**
Independent, spiritual web site with links to opinions, both pro and con.

**Death Penalty**
University of Alaska website focused on the death penalty
http://justice.aaa.alaska.edu/death/debate.html
## Position Paper Rubric

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

Comments:

____________________________________________________________________________________
____________________________________________________________________________________
____________________________________________________________________________________
Handout #11 – Two Week Reflection

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

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

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

- How did the examples of government behavior during times of crisis compare with those examples of ongoing undemocratic behavior cited on Session 8?
  
  What lessons might we take from these experiences to apply to our own lives and times?

The reflection is due the next class period.
### Handout #12 - Graphic Organizer for the Town Meeting

<table>
<thead>
<tr>
<th>Group:</th>
<th>Position:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Democratic Ideals or Constitutional Principles important to this group:</td>
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<tr>
<td>Key Points or Evidence:</td>
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Handout #13 – Reflections on the Town Meeting

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

• What were the strongest arguments you heard during the session?
  These could be arguments that either caused you to change your mind or believe more strongly in your point of view.

• What new questions do you have?

• What do you want to know more about?

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

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

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

• Were there surprises?

The reflection is due the next class period.
Handout #14 - Town Meeting Assessment

Group Project Rubric

Name _______________________________       Date of Evaluation: _________________

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

<table>
<thead>
<tr>
<th>Category</th>
<th>4 Excellent</th>
<th>3 Proficient</th>
<th>2 Partial</th>
<th>1 Minimal</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group Cooperation</td>
<td>Everyone worked together using his or her abilities and knowledge to make the project come together</td>
<td>We worked together so that everyone contributed to the final project</td>
<td>We worked together most of the time, sharing information regularly</td>
<td>We did most of the work by ourselves, we talked a little among our group members</td>
<td></td>
</tr>
<tr>
<td>Distribution of Group Tasks</td>
<td>Work was shared fairly according to the abilities and interests of the members</td>
<td>We divided up and completed the work equally</td>
<td>Everyone had a job to do but some jobs were incomplete</td>
<td>Some group members did not complete any of the work</td>
<td></td>
</tr>
<tr>
<td>Communication among group members</td>
<td>We talked all the time and shared our work for group feedback</td>
<td>We usually asked each other for help and showed our work to each other</td>
<td>We talked about what we were doing</td>
<td>We only talked when we needed to, but received little feedback</td>
<td></td>
</tr>
<tr>
<td>Individual Participation</td>
<td>Everyone did a great job, I would work with these people again</td>
<td>We all seemed to find our place and do what was needed</td>
<td>Each person did some work and tried to do a fair share</td>
<td>A few people tried very hard, but most didn’t do much</td>
<td></td>
</tr>
<tr>
<td>Listening to other points of view</td>
<td>Everyone listened to each other a lot, and used what we heard to improve our work and the whole project</td>
<td>We listened while others talked, we learned different viewpoints, and used some of that information</td>
<td>We usually listened to each other and tried to use what they said in the project</td>
<td>We usually listened to what others were saying but some either did not share ideas or argued</td>
<td></td>
</tr>
<tr>
<td>Showing respect</td>
<td>All were courteous and valued each other’s opinions</td>
<td>Most were courteous and most opinions were valued</td>
<td>Some were courteous and some opinions were valued</td>
<td>No one was courteous and opinions were not valued</td>
<td></td>
</tr>
<tr>
<td>Rate your experience of this group project</td>
<td>It was a valuable and realistic way to learn. My group was great.</td>
<td>I liked learning this way and would probably try it again</td>
<td>I learned that group work can sometimes be helpful</td>
<td>I would rather work alone</td>
<td></td>
</tr>
</tbody>
</table>
Handout #14 - Town Meeting Assessment - continued

Write additional comments about the group:

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Writing Exercise:

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

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