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Collaborative Teacher Education

"We are a nation descended from immigrants and revolutionists"[1]

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This curriculum unit is recommended for:
US/NC History Eighth grade

Keywords: US immigration, Irish immigration to US, Great Famine, Irish Penal Laws, early immigration laws, multiculturalism

Teaching Standards: See Appendix 1

Synopsis: The very reasons most immigrants came to America, whether freedom from religious or political persecution, played a significant role in the essence of America becoming America. I believe it defines us as a nation. Being denied the basic freedoms of owning your own land, educating your children, voting for the candidate of your choice, feeding your family, and fighting off a variety of corrupt or authoritarian governments while trying to eke out a basic existence drove the Irish out of Ireland, the El Salvadoran, Honduran, and many other Latin American people out of their homelands. The current mass exodus from Syria will forever change the face of the Mid-East and Europe. Whether in one generation or three, how did and will these people change the political, economic, and cultural face of America (and briefly Europe) over the years? How will they continue to change America? This unit looks at how one specific but very large group – the Irish - became American. Their journey to citizenship was and is still being repeated by thousands who continue to make the US home.

I plan to teach this unit during the coming year in to **130 students 8**[th] **grade US/NC History**

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"We are a nation descended from immigrants and revolutionists"[2]

Alexandra Kennedy Edwards

Rationale

I am an immigrant to the United States from the United Kingdom. Immigration is a subject that fascinates me as an émigré and immigrant and would be an integral unit for my eighth graders. As I searched for different ideas on immigration I thought about the similarities (in many ways) of the 19th century Irish experience and the later 20th into the 21st century Latino experience. I don't see them as being that dissimilar even though they are over a hundred years apart. Anne Coulter's diatribe on the browning of America is quite comparable to the Nativist calls to end Irish immigration during the mid-portion of the 19th century. Both are not just about the "hordes" of immigrants entering the country but also about the extreme forms of racism each group encountered (and still do). I think that when examining the formation and sustenance of a nation, groups which have contributed to that nation's success are of the utmost importance. The very reasons most immigrants came to America, whether freedom from religious or political persecution, or seeking economic opportunities, played a significant role in the essence of America becoming America. I believe it defines us as a nation. Being denied the basic freedoms of owning your own land, educating your children, voting for the candidate of your choice, feeding your family, and fighting off a variety of corrupt or authoritarian governments while trying to eke out a basic existence drove the Irish out of Ireland, the El Salvadoran, Honduran, and many other Latin American people out of their homelands. The current mass exodus from Syria will forever change the face of the Mid-East and Europe. Whether in one generation or three, how did and will these people change the political, economic, and cultural face of America (and briefly Europe) over the years? How will they continue to change America?

As a US History teacher in eighth grade I like to examine the process of nation building. As I participate in my What Makes a Nation Seminar, I consider the differences between nations like the US, whose identity is so entangled with becoming a nation through immigration, and France, who is proud of its more singular ethnic distinctiveness. Students investigate territorial acquisitions, government formation and development, political entities, group identities, and cultural history that is distinct and but also may be shared. My particular interest has been the assimilation of the incredibly diverse group of immigrants that have become part of the US. Diversity has been a source of America's amalgamation even though the introductory journey may have been a rough one for the first generation. The Irish came to America with starvation and English bigotry on their heels, scraped by struggling to establish a foothold in the 19th century, finally graduating to full American citizenship moving into the 20th century.

Today the Irish journey is echoed by Latino immigrants entering the US searching for jobs and the very same rights and equalities denied to them in their own home nations. I am also fascinated by how these groups have been assimilated into our nation while other nations have not been as successful with 20th and 21st century integration. The *Charlie Hebdo* incident in Paris reflects the lack of acceptance by the French for the Arab and Muslim populations that streamed to France for economic opportunities once the French colonial system was disassembled. France again was targeted by ISIS in November of 2015. Perhaps this was due to old colonial grievances or France's bombing of ISIS targets in Syria. The rise of ISIS as a militant jihadist faction is changing the way the Middle East appears. Is this short or long term? The current hegira from Syria, Iraq and Afghanistan is going to change the look of Europe and probably even the United States when we open the doors to Syrian refugees over the next few months. Hungarian Prime Minister Viktor Orban raged against "the hordes who are threatening Europe's Christian culture."[3] European Council President Donald Tusk countered "for a Christian it shouldn't matter what race, religion and nationality the person in need represents."[4] Can the breakdown of acceptance be attributed to religion and religious variances, as was the culprit with the Irish experience in the US? Or is it the radicalization phenomenon of European Arabs by Mid-East factions, imprisonment or economic disparity? Or is it the French insular approach to their immigrants that has made Arab integration difficult? Or perhaps fifty years is not enough time for a group to become integrated into a society? Our nation was built on "instant" immigration whereas France had a cultural identity uniquely French in ethnicity and religion until the 1950s. How can we compare the American experience to Canada and Australia? Is change afoot for the US? Are we entering a time period where the doors to immigration will close? Will the narrow-mindedness of the Know Nothings and Nativists of the 19th century once again rise? The immigration naysayers have been here since 1607 and the country seems to have risen above their racism and negativity time and time again. Under the current contentious political squabbles before a presidential election will America continue to embrace immigration or finally change its future by closing the doors? What happens with immigration laws today will impact who walks through the door of my classroom tomorrow.

My school has changed so much in the ten years since it opened. Students from every corner of the world are in my class and most will remain here in this country for their whole life. I want to explore their immigrant experiences, in comparison to our ancestors, and also look at how and why we have been successful at assimilation in comparison to other nations. I believe that examining the 19th century patterns of Irish immigration to the US is critical. The Irish in the United States comprise 10% of our current population.[5]

We are as a nation today because of the impact of their arrival – culturally, politically, legally, and religious acceptance.

Background

I teach eighth-grade US/NC History in a suburban sixth-through eighth-grade middle school in Cornelius, outside Charlotte, North Carolina. The school is considered economically-advantaged in Charlotte-Mecklenburg but, nevertheless, the recent recession has impacted the school. Our free and reduced breakfast/lunch percentages have increased from the mid-teens to the mid-twenties. I have about 130 students this year and they are divided into four classes. Due to the above grade level and at grade level distinctions given to Language Arts Honors (at least one year above grade level in reading), Language Arts Standard (below or at grade level), Math 8 (at grade level), and Algebra I or Geometry (high school courses), my students will also mostly be leveled. I will have one class of above grade level in both Math and Language Arts), two classes of mixed levels (above grade level in one of the core classes), and one class that is on or slightly below grade level. My on grade level classes may have students who read two to three years below grade level. Scattered throughout these four classes are Exceptional Education (EC) students who may have processing disabilities in Math and Reading. I will also have several EC Resource children. These students are classified as EMH (Educable Mentally Handicapped), with IQs of 50 to 75. These students are main-streamed with their regular classmates for Science, History, and electives.

In addition, I will also have ESL (Limited English Speakers) students. This particular group of students is growing rapidly. Charlotte's international student population numbers have also changed dramatically over the last ten years. Bailey started with a small but growing Latino population and we are now also seeing many students from China, Scandinavia, Russia and Poland. This is in part as a result of various national and international companies locating to the Charlotte region. The Charlotte-Gastonia region is home to more than 2,500 Hmong people, a group of which two of my students last year belonged to.[6] A foreign language literacy teacher is attached to our school full time as of last year but the students are mainstreamed into our classes from day one. They spend their elective period of the day with the foreign literacy coach and work on reading and communication skills.

Each of the eighth grade teaching teams consists of eight teachers. There are five class periods a day, each lasting sixty-five minutes, and a ten-minute reduction from 2014-2015 school year due to introduction of Stephen Covey's 7 Habits program into our

morning Bronco Block. We rotate classes each nine-week quarter. So, our first block class becomes our second-block second quarter, and our fifth block rotates to first. It allows us to see each student in a different light and to take advantage of those times when a child may be a "sleeper" in first block but come to life in second block!

Bailey Middle is also a BYOT (Bring Your Own Technology) and a 1:1 school. Students who have Smart Phones, laptops, or iPads are allowed to bring them into the classroom, at the discretion of the teacher. Not every student has personal access to these items, sometimes due to lack of money but most recently because parents do not like their kids having them at school. The school is Wi-Fi connected and now has a 1:1 ratio of Chrome books. Each student has access to a Chrome book in each of the classrooms throughout the day. We currently have 1600 plus students. Technology will be important for my students when we are examining primary sources throughout the unit. There is also a program devised by one of my former students, Franny Millen, and her family called Eliminate the Divide or E2D. She and her family have sought ways to provide computers and Wi-Fi service to those families economically disadvantaged in the Davidson, North Carolina community. Implementing this unit will necessitate the use of this and other types of technology. Each class room is also equipped with a couple of extra desktops, a Smart board or ceiling mounted LCD projector. Technology will be vital to my curriculum unit when researching statistics, investigating political cartoons and photo archives, and playing Mission-US "City of Immigrants" interactive virtual history role-playing games.

Other factors to consider when looking at our school population are our school grades within the state of North Carolina. These grades are published in the early fall and are comprised of numerous factors including reading, math and science scores, total student body, free and reduced lunch etc. Bailey's school performance grade is an 82 or B. Our current eighth graders (489 students) scored at 76.5% at grade level or higher with 67.5% at above grade level.[7] The school ethnic make-up is as follows: 2% Asian, 10% African American, 9% Latino, 2% multi-racial, and 77% Caucasian. The school's total population is 1600.

The NC Essential Standards I plan to particularly address in this unit are 8.H.1.5 evaluating the validity of sources used to construct narratives and 8.H.2.1/3.1 describing the impact and contribution of Irish immigrants on economic, political and social conflicts within the United States.[8] The Common Core Standards that will be used are Reading Standards drawing evidence from literary or informational texts to support analysis, reflection and research.[9] Students will analyze the purpose of information presented in diverse media and formats and then evaluate the motives behind the pieces (social, commercial, political).[10]

Content Background

"Give me your tired, your poor,
Your huddled masses, yearning to breathe free
The wretched refuse of your teeming shore,
Send these, the homeless, tempest tost to me,
I lift my lamp beside the golden door."[11]

Although Emma Lazarus's poem, written in 1883 and engraved on the base of the Statue of Liberty in 1903, is a later arrival than the second wave of Irish immigrants in the 1840s her words echo the sentiment of the people who left their homes to survive in a new land. Huddled masses. Wretched refuse. Tempest tost. We think of Irish immigration as the great wave arriving in the US as a result of the 1845 Potato Blight. Within five years of the fungus decimated crops and devastating resulting famine more than a million Irish had died and a half million journeyed to the US to start new lives.[12] But the Irish had migrated to America in colonial times also and they were not necessarily the poor that we associate with the 19th century immigrants. A wealthy Catholic Charles Carroll came to America in 1706.[13] His family had lost most of their wealth in the English Civil War but he regained it as a lawyer in colonial Maryland. His grandson, Charles Carroll of Carrollton, would sign his name to the *Declaration of Independence*.[14] Northern Irish Protestants came to America mid-eighteenth century because of English trade restrictions. By the advent of the American Revolution, "a quarter of a million Irishmen had already immigrated to the colonies."[15] As the nineteenth century began America entered the early stages of the Industrial Revolution. The building of factories, canals and railroads would create a need for laborers. Between the years 1820-1870 over 7.5 million immigrants came to the United States from northern and western Europe, a third of those from Ireland.[16] The Great Famine, British failure to act and continued British restrictions on the Irish provided America with the necessary laborers and even soldiers for the Civil War. How does a nation lose two million (one million to death and one million to immigration to the US and UK) people in four years?[17] How would those Irish arriving in the US change the American landscape?

Early Irish settlers coming to America in the 17th and 18th centuries were often known as the Scots-Irish, relatives of those who had been settled in Ireland by the British government during what is known as the 17th century Plantation of Ulster. The British had hoped to stop any further rebellion by the Irish Catholic landowners.[18] This was done by planting the Scots Presbyterians in former Irish homesteads. Of the 250,000 that immigrated to the colonies only 20,000 were Catholics and Catholics numbered less than 40,000 of the total population in the colonies, certainly not a threat to the mostly Protestant colonial population.[19] And settlement was confined to mostly the Appalachian backcountry region of the Carolinas.[20] Many of these Scots-Irish would harass the British during the American Revolution as they joined with the American Continental Army.

Catholics in early 19th century Ireland were governed by a series of laws known as the Penal Laws (1691-1920, with intermittent repeal of some rules). These laws would undeniably impact the manner in which the Irish of the 19th century became a part of American society. An Irish Catholic could not: vote or serve in Parliament, hold office, practice law, hold a post in the military or civil service, forbidden to open or teach in a school, serve as private tutors, attend university, or educate their sons abroad, take part in the manufacture or sale of arms, newspapers, books, carry weapons, own a horse worth more than five pounds (£587 pounds 2014), take on more than two apprentices, build a new Catholic Church out of anything other than wood and keep it off the main road, rent land worth more than thirty shillings (£193 pounds 2014)a year, and paid taxes to support the Protestant Church.[21] And if you were Protestant and married a Catholic you lost your civil rights. At the time of the Great Famine Ireland's Catholics owned only seven per cent of Irish land.[22] Irish Catholics truly felt they were an oppressed race. The Roman Catholic Relief Act of 1829, instigated by Daniel O'Connell, revoked some of the more harsh laws which helped the middleclass Irish. Tithes to the Anglican Church in Ireland remained, a stinging reminder of British control.[23] These Penal Laws were not to be forgotten by the immigrants who fled to America. This would drive them to seek the equality that they had been denied at home.

Even before the Great Famine, Ireland in the early 19th century was a nation of dire poverty. Frenchman Gustave de Beaumont traveled throughout Ireland and wrote "an entire nation of paupers is what was never seen until it was shown in Ireland."[24] More than half the families living in the rural areas lived in mud hut houses with no windows, little furniture and animals often lived inside the houses. Money was scarce, marriages at a young age with too many children then competing for farm land to produce necessary food.[25] Fisheries were undeveloped due to high cost of salt for preservation. Larger farms were owned by Protestant English absentee landlords. Middlemen often split land into smaller sections in order to increase the rents for their landlords. By 1835, "3/4th of the Irish laborers had no regular employment of any kind . . . and providing a living for a man's family was to find a small patch of land and just grow potatoes."[26] So, an acre and half could provide a large family with enough food for a year. Nutritious for humans and pigs. And potatoes could grow everywhere and be stored for a year, like their relatives of the Peruvian and Bolivian highlands had before 15th century European discovery. An Irishman's diet could consist of 40% potatoes, with a bit of cabbage, milk and maybe fish thrown in. Potatoes had become so ingrained as part of Irish life that little was done to have a replacement if a crop failure struck.[27] Reports from a variety of concerned committees were issued warning of the consequences of disaster. No one listened. In the meantime, the English-owned farms in Ireland continued to export grain to Britain. Ireland had become the granary of Britain.[28] Fast industrialization in Britain also helped to bring about the ruin of the Irish linen and woolen industries in the countryside with their less efficient handlooms.[29] Ireland was on the brink of collapse.

The Famine began mysteriously in September of 1845.[30] Perhaps it was divine justice that the airborne virus arrived in Ireland in the holds of ships from America. The return contribution from Ireland to America would be the famished Irish, not only starving for food but also political freedoms denied to them at home. The first immigrants arrived in coffin ships in Canada. British landlords sought to send the Irish to British North America, where, if they survived the journey, they would become laborers. Starvation left the hungry with opportunistic disease like typhus. Of the 100,000 Irish who came to Quebec, 20,000 died from diseases and malnutrition.[31] Having no desire to live under the flag of a nation who they felt had betrayed them, 35,000 simply walked across the border to the United States. The US, with its anti-British tradition, would serve as a fine place to find jobs and other opportunities. But the Americans also had a very anti-Catholic tradition dating back to the Puritan era. In the 1840s, America was a nation of 23 million inhabitants, mainly Protestant.[32] Many of the Protestants viewed the growing influx of Catholic Irish with increasing alarm. Passenger fares to the US were hiked up to as much as three times higher than the journey to Quebec. Ship captains were also required to post a bond pledging that the Irish passengers would not become wards of Boston, New York or Philadelphia.[33] By 1851, over 1.1million Irish had died of famine related diseases and starvation and 1.5 million were heading to England and the US.[34]

It is said that "the immigration history of the United States *is* the history of the United States."[35] America's history is that we came from somewhere else! What were our laws on immigration? The 1790 Naturalization Act required that "foreign-born persons could become citizens of the United States only if they were free and white."[36] This was the first nationally recognized law detailing the steps for naturalization and citizenship. The United States had a nearly completely open immigration policy until the early 1880s. Each of the states commonly handled the supervision of immigration. In 1882 immigration become a federal issue as a result of the passing of the 1882 Immigration Act. The act stated immigration to now be "a federal concern, imposed a head tax of 50 cents per entering immigrant, and barred idiots, lunatics, convicts and persons likely to become a public charge."[37] This was to be followed by the infamous 1882 Chinese Exclusion Act. Immigration until the 1880s was, in effect, a policy that was free and open.

The first famine refugees would land in the cities of Boston and New York. There would be no welcome. In 1847, 37,000 illiterate, Irish speaking (Gaelic), unskilled, and destitute refugees arrived in Boston.[38] Settling around Batterymarch and Broad Streets, then in the North End section and in East Boston, the Irish would have their enclaves. The dwellings of former wealthy Yankees would be sub-divided into rooms for which they would be charged $1.50 a week. A hundred Irish now were housed in as building which might have had four or five family members. An apartment consisted of "a single nine-by-eleven foot room with no water, sanitation, ventilation or daylight."[39] In a Boston Committee of Internal Health Report the Irish slum was described as "a perfect hive of human beings, without comforts and mostly without common necessaries; in

many cases huddled together like brutes, without regard to age or sex or sense of decency."[40] Under such circumstances self-respect, forethought, all the high and noble virtues soon die out, and sullen indifference and despair or disorder, intemperance and utter degradation reign supreme."[41] An Irishman stepping fresh off the boat and onto American soil lived for an average of six years. Approximately 60% of Irish children born in America did not live to see their sixth birthday.[42] The aggravated assault crime rate was up by 400%. Already the Irish had been relegated to a class of degenerates.[43] Soon they would be classified as a race that was not measured as white.

As most of the labor was unskilled, the Irish were in the lowest of American social and economic classes, similar to free African Americans living in the northern states. They arrived at a time when America was in the throes of an economic boom as far as railroad, canal, and bridge building. In Boston, there were a limited number of unskilled jobs available. Strong rivalries grew between the Irish and working class Bostonians over these jobs. A working man in Ireland might be able to earn eight cents a day. Boston wages saw an Irishman making upwards of a dollar a day at first. However, resentment by working class Bostonians against the Catholic Irish spread to all classes (including African Americans) and this led to the No Irish Need Apply signs being posted in shops, factory gates and workshops throughout the city.[44]

New York may have been better equipped to handle the onslaught of new Famine Irish. The city was much larger and also home to a large influx of Germans escaping political upheavals. An estimated 650,000 Irish arrived in New York during the famine. Passenger ships were stopped and inspected by medical staff. Passengers with typhus-like symptoms and the ship itself were quarantined at Staten Island for 30 days. Con men, or runners as they were called, did a brisk business luring the unsuspecting immigrants into shady parts of town, dingy hovels, charging astronomical amounts of rent once the people were settled and then taking their baggage once the rent could no longer be paid. Fake boat tickets to other American seaport cities were a part of the runner game.[45] Each immigrant group had their own con men "group" to contend with. The Mission-US interactive game is a perfect tool to illustrate the first weeks of survival in New York City – it reflects the immigrant's first steps onto American soil, language barriers, schemes a plenty etc.

Americans, especially groups such as the Nativists and Know Nothings, blamed the Irish Immigrants for economic problems that arose during the 1850s. They argued that such a huge influx of low skilled immigrants would drive other Americans out of work or perhaps to lower wages. Taxes would rise because there would be extra police – the Irish were inclined to be of a "criminal element" they claimed – fire, sanitation, schools and of course, poorhouses. When jobs in the New York railroad industry sought laborers, mostly the Irish applied. Pay that had been advertised at a dollar would quickly be dropped to less than .55 a day.[46] If the Irish workers protested militia would be called. The men had no choice but to accept if they wanted a job. Some reacted by changing their names,

accents and even dropping the Catholic religion to find acceptance. Some Irish waited for the next generation to bring acceptance. Upheavals in southern Europe after the Civil War would bring new immigrants like the Italians, Slavs and Greeks.

Noel Ignatiev states in his book *How the Irish Became White* "that no one gave a damn for the poor Irish."[47] He writes that the African Americans – free and slave alike – had the "Quakers and abolitionists to bring their plight to public attention."[48] There was no one for the Irish. He suggests that African Americans and their quest for freedom was perhaps a vision of equality in a new world. Assimilating the Irish as truly white just meant more of the same. Ignatiev quotes from Oscar Handlin's *Boston's Immigrants* "that colored people did not know their place" and then wonders how the Irish learned the place of African Americans in our society.[49] I think that the concept of color in the place of social order was very quickly learned once immigrants put their first foot in America. Many authors, according to Ignatiev claim that the animosity between the two groups was natural. I imagine that this might be a result of the competition for jobs, housing and money at a time when Americans were also becoming more aware of the institution of slavery. Just trying to survive would have caused this competition and enmity. For the Irish immigrants this evolved into racial oppression, something the Irish were familiar with as subjects of racial repression by the British. Ignatiev quotes Richard Williams argument that "ethnicity cannot escape without race."[50] As unskilled laborers they would occupy the lowest rank of society and often be linked with race.
In Ireland the agricultural laborers were like slaves but cheaper to sustain than slaves on a year- round basis. Abolitionists in America often made the same argument: Cost-wise, seasonal employees would be cheaper to hire than owning slaves as property would cost. Southerners did not buy that at all! As the Civil War approached the Irish began to be less a victim and more of an "upholder of slavery and white supremacy."[51]

The Irish also aligned themselves with the Democratic Party and stayed so for many decades. The Republican Party never made headway with the Irish and Irish Americans. Perhaps this was because the Republican Party was involved in trying to keep newly acquired lands in the West from becoming land that would allow slavery to exist. The Irish were less attracted to land than any other immigrant group in the 1850s. They were primarily interested in urban America. They were not tempted by the cheap land of the West.[52] I found this interesting because they were rental tenants in their own land and thought that the call of free land would draw them in. Many came with agricultural knowledge. Perhaps Bishop Hughes of Ireland was suspicious of land promotion stories that came back to Ireland in the late 1840's. Hughes and others were skeptical of these offers for free or almost free land. It could be explained that earlier immigrants who were in the Eastern seaboard cities gave the new immigrants more of a sense of family.[53] Community ties were more important than the offer of free or cheap land and the unknowns that going out West might have brought about. People who would benefit from "free" land would probably be of the middle class rather than the poor. An estimate of $700-1,000 was required to get a farm going out West, something way beyond the reach

of any new Irish immigrant. They found their connection with the Democratic Party to be beneficial and the party also protected them from the Nativists and the possible threat from free black labor.[54]

Over 100,000 Irish-born immigrants fought in the Civil War. Many, however, felt otherwise. Draft riots in New York City in 1863 erupted over new draft laws. Many of the rioters were Irish workers who expressed the anger of the city's poor against the wealthy. Wealthier men could afford the $300 hire-a-substitute plan, while the poor could not. Angry rioters turned their violence on the city's black population, including burning the Colored Orphanage to the ground. As the war wore on many blacks left Manhattan and headed for Brooklyn.[55]

Author David Roediger in *Working Toward Whiteness* quotes a recent work by Mathew Jacobson (*Whiteness of a Different Color*) as to how the new Slavs, Greeks, Germans, Irish and other European races "gathered under the term Caucasian in the early twentieth century and thus unified as conclusively white."[56] He discusses how Christianity in the 1600s played an integral part in the "establishment of racial difference and that Christianity took on the meaning of white."[57] The Irish were Christians or so they thought. The Protestants may have broken away from Catholicism but that the Catholics were the original Christian denomination seemed to be overlooked. Nativists exacerbated the fears that once the large amount of Catholics were allowed into the US the Pope would be next and then Protestantism would fall by the wayside. A slow insidious evolution, they claimed. Many Americans fell for it. The Civil War and second wave of the Industrial Revolution would see the Nativists fall by the wayside. However, plantation owners in their rush to justify slavery compared immigrant workers in the North to the slaves of the South.[58] Southern elite brushed aside the idea that at the end of the day the poorly paid workers could go home and find another job tomorrow morning.

The interview with Roediger in an *Stuff White People* article also addresses how the Irish, eastern and southern Europeans of the 19th century were considered white "according to naturalization laws, but in accessing jobs, good schooling and neighborhoods, they were treated as much *less white* than the native born."[59] Part of the immigrant experience was making sure that you did get on the correct side of the color line, whether Irish, Italian or Slav.[60] Roediger goes on the say that the Irish became white twice. They were measured as inferior in Ireland by the British and when arriving in the US questioned again as to their race. This would be resolved by the Irish taking advantage of voting rights and then constructing alliances and political power after the Civil War and into the 20th century.[61] Political power brought them "white" power and privileges. The same could be said for the Italians, Jews and now the Latinos. The power of the vote and politics was the door to acceptance. An article by Teddy Roosevelt in 1897 describes the "dominant ethnic strains of the New York City Police force as Irish, German and Native American [native born white going back generations]."[62] In the

1890's native born Americans and Northern European now the Irish included also) immigrant laborers called themselves "white" to differentiate themselves from the Southern European Italians they worked next to.[63]

Chief of the Census Bureau in the 1870s, Francis Amasa Walker, fussed over predictions that an ever increasing Catholic and Irish population would bring about a disastrous trend in downhill native-born births.[64] Immigrants were too prolific! Contact with inferior peoples would lead to lower birth rates among true Americans. Over the next quarter century Walker eventually acknowledged that the Irish Americans had indeed joined the dominant race and that his earlier views on religious intolerance were wrong.[65] He had a new enemy in his target: "The ignorant and brutalized peasantry from the countries of eastern and southern Europe. . . they would undermine American standards with a contact so foul and loathsome."[66] At the same time in Chicago, Irish unionists realized that in order to strengthen their union they must include "the Polack and the Sheeny (ethnic slur for Jews)."[67] Unity was power and power was acceptance into a white world. At the same time, the Irish often treated other immigrants with the same harsh brutality. Both were Catholic but the Irish Americans pitilessly enforced work discipline against Italians in mines and timber camps or Slovaks in the steel mills. Getting work was important for the new groups and these immigrants often found that they had to connect with the Irish American foreman or union leaders in order to survive. Favors were organized. Second-generation marriages and alliances with other immigrants but through the Catholic religion ties became an important method of becoming American and being accepted.[68]

The Irish played a major role in the early labor movements in the late 1800's. Coal miners were fed up with the brutal conditions in Pennsylvania and formed a secret society called the Molly Maguires.[69] This was named after an anti-landlord organization in Ireland. The Irish headed up a campaign of terror and violence against mine owners. Although the group was eventually broken up mine owners slowly started needed reforms. The Irish working poor also had a champion in the form of Mary Harris "Mother" Jones. She stayed within the law while crusading and organizing for unions to enhance working conditions in mines, mills, factories and rail yards.[70]

The Catholic Church also funded schools in immigrant neighborhoods where the Catholic religion dominated. Irish, Polish and Italian children often went to the same school. Nuns were immigrants also and taught children in their own native language. By the 1920s over 40 percent of the teachers in Catholic schools were Irish Americans. In schools of mixed immigrants Irish American nuns ruled with the ruler, cracking an Italian child in the face if their native language was used. Top prizes and grades went to the Irish Americans, not the Polish-Lithuanian or Italian child.[71] Many attended church together but often refused to send their children to an "Irish" school. Italians were now at the bottom of the social heap, as the Irish had been 60 years earlier.

The ability of such a large amount of Irish immigrants to organize coupled with them living in large cities in the US brought about a phenomenon of a very powerful political force in the late 19th and 20th centuries.[72] They were able to alter politics in many American cities "by putting local power in the hands of men of working class origin."[73] This was tied to the idea of loyalty to the individual and the political organizations. Powerful political machines that brought in the votes were built in New York City, Boston, Philadelphia, San Francisco, and Chicago. The Irish controlled Tammany for more than fifty years. Although many were corrupt, the machine industries were able to create social services for their people. This was done many years before this became politically required in various national political movements.[74] The "machine" helped the Irish to get jobs, handle naturalization, and get food and coal or oil for heating. This gave them a place with a solidly American identity. Their journey would be assumed by the next ethnic group off the boat. Politics launched the Irish as a political class and an "accepted" class in America.

Francis Amasa Walker, Chief of the Census Bureau in the 1870's changed his mind about the Irish as a brutish race and later said that they were now indeed part of the dominant race in America.[75] Irene Bloemraad, Professor of Sociology at UC Berkeley, is quoted as saying "that Americans' conception of national identity has expanded to be more inclusive of immigrants and their children with political mobilization and changes in law, institutions, and culture" as the 20th century progressed.[76] Our multiculturalism has become a part of our national identity. As we grapple with a quickly changing state of affairs across the globe I can only hope that the US retains this multicultural consciousness that encourages acceptance and inclusion.

Strategies

Students will be familiar with the SOAPSTONE model[77]. This also will have been covered since week two as we do a lot of primary sources. This can be used for analysis of any object. The others that follow are ones I also utilize in class.
- S = Subject of the piece?
- O= Occasion, time, place, setting?
- A=Audience, who is this directed to?
- P=Purpose, why was this piece written, painted, etc.?
- S=Speaker, who's voice is telling the story?
- TONE=Attitude or emotional characteristics of the piece?

AP (Advanced Placement) classes in high school use this extensively and many middle schools adopted this practice several years ago in order to familiarize kids with this early so that there are no surprises for them in high school. There are also several more writing components to this Document Based Question format that help with the interpretation piece. It is a great asset for the kids to have this foundation when evaluating and interpreting primary sources. For this unit, combining the novel with primary sources,

and verifiable facts should bring about a well-rounded decision when assessing the historical accuracy of the novel. The writing pieces in this AP-DBQ element are also a part of the Common Core and Essential Standards in North Carolina.

- Artifact analysis worksheet
  http://www.archives.gov/education/lessons/worksheets/cartoon_analysis_worksheet.pdf
- Art analysis worksheet
  http://www.scribd.com/doc/64234821/Art-Analysis-Worksheet
- Using primary sources in general
  http://www.loc.gov/teachers/usingprimarysources/
- The Advanced Placement Teacher's Guide is also one that I will use
http://apcentral.collegeboard.com/apc/public/repository/ap_arthistory_teachers_guide.pdf

Examining editorial cartoons from the "Using Editorial Cartoons to Teach Social Justice" lessons http://www.tolerance.org that detail strategies in teaching editorial cartoons: What do you see in the images, what does the text say, what events from past or present are within the picture, and what is the artist trying to say? It is similar to SOAPSTONE but the Southern Poverty Law Center and Teaching Tolerance has some excellent lessons on stereotyping and social justice.

I also use SPLC's lessons on hate, racism, and FRAME (facts, reflection, assumptions, maintain open mind, expand your experiences). We do a lot of these same activities within the context our chosen historical era many times. What the students are comfortable with, having done it before, allows me to move on more efficiently. I will also utilize the OATs (response to writing/illustrations), SOAPSTONE, and diamond analysis fold from August on. There would be no surprises when they have to do it in any of the activities later in the year.

I was introduced to the Mission-US interactive role-playing experiences and resources this summer. Mission is a product of WNET Corporation for Public Broadcasting. The program immerses middle and high school students throughout the US in a history program utilizing interactive role-playing experiences.[78] I am a fan! The programs so far includes For Crown and Colony? (American Revolution), Flight to Freedom (Underground RR), A Cheyenne Odyssey, and 1907 City of Immigrants. The game is filled with many choices and each selection will lead a student in a different direction and possible end solution to the main character's journey. Although City of Immigrants is the story of a young Russian immigrant in 1907 New York, I will definitely use this activity because it's about the immigrant experience. I believe that there are more role-playing activities coming soon, including one on the Great Depression.

Activities

Activity one: Using Photographs to Teach Social Justice.
http://www.tolerance.org/lesson/using-photographs-teach-social-justice This lesson comes directly from the Southern Poverty Law Center's Classroom Resources. This involves media literacy and can be used for grades 6-12. It is a series of great activities to start the year out. The following comes directly from the site:

Each lesson in the series builds background knowledge about a particular social justice issue and addresses at least one English language arts skill. The lesson objectives also promote critical thinking skills. Here are some of the issues and skills addressed in the lessons: [79]

- understand that people experience injustices
- understand why and how people take action to address injustice
- recognize how experiences are shaped by membership in groups defined by race, gender, socioeconomic status, culture, ethnicity, ability
- recognize how the historical moment and the social context shape experience
- develop empathy for people whose experiences differ from their own.[80]

They should also help students "read" photographs by getting them to:

- describe what they see in a photograph;
- understand that photographs are not merely reflections of reality, but mediated images that convey many meanings;
- see that photographs have both denotative meanings (those that are literal) and connotative meanings (those that are constructed through individual and collective associations);
- understand the importance of the context in which a photograph was taken, and determine how specific photographs fit into the context in which they were taken;
- identify the mood of a photograph and determine what elements contribute to creating that mood;
- analyze color, light and shadow, and how they contribute to a photograph's meanings;
- analyze the composition of photographs, including how photographers shape meaning by choosing how to crop images;
- identify a photograph's point of view.[81]

Essential Questions

- How do photographs convey meaning? How do viewers contribute to constructing that meaning?

- How are photographs similar to and different from other kinds of communication?
- What role can photographs play in revealing injustice? What role can they play in encouraging people to take action against injustice?
- How do photographs show activism and activists?[82]

Students like photographs. They're visual and engaging, so they make great learning tools. Photographs are an excellent way to capture the spirit of an event or idea. However, learning how to interpret photographs can be challenging. These lessons will help students learn to think about photos more deeply.   In addition, the lessons will expand students' knowledge of social justice issues. They can be used to supplement another lesson or readings, or they can stand alone. The themes include understanding people's perspectives, exposing injustice and confronting injustice.[83] "Who Do They Think We Are" addresses: How have the changing demographics in the United States changed the "face" of advertising? How does advertising influence our perceptions of others and ourselves? *America by the Numbers with Maria Hinojosa*, a new documentary series produced by the Harlem-based Futuro Media Group, reveals how dramatic changes in the composition and demographics of the United States are playing out across the country. The eight-part series expands upon a pilot broadcast that aired on PBS in September 2012.[84]

Activity two: Access to *Harper's Weekly,* http://www.victoriana.com/history/irish-political-cartoons.html, http://thesocietypages.org/socimages/2008/10/06/negative-stereotypes-of-the-irish/ , http://chnm.gmu.edu/courses/omalley/120/alien/two.html (how the Irish were seen as not black but not white either, racial inferior), http://picturinghistory.gc.cuny.edu/item.php?item_id=211 (the Wild Irish Beast), and http://www.printmag.com/illustration/nast-irish/ (this author does not see Nast as anti Irish). This would definitely take a full period to complete. American and British views of the Irish in political cartoons. I think small groups of three or four would be best. The analysis outline can be found at   "Using Editorial Cartoons to Teach Social Justice" lessons http://www.tolerance.org. Issues addressed are censorship, intolerance, class, bullying, race and racial profiling, hate, and historical anti-immigration themes. Worksheets are accessible through the SPLC. SOAPSTONE process is also used with this activity.

- How are editorial cartoons different from other kinds of art and media?
- Why do artists create editorial cartoons?
- How can images and text work together to deliver a message?
- How do I interpret an editorial cartoon?
- What are the important elements that many artists use in editorial cartoons?[85]

Activity three: also a group activity http://www.pbs.org/race/001_WhatIsRace/001_00-home.htm This can be done at the beginning of the year and maybe again as a review as

we get into 19th century immigration, the Civil Rights movement era and finally as we engage in conversation about present-day Latino immigration. This is exploratory and interactive. I did this in September as a homework assignment and then we investigated the site as a group. Many students did not bother to "Go Deeper" and we did this in small groups the next day and then as class. This is wonderful for a conversation starter on race!

Activity four: several days. Partners (2 only). Students will need two brown grocery bags or wrapping paper, two like-size cereal boxes, markers, glue, and internet access. Students will create a cereal box project. This is the project handout:

Early/mid-19th century Immigration! Your choices are: Irish Famine, Irish Immigration, and German Immigration. You will work with another partner to develop your cereal box. Please decide who is going to take on what job. Your base items are cereal boxes and brown paper grocery bags (they will give it to you if you ask).

- Your box must be wrapped, taped/glued and properly
- Title your box. Creative title, not: Irish Immigration to US, for example. Pretend you are selling your project to me.
- Collage illustrations/computer generated on the front along with the title. Cover the front with the illustrations. They must be colored. Consider background choices.
- Back: Four political cartoons, original, from the time period, on the subject.
- Side one: 20 facts about your object like who, what, where, when, why, numbers (populations, speed/time of ships carrying immigrants, weight of potatoes consumed average in a day, cost, salary to immigrant workers, improvements/contributions made to American society, etc.) What is the impact of your subject on industry, politics, economy, social etc. Use http://www.measuringworth.com/uswage/ to find wages of unskilled laborers.
- Side two: Provide map(s) of your subject in action/motion, for example: immigration/emigration routes, ship routes, maps of cities immigrants first arrived in etc. Map should be colored and fit the size of the box. A before and after map would work also, and graphs too.
- Top: Make a cartoon strip expressing your opinion about the subject you worked on. Minimum 4 strip cartoon. Go to: http://www.makebeliefscomix.com/ to create your cartoon.
- Extras are always welcome. Neatness is important and the way the project is presented/looks is important. Because this is done in class late work is not a good idea.

Activity five: Internet access to http://www.mission-us.org/ Mission 4 City of Immigrants. Students will enter and play the interactive Mission game by themselves. Each choice they make leads them in a different direction. Then we can play the game as a class. Students can see how the class game choices are different from their own.

Appendix – Implemented District Standards

8.H.1.5 evaluating the validity of sources used to construct narratives - many of the resources that students will be examining are one-sided. I believe the variety that we will be examining – photos, journals, newspapers, and political cartoons – can best illustrate both sides if combined carefully.

8.H.2.1/3.1 describing the impact and contribution of Irish immigrants on economic, political and social conflicts within the United States.[86] The Irish greatly impacted the development of the US, socially and especially politically. I think this study can also help students understand how present day and future groups might fare in their journey to citizenship.

The Common Core Standards that will be used are Reading Standards drawing evidence from literary or informational texts to support analysis, reflection and research.[87] Students will analyze the purpose of information presented in diverse media and formats and then evaluate the motives behind the pieces (social, commercial, political).[88] Utilization of both primary and secondary sources (listed in activities) will be key in determining validity of sources. For example, Thomas Nast political cartoons in *Harper's Weekly* are not accurate portrayals of Irish immigrants but were commonly seen as valid.

Annotated Bibliography

This is a list for both students and teachers.

http://web.archive.org/web/20030124012348/http:/www.people.virginia.edu/~eas5e/Irish/Famine.html Paintings, drawings and writings from the Famine time period. Rich in resources for both students and teachers alike.

Ignatiev, Noel. *How the Irish Became White.* New York: Routledge, 1995. An interesting look at how the Irish ultimately became "white" or accepted into the ranks of America's society via work, unions and political power/vote.

Thomas Nast Political Cartoons in *Harper's Weekly*. Although this site covers many other issues than just immigration, Nast is known for his intense dislike of the Irish immigrants. Really showcases what Noel Ignatiev wrote about in *How the Irish Became White.* New York: Routledge 1995. I would say that Nast's cartoons serve as a companion piece to *How the Irish Became White.*

http://www.pbs.org/race/001_WhatIsRace/001_00-home.htm *Race: The Power of Illusion*. Amazing interactive site for teachers and students alike. A great way to start a conversation about what race is. Each segment has "Go Deeper" to explore.

http://www.tolerance.org. Anything that the Southern Poverty Law Center has as far as classroom resources are excellent. There are activities for every grade level. *Teaching Tolerance* magazine is published three times a year and is free.

Riis, Jacob. *How the Other Half Lives.* New York: Dover Publications. 1971. Also can find many of his photos online in google images. Stunning portrayal of poverty in New York at the turn of the twentieth century.

Roediger, David A. *Working Towards Whiteness How America's Immigrants Became White*. New York: Basic Books, 2005. A great look at how immigrants become part of the American society and culture. Some of the historic views on immigrants and immigration specified in this book are frighteningly parallel to today's views. But the book also reveals how these narrow minded views were eventually overcame.

Views of the Famine https://viewsofthefamine.wordpress.com/ Similar to the first website listed. Access to great paintings, pictures and newspaper articles from both sides of the Irish Sea.

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