



The Citizenship Complex: Why the Vote Matters in the Race for Freedom and Equality for All

Curriculum Unit 16.03.02
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Introduction

The quote below is a thematic anecdote for my curriculum unit. In it a group native to Southeastern region of the United States displays an idealistic form of what I hope this unit seeks to teach: a selfless caring for another. It is in honor of Ned Blackhawk and inspired by his 2015 Yale-New Haven seminar *American Indian History, 1492 to the Present*.

“In 1847 an impoverished group of Choctaw Indians in America collected from their meager resources the sum of \$170 dollars to send toward the relief of the Irish potato famine. In today’s money that donation would be worth more than \$5,000.”

- *The Long March* by Mary Louis Fitzpatrick

While I hold one of the most invaluable rights bestowed upon a U.S. citizen, I hold my vote this year more tightly than in years past. That is because I am writing this unit in the midst of a gut-wrenching debate over race and policing in the tail end of a presidential election cycle. The visual bombardment of notifications, pictures, hashtags, and videos haunts me, as do clips of a baffled and exasperated president who said after finishing his term he’d “take three, four months where” he would “just sleep.”¹ In Philadelphia, First Lady Michelle Obama told delegates and the world that “[w]e cannot afford to be tired or frustrated or cynical.”² at the 2016 Democratic National Convention. Despite the call to action, I find myself feeling like the President. The November election won’t solve these issues, which stem from over two hundred years of history, but yet we hope it will. We need to have a truthful discussion of the history of inclusion and exclusion in America.

We also need to find a way to talk to our students about these issues. For me, history has provided a useful lens. I have learned that history is less likely to repeat itself if we hold fast to the stories of those who rose up in the face of very personal adversity. When we use their stories as a launching pad for pursuing our own dreams of a better life, the world seems more hopeful. In these times, we may feel powerless and ignored. We may even feel that our leaders are collectively acting in a perplexing and unresponsive way. I’ve dubbed

these lessons about inclusion and identity the “Citizenship Complex,” which refers to the process by which groups seek full inclusion in this country.

The Citizenship Complex is a simple idea, rich in teaching moments. We tell ourselves that the story of the United States is a story of inclusion. However, our history is rife with exclusion. Even those who preach about caring for the community often have a narrow view of who is in that community.

As a country, we have preached unification, harmony, and caring for one’s neighbor, but too many support division once they are behind closed doors. Questions like “What does citizenship mean?” and “How does it impact our daily lives?” only scratch the surface of what really needs to be discussed in classrooms today. If these are the only lessons students in the 21st Century learn about citizenship, we run the risk of ignoring historical complexities and the lines of division that have long plagued us. As a teacher reflecting on moments when a student’s race, ethnicity, gender, or “non-visible otherness” becomes a battleground, I strongly feel we should explore notions of citizenship and belonging in multiple levels of our community. That goal has become more pressing as the school plays a central role in fostering community.

As my research unfolded, I found myself fixated on some of the terrible moments that have occurred this summer, all of which spring from a lack of empathy. Naturally, as a history teacher, I desired to find its cause and identify connections to my student’s daily lives. I wanted to examine how institutions and groups have participated in the creation of the divisions that divorce us from the human community and divide us by identity. By creating a unit on how the damage was done (and repaired), I hope that my students will choose not to repeat the past but instead help build a more empathetic and globalized sense of community.

I recognize that any discussion of citizenship and inclusion necessarily implicates a huge range of issues. Time has proven that civilizations need to have established economic and political systems not only to be stable, but to improve society as a whole. These systems tend to make the lives of citizens more comfortable but don’t necessarily ensure a genuinely inclusive community, as the experience of too many immigrants makes clear. Both economic and political systems have been utilized to exert control over the lives citizens, but do our students really know the power of money and politics combined? For example, if you do not teach students about the influence of money in politics or about the power of name recognition in an election, they will have less of a context in which to understand modern elections. This is just one of the overarching issues that I plan to touch upon throughout the unit.

That’s why the notion of citizenship is a particularly useful lens to think about questions of inclusion. *Respect* is not a legal currency accepted in all parts of the country, but *citizenship* is. By making citizenship a primary identifier of an individual, we make a person’s legal status the first litmus test of an individual’s character and importance to the larger society.

Many people who live in America including my students, wonder whether they will ever enjoy the full recognition and feeling of community captured by the ideas “citizenship.” Issues of citizenship, inclusion, and community date back to our Founding. In our Declaration of Independence the “repeated injuries” inflicted by the king demanded an alteration of governance. So, too, the history of slavery and racial discrimination dates back to our earliest days. From the time the first slaves arrived until slavery’s abolition, the conversation was not about what the African American race had done for America to better it. Instead, it was a discussion about their humanity and whether or not they were good enough to even fight for their own freedom.

It wasn’t until the Civil War, when we put black men into cheap uniforms with second rate weapons and sent them to the front lines with faulty ammunition, that they earned their true distinction as citizens of the United

States. ³ Until that moment, the road to inclusion was totally blocked. But eventually the truth became so overwhelming that the government had to recognize what had been obvious to so many: African Americans were citizens, too. Even after the Reconstruction Amendments, the road to full inclusion was not paved, and African Americans had no streetlights to guide them and no policeman to protect them after the union troops left. Instead, Jim Crow was allowed to wander wherever he pleased to make sure the road was rocky, dark, and anxiety filled. Part of this unit is devoted to what African Americans did as they traveled that long road toward inclusion. Like all Americans, they recognized that their rights would not come without a fight.

Demanding rights, equality, and citizenship has been a laborious undertaking not just for African Americans, but for the other groups (women, Asians, gays and lesbians) that are the subject of this unit. The achievements earned and legacies born of inclusion represent the “promised land” about which Martin Luther King Jr. dreamed. But despite his hard work and sacrifice, Americans still neglect those who have not yet reached the “promised land.” I also worry that what it means to be American has been lost in translation because we teach civics lesson too superficially, without challenging our students to think deeply about our country’s failures as well as its successes.

To understand the Citizenship Complex, one must look to the intersection of law, citizenship and the Constitution. The unit aims to provide a more complex history of our nation, to tell a more earnest story of how the American identity became a mosaic of human struggle, and to offer a more robust and enlightening study of these issues so that as students recognize the power of citizenship they will take a more hopeful view of what our nation will look like in the future. By engaging in the sophisticated discussions of the past, identifying why some groups supported each other and scapegoated others, and learning about the importance of supporting efforts at inclusion, our students should become more informed, open-minded, and ready for the globalized world of the 21st Century.

The unit will focus on four groups that have experienced the “Citizenship Complex”: African-American slaves, women, Asian immigrants, and the LGBTQIA community. By comparing these groups over time, we will really be able to unearth the cycles behind the Citizenship Complex and understand that American citizenship means at different times in our country’s history.

Background

For over 200 years we have been claiming that “We the People” were trying to create a more perfect and inclusive union, but this unit attempts to challenge students to think more critically about that idea. The unit will encourage them to identify their own biases by revisiting important moments in our history. Through this process they will learn more about the process of inclusion.

At some point, every group has tried to crawl its way out of the 2nd Class citizen ditch. Those struggles are embodied in museums, holidays, food, music, writings, art, and physical memorial sites. And only after the fight has been won can a group accorded full inclusion understand its new-found power.

The Cooperative Arts and Humanities Magnet High School is a public school that draws students from New Haven and the Greater New Haven region to study their chosen art. Through their study of art,--including, theatre, dance, music (strings, band and choir), creative writing or visual arts, students develop uniquely

creative and personal lens in which to apply lessons learned to their core classes. The building is located in a busy, metropolitan downtown area which is less than a block away from one of the most famous stages in New Haven: the Shubert Theatre. This proximity allows students to gain internship experiences; perform in exhibitions, and even cross the stage for graduation.

Our population of 650 students ranges dramatically in term of socioeconomic status, academic ability, sexual orientation and identification, race and ethnicity. Teachers also have to be very aware of the most obvious demographic imbalance--our heavily female population. About 60% of the school is female (which is a national trend for some colleges). When looking at my own classes, there are no more than 5 males in each class "honors" level class, and the disparity is even more glaring in my one "college" level classes. "College" refers to a non-honors course. This imbalance may be due to the nature of the curriculum, though it is on par with some national trends for colleges.

Given the extraordinary diversity in our educational microcosm of the world, I want to be thoughtful about how to prepare my students for college, careers, and most importantly civic life. The goal of this unit is to help them understand the personal struggles of these once oppressed groups and gain empathy for them. I want my students to appreciate their opportunity to voice their opinions while also engaging in activities that force them to challenge their opinions about groups that suffer from inequality. I also hope my students learn what is currently being done to address their issues.

Historical Background and Research

In America, there have always been conflicts over identity. While the United States has been more open to outsiders than most nations, from the very beginning there has been uneasiness in allowing people in. If the nation were a ship, it would be a ship manned by people from many nations, captained by the President, and navigated by the Congress and Supreme Court. The problem is that the ship was never designed for the places we would reach or the kinds of people that would become passengers. So, how has the United States treated these unexpected passengers? To explore this concept further, you need begin where it all began: the day we declared independence from the British Empire.

When we declared independence, the biggest issue at the time according to our textbooks was the issue of taxation. But if we overlay an understanding of the Citizenship Complex, it becomes clear that issues of voice *and* citizenship mattered a great deal. Indeed, questions of citizenship and identity were bound up in the Founding itself. Who could be trusted to steer this ship? Who had earned the trust of the American people in an era before telephones, cable news, or the Wall Street Journal?

During the period in which we abandoned the Articles of Confederation (our first formal government) and emerged as the "United States," questions of identity were deeply bound up with people's state of residence, and there were serious debates about whether every state had to be included and how. ⁴ Later on federalism would become a means by which rights were created and won, as social movements used state and local power to push forward equality.

Although many across the colonies wanted relief from what they perceived to be the actions of an oppressive monarch, not everyone wanted to break away. It is in this moment that the citizenship complex first arises as

we begin to understand the *purpose* of a citizen. Citizenship is not a class that you are fortunate to be a part of; instead it is a *commitment to ideals* of freedom and equality that make you a citizen. This is what made a colonial American at the time. Many of our students have a hard time recognizing the deep values that undergird our citizenship because all they are told to do is vote, which is only one aspect of civic duty.

There were also debates on what should happen if the government became too powerful. The distrust of government “jump-started” the debates on the inclusion of a Bill of Rights. These debates eventually led to the Constitution that would convince loyalists to see that the colonial American experiment might actually succeed.

Prior to this revolution in political thought, no government had been born out of such distrust for itself. That fact helps explain both the need for a written text and the addition of the Bill of Rights. But should we forget the people that were not part of the conversation? Should we forget those who were directly impacted by the decisions of a few? At the same time, should we ignore the accomplishment of the Founder, who did what was never thought possible in the history of government: created a government of the people, by the people, for the people?

Under President George Washington, this unique republican democracy was thought to be egalitarian, but it fell far short and disturbingly excluded most of the country. The nation’s priorities dictated the need of strong national identity that would put aside state interests long enough to create unity. Despite Washington’s leadership, there were fights over whether states required more rights and powers. My student’s best understanding of this time period generally stops when colonists, with the help of the French, defeated the British. The need for a strong federal government is about as much as they remember from their days *before* high school. Because they lack a deep connection to their country’s history, they forget that many of those who debated the Constitution thought they had given up too much of their freedom. ⁵ The nation was still very agrarian, and there was an intense debate about how our economy would unfold. ⁶

At a very basic level federalism was about shaping the identity of a national community. The nation had to pay off war debts, build a navy, and build infrastructure to promote industry. This wasn’t going to be done by relying on the charity of the colonies. And people looked to the notion of fair representation to reassure those who had something to lose. Later on, federalism would become a means by which rights were created and won, as social movements used state and local power to push forward equality. None of this came without political conflict, even civil unrest.

As time passed, the story of identity switched from states and economic interests to race, gender, and ethnicity as one group after another sought full inclusion in our community. Though our students sometimes think that equality is something conferred by courts, in fact groups must first fight for recognition of their right to equality. Those fights are almost always framed within the lens of citizenship. They are almost always waged at the state level before moving to the national. But the pattern for each is markedly similar. A group must gain enough political power to draw attention to inequality. Over time, social movements challenge the stereotypes that undergird the unequal treatment. Eventually these calls for inclusion – for equal citizenship – move us farther down the path to genuine equality. Therein lies the root of what I will call the “Citizenship Complex.”

One of the deep ironies of American history is that once outsiders gain insider status and are treated as full citizens, they often forget how difficult it is to be an outsider. People who would have been denied the privileges of citizenship in the past are the same ones denying it to others today. Many students would simply

place blame the forefathers for not anticipating issues of economic inequality, promoting racial injustice, and even creating today's social strata. But that is not the correct way to look at and understand our forefathers. Our students need to remember the historical perspective. [Simply put: the Founders weren't in their shoes.

The course will focus on three groups which have experienced the "Citizenship Complex": African-American slaves, women, and the Japanese. The final group, the LGBTQIA community, will be discussed in terms of the new "invisible other" status that poses new dangers if not addressed. These battles for inclusion often focused on the right to vote. Without the right to vote, a group suffering from inequality will never have the power to gain a representative voice and thus care for the proverbial other.

Why African American slaves?

The 13th, 14th, & 15th Amendments were passed to ensure that former African slaves and freed men could not be denied equality or the right to vote. This was earth shattering: for the first time in American history, the federal government acknowledged the humanity of African slaves and freed men and passed a law so they would be treated as equals. Despite this noble achievement, when the dust settled not everyone had the right to vote. States enacted black codes and restrictions on the vote to oppress African Americans. African-Americans began to heavily support churches like the African Methodist Episcopal Church started by Reverend Richard Allen in the early 1800's. These churches became a "safe space" to advocate for equal rights with a receptive group of parishioners who supplied a source of community and protection.

Few people would doubt that the history of African American slaves is bound up with the Citizenship Complex. There has been so much discrimination against African Americans. Southern blacks were disenfranchised for generations, and our country has long been split by racial division. The quest for equality depended on the efforts of freed men like Fredrick Douglass and abolitionists like William Lloyd Garrison, as well as groups like revivalist and American Methodist Episcopal Christians (AKA the first Black Church, women like Sojourner Truth (formerly known as Isabella ("Bell") Baumfree) and Harriet Tubman's illegal efforts as a "conductor" on the Underground Railroad. Freeing the slaves required a war for which casualties still number higher than all the other wars combined ⁷ Some of these efforts were illegal at the time, but the aim of all of these activities was the same: to create the momentum for change.

Even after the passage of the 13th, 14th and 15th Amendments, it took a century and a Civil Rights Movement for basic rights to be vindicated. Even after decades of agitation, there remained much to do. After abolishing slavery and making freed blacks citizens, Congress went the extra step of guaranteeing their right to vote despite color, race or "previous condition of servitude" as part of the 15th Amendment. As noted above, it's important for students to reflect not just on why the right to vote mattered so much, but on why the *protection* of that right mattered so much *more* .

One lens for helping students understand the process of inclusion and its relationship to citizenship is Dred Scott. The meaning of citizenship in the 1800's was very different, but even then it mattered a great deal to be counted as a citizen. In the Dred Scott case, the Court ruled that blacks were not citizens of the United States, a ruling that had enormous implications both for the rights of free blacks in the North and South. In order to right this wrong, Congress adopted the 14th Amendment, which guaranteed citizenship to African American men. Soon after, Congress passed the 15th Amendment, which allowed African American men to exercise a core right of citizenship and one that mattered deeply to the equality project going forward. Very soon after the Civil War, African Americans were able to exercise the right to vote. They often built coalitions with poor whites. It was, needless to say, an unlikely pairing but one forged from shared economic

inequalities.

Eventually, Southern elites shattered these white/black coalitions, disenfranchised African American voters, and established Jim Crow. It was only decades later that the United States began to deliver on the promise of the 14th and 15th Amendments. Education came to the forefront as African-Americans began their push to dismantle Jim Crow. These efforts were often met with violence from white Southerners. Ida B. Wells describes a lynching which would later inspire the song *Strange Fruit* by Billie Holiday: “Thomas Moss, Calvin Mc Dowell, and Lee Stewart had been lynched in Memphis...

[where] no lynching had taken place before...This is what opened my eyes to what lynching really was. An excuse to get rid of Negroes who were acquiring wealth and property and thus keep the race terrorized.”⁸ It wasn't until the Civil Rights Movement of the 1960's that African Americans had an opportunity to exercise their full rights as citizens.

One of the legacies of the Civil Rights Movement was to involve all three branches of government in enforcing the constitutional mandate articulated in *Brown v. Board of Education* in 1954. In the immediate wake of the decision, very little changed. It wasn't until federal funding for local schools was threatened that states began to integrate their schools. Eventually the fight over school desegregation cases exposed issues of class (why should my child go to school in your neighborhood?) and prompted the phenomenon known as “white flight.” This was when working and middle class white families left cities for the suburbs, both out of racial prejudice and in an attempt to get their students into better schools and away from schools and districts that have a high proportion of dropouts or high incidence of failure. The *Brown* case's biggest take away was that schools are a place of equality and you can't treat children like objects or make them feel less than because of their race.

Why Women?

Women have also experienced the Citizenship Complex. When women first started agitating for representation, they were divided by class and race. They also lacked funding to organize and amplify their message. By relying on support from sympathetic husbands, abolitionist periodicals, and local papers, they could only move at what felt like inches at a time.

By the time we reach 1850, the national stage only had room for one social justice issue. The question was whether African Americans or women were going to be granted the right to vote. African-American women were torn over which group to support. White women took a variety of positions to advance their cause, sometimes appealing to racial prejudice in order to advance their own causes.^{9,10} Even though women made important contributions to the war effort, after the Civil War, it was clear that the abolition fight was going to take precedence over the woman's suffrage debate. I am hoping that by exposing this complex fact to students, they will grapple with the difficult choice of which cause to put at the forefront.

In 1896, the roles that woman played in the Civil War made them feel valued.¹¹ When the war ended, women perhaps felt used and that their recognition for contributions was forgotten.¹² Women used their momentum from their war efforts to form organizations for support.¹³ One of these organizations was the National Association of Colored Women which was created as a merge of three organizations: The National Federation of African-American Women, the Women's Era Club of Boston, and the National League of Colored Women of Washington, D.C. whose logo boldly proclaims “Lifting as we climb”. Many women had seen home improvements in terms of living conditions and at work (with fewer hours and higher wages), but that was not

enough to give them full control over their lives. In the fervor for social change, women began advocating for strict laws on alcohol consumption. Alcoholism was (and still is) rampant in America and affects them and their children deeply.

Women needed a plan to finally push their right to vote and they did it through the “Tri-Enfranchisement Strategy.”¹⁴ First, women attempted to convince state legislatures that they deserved the right to vote and were partially successful with their first victory in 1869 in Wyoming. By the 1890’s Utah, Colorado, and Idaho had granted voting rights for women as well. After 1896, attempts in other states failed to pass. Second, women turned to the courts to interpret the 14th Amendment in the hope of being granted the right to vote by virtue of their citizenship. Here again, their efforts failed, with the Court rejecting this argument in *Minor v. Happersett*.¹⁵ Finally, women pushed for a national constitutional amendment. With the help of Elizabeth Cady Stanton, they succeeded in having it introduced in California, though it was later killed in the process.

Eventually World War I overshadowed efforts to grant women the franchise. In the words of Jane Addam: “The spirit of fighting burns away all those impulses...which foster the will to justice.”¹⁶

Perhaps it is fitting that a socially progressive president like Wilson eventually granted women the right to vote. After women played an integral role in supporting the war effort at home, Congress passed the 19th Amendment in 1919. By August 1920, the Amendment was ratified, right before Wilson left office. This time, after major contributions in wartime including serving in the military, women’s voices were stronger and their quest for equality now had more avenues to travel. Many other countries such as Australia and New Zealand had achieved the women’s right to vote, so the movement now had global implications.

Once women had the right to vote, what did they do with it? Over time, although women have never voted as a unified block, they began to use their political muscle to protect constitutional rights like the right to contraception and abortion, something that in turn helped women gain an equal economic footing in the workplace and society.¹⁷

Asian Communities

The Chinese were the first to arrive during the Gold Rush of the early 1800’s. They worked as laundrymen and were instrumental in building the Transcontinental Railroad. While Chinese immigrants were building railroads to connect the continental East and West Coasts of the Americas, nativist fears rocked the country and inspired one of the most violent atrocities in the Pacific Northwest: The Rock Spring Massacre in Wyoming. On September 2nd, 1885, 28 Chinese were killed, 15 were wounded, and all of their temporary housing was looted and destroyed by white railroad workers with riotous rage.¹⁸ The miners were compensated for their loss, but only after President Grover Cleveland forced Congress’s hand. Following on the heels of the Chinese, Japanese workers were pulled toward the Island of Hawaii to be farm workers and help the island win the favor of the U.S. government as it modernized.¹⁹

This influx of laborers was called the “Yellow Peril,” a term used to describe a grim future where Asians would eventually take over America. This title was given to them even though many of the Chinese came to the U.S. as sojourners²⁰ with the intention of returning back home. Despite their intentions, many stayed and

legislation soon followed that pulled the welcome mat right out from under their feet.

Legislators could not resist the power of the anti-Asian fog in the air. They passed many restrictive access laws that hindered Chinese, Japanese, and members of other Asian nations from entering the country and thriving once here. First, Samuel Gompers forbade Chinese and Japanese immigrant laborers from joining unions in the early 1880's to keep wages high. ²¹ Then Congress passed the Chinese Exclusion Act of 1882, which banned Chinese immigration altogether. The final blows came in the Immigration Act of 1917, which banned immigration from most of Asian nations, ²² and the Tydings-McDuffie Act of 1934, which restricted Filipino immigrants to just 50 per year. ²³

Unlike African Americans, Asian Americans didn't have the large numbers to help them as a potential voting block at the national level. For all intents and purposes, Asian immigration was a "West Coast" issue, something that may have reduced the pressure for Congress to regulate. The western states, however, stepped in. For instance, California banned Asians from public schools in 1860. Ironically enough, the legislation "fell short" of challenging the "Separate but Equal" principle in 1885. ²⁴

Even in the wake of the Civil Rights Movement, Asian group stereotypes persisted in the media and modern culture. ²⁵ Some of those stereotypes might be viewed as positive – the "model minority myth" – but they have proved to be a double-edged sword and did not assure Asian Americans full acceptance within the white community. While Asian Americans may not have experienced discrimination in the same form as other groups, they are still treated as an "other" in American society.

LGBTQIA Communities and Implications for other Non-Visible Groups

We are now witnessing other groups take the path identified in the Citizenship Complex, most notably the LGBTQIA community. There are obviously differences in the precise route they are taking. Unlike most members of racial groups, gays and lesbians can be "invisible" in the sense that they aren't marked by skin color. Moreover, they are making a different set of claims for equality. Nonetheless, many of the fundamental issues remain the same, a topic that should prove an interesting point to discuss with your students.

Where do we go from here? While I have my own answers, that is obviously a question for you to work out with your students because, at the end of the day, the answers have to belong to them. My hope is that we can convince our students not to be spectators or bystanders in the fight for inclusion. I hope they won't treat outsiders to the community as "invisibles" simply because they aren't members of that excluded group. .

Citizenship requires action. There has to be a way to live that starts with toleration but then moves to advocacy and debate and *finally* ends with action. In New Haven Academy, for example, the school's teaching of the "Habits of Mind" forces an internal and external search of a students' worldview. Through asking questions, finding evidence, making connections, recognizing perspective, considering alternatives, and explaining relevance, students become not just knowledgeable about who are the outsiders to our community but understand why that it so.

The Restorative Justice Program's use of "Circles" -- having students sit around each other in a circle and address problems or just talk can be another – is a useful tool for addressing the issues of the Citizenship

Complex. Students are forced to discuss issues of justice as a community with the *intention* of bringing those issues back into the community.

Finally, with the Facing History and Ourselves curriculum, we explore students' commonly held misconceptions and stereotypes about race, citizenship, and religion in order to give students a sense of what it means to be an upstander rather than a bystander. They should feel empowered to be the journalists of their own experiences and the experiences of others. As we document and share these experiences, we encourage critical thought about inclusion and community. We may not be able to predict what will our students do with this new powerful medium, but isn't that the beauty of the Citizenship Complex?

Lesson Plans

Potential Essential & Compelling/Leading Questions:

Essential Question:

- What does it mean to be a citizen of the United States?
- What does it mean to *not* be a citizen of the United States?

Leading/Compelling Questions

- How much does one's identity determine his or her interpretation of what it means to be a citizen? How have group identities hindered or advanced in the court of public opinion?
- What examples in history can we look to of groups overcoming bias? How do I overcome my own biases toward different groups to help society as a whole?
- When is the individual allowed to point out the flaws of the government?
- How do the people we choose to represent us or judge our laws affect our perception of what it means to be a citizen? Why is it important to have a functional and transparent free elections system?
- How does access to education promote citizenship and safe guard a true representative democracy?

Week 1: Exploring interpretations of Citizenship over time

How have these interpretations changed over time? Are they progressing toward equality, freedom, or both?

1. SWBAT Create a timeline that correctly places events and recall key legal terms
2. SWBAT Reenact the roles of slaves, immigrants, women and those that hold power during different periods of time, discuss and record the trends observed over time
3. SWBAT Analyze how their roles force them to interact with the world and how the court of public opinion influences their behavior with their world then write notes in reflection after watching Judge Judy clips.

Do Now: Are you a citizen? How do you know? Can your citizenship change?

Activity: Teacher would design an activity where students are identifying citizens using pictures, statements, and possible accomplishments (eg. Built a business, own a home, have kids). Students would then engage in a Think-Pair-Share Activity where they would reflect on the activity.

Students would then read an article about citizenship and identity. Students should mark up the text as a way to draw up personal reflection questions that they will reflect on throughout the unit.

Students will watch a brief clip from the show Judge Judy. Before watching the clip we will breakdown her identity and attempt to understand why people might trust her judgement over someone else's.

<http://www.dailymail.co.uk/news/article-3361334/The-jury-s-Straight-talking-Judge-Judy-gives-verdict-Donald-T-rump-tells-tone-speeches-down.html>

<https://www.youtube.com/watch?v=P3-3yNylAcw> (Judge Judy Season 20 Episode 209)

Activity Questions:

- How does identity affect interpretation of what it means to be a citizen?
- How does acceptance by the larger culture help? How does rejection by the larger culture hurt?
- What is tolerance? Why is tolerance not good enough anymore?

Closure/Reflection: Teacher can lead the class in a brief discussion about what they learned through the activity and connect it back to the Essential Question directly or indirectly. Students should answer the following question as an exit ticket:

- How have group identities been hindered or advanced in the court of public opinion?

Students should know the following before moving on:

- The definition of citizenship, identity, and have and understanding of the “court of public opinion”
- Students should have written questions during each class and answered them during the reflection time in class or for homework
- Students should have an opinion on whether the court of public opinion that is created based on individual cases is an accurate conscience to have on issues that affect the masses?

Week 2: Comparison by Ethnic/Cultural, Gender and Community based biases

1. SWBAT Create a timeline that correctly places events and recall key legal terms
2. SWBAT Play the roles of slaves, immigrants, women and those that hold power
3. SWBAT Analyze how their roles force them to interact with their world and write notes in reflection of the experience
4. SWBAT Conclude and discuss how their level of citizenship affects their interactions
5. SWBAT Students will play the roles of former slaves, women who can vote, and the Japanese who are freed as the timeline moves forward and identify how these interactions change

Review impact of acceptance by larger culture followed by rejection and tolerance.

Week 3: Calling out injustices

1. SWBAT Research a Supreme Court case about a topic of your choice and identify how things like public opinion, race, religion, time period, etc. have affected the case and explain what would happen if the case were tried again today.
2. SWBAT recall the laws that govern our country and identify whether they are local, state, or federal laws
3. SWBAT Identify instances where the law was unclear

4. SWBAT Analyze how courts have influenced the decision of lawmakers

Review Group comparisons and answer the following questions:

- Which group do you feel deserved citizenship most? Why?
- Which group do you feel deserved citizenship most? Why?

Week 4: Citizenship as a tool for representation in government

1. SWBAT Research different groups as they sought to gain access to promised and protected freedoms and create a timeline to understand the legacy of that groups struggle
2. SWBAT Present findings to classmates using an art medium they feel comfortable with to connect struggles of previous groups to groups students can identify with today.

Watch “Citizen Koch” a documentary about the influence of money in politics and write a proposal of action then answer the essential question.

Suggested Supplemental Curriculum Units relating to Seminar

The ADA, the Supreme Court, and Self-Advocacy by Joanne R. Pompano

<http://www.yale.edu/ynhti/curriculum/units/2004/1/04.01.06.x.html>

The Legacy of the Warren Court by Joan Rapczynski

<http://www.yale.edu/ynhti/curriculum/units/2004/1/04.01.07.x.html>

Democracy in Action by Mary Stewart Bargar

(The recognition of who you are in relation to the roles and desires Americans of Color includes a section on Cesar Chavez)

<http://www.yale.edu/ynhti/curriculum/units/1998/4/98.04.01.x.html#e>

Changing Times Here and Now by Cynthia H. Roberts

(African American politics 19th & 20th century)

<http://www.yale.edu/ynhti/curriculum/units/1998/4/98.04.09.x.html>

Native Americans and the Clash of Cultures: Then and Now by Peter N. Herndon

<http://www.yale.edu/ynhti/curriculum/units/1999/3/99.03.03.x.html>

Democracy Speaks Through Criminal Law? By Joyce Bryant

<http://www.yale.edu/ynhti/curriculum/units/2000/2/00.02.03.x.html>

What's in a Word: Investigating the Language of the Brown v. Board Era by Mnikesa Whitaker

<http://www.yale.edu/ynhti/curriculum/units/2004/1/04.01.09.x.html>

Who Put the You in Utopia? By Priscilla L. Luoma

<http://www.yale.edu/ynhti/curriculum/units/2004/1/04.01.05.x.html>

Japanese-American Internment and the United States Government by Matthew Dooley

<http://www.yale.edu/ynhti/curriculum/units/2008/1/08.01.04.x.html>

Civil Rights Struggles in the Latino Community by Judith Goodrich

<http://www.yale.edu/ynhti/curriculum/units/2006/2/06.02.04.x.html>

Potential Student Resources

Bechdel, Alison. *Fun Home: A Family Tragicomic*. Boston: Houghton Mifflin, 2006.

Betts, Reginald Dwayne. *A Question of Freedom: A Memoir of Survival, Learning, and Coming of Age in Prison*. New York: Avery, 2009

Dyson, Michael Eric. *April 4, 1968: Martin Luther King, Jr.'s Death and How It Changed America*. New York: Basic Civitas Books, 2008.

Obama, Barack. *The Audacity of Hope: Thoughts on Reclaiming the American Dream*. New York: Crown Publishers, 2006.

Quentin Dupouy, "Southern Republicans," in *Concord Review* (Winter 2015), Regular font ed. Will Fitzhugh. (Sudbury, M.A.; Concord Review, 2015), pg. 57-75

Yang, Gene Luen., and Lark Pien. *American Born Chinese*. New York: First Second, 2006.

Videos

12 Years a Slave. Steve McQueen. Los Angeles, Ca: Fox Searchlight Pictures, 2013.

Room. Lenny Abrahamson. United Kingdom: Studio Canal, 2016.

(Can be used to show invisible nature of groups of people)

Straight Outta Compton. F. Gary Gray. Hollywood, CA: Universal Studios, 2015. *(Highlights the invisible nature of black teens as they came of age in the L.A. area in the 1980's & 90's)*

RENT. Chris Columbus. Los Angeles, CA: Columbia Pictures, 2005.

(This Broadway play turned movie depicts the struggles of being a victim of AIDS and how it can disrupt a person's sense of identity)

Wag the Dog. Barry Levinson. West Hollywood, CA: New Line Cinema. 1991.

(This comedy attempts to show how the American people can be distracted from domestic issues by using war)

Waking Life. Richard Linklater. Los Angeles, CA: Fox Searchlight Pictures, 2001.

(Although more philosophical in nature, some clips can be used to demonstrate feelings and attitudes of what people hope for in their dreams)

Websites/ News Articles

<https://implicit.harvard.edu/implicit/takeatest.html> (Project Implicit: A test designed to identify your implicit biases)

<http://mappingpoliceviolence.org/unarmed/> (Bios of victims of Police Violence with data charts)

<http://www.wnyc.org/story/crime-reporting-racial-bias/> (link to Audio interview of Nazgol Ghandnoosh who is a research analyst of the *Sentencing Project*. Her Project is entitled "Race and Punishment: Racial Perceptions of Crime and Support for Punitive Policies.")

<http://www.wyohistory.org/essays/rock-springs-massacre> (A project of the Wyoming State Historical Society which attempts to recall the Rock Springs Massacre)

<http://time.com/4029400/kim-davis-denied-me-a-marriage-license/> (First published on September 10th, 2015, April D. Miller retrieved 7/24/2016. Styled as an Op-Ed, the article highlights a battle between the wishes of one of many gay couples in the state of Kentucky. The article attempts to bring out the normalness of their lives and how they fell in love to help readers understand and empathize with them as their marriage licenses being denied.)

http://www.nytimes.com/2016/06/15/us/upstairs-lounge-new-orleans-fire-orlando-gay-bar.html?_r=0 (This NY Times Article came out after the Orlando, Florida nightclub shooting where 49 people were killed and 53 were wounded. The article compares a fire in a New Orleans bar in 1973 focusing on the stigma around being gay and how some people at the time felt they deserved it.)

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Dudden, Faye E. *Fighting Chance: The Struggle over Woman Suffrage and Black Suffrage in Reconstruction America* . New York: Oxford University Press, 2011. (pg. 16-23; 160-173)

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Friedman, Lawrence M. "Judge Judy's Justice." *Berkeley Journal of Entertainment and Sports Law* , 8th ser., 1, no. 2 (April 2012).

Gerken, Heather K. "A New Progressive Federalism." *Democracy Journal* , no. 24 (Spring 2012).

Pildes, Richard H. "Democracy, Anti-Democracy, and The Canon." *Constitutional Commentary* 17. (pg. 295-319)

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Notes

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<http://www.nytimes.com/2016/07/03/us/politics/obama-after-dark-the-precious-hours-alone.html>
2. <http://www.cbsnews.com/pictures/democratic-convention-2016-dnc-highlights/3/>
3. <http://www.crf-usa.org/black-history-month/black-troops-in-union-blue>
4. *The Americans* pgs. 134-136
5. *The Americans* pgs. 145-149
6. *The Americans* pgs. 183-187
7. <http://www.civilwar.org/education/civil-war-casualties.html> (Data on Civil War casualties)
8. *The Americans* pg. 492
9. *The Americans* , pg. 258
10. Wayne, Tiffany K., Women's Roles in the Nineteenth Century America (2007), pg. 113

11. *The Americans* , pg. 355
12. Dudden, Faye E., *Fighting Chance*, pg. 161-162
13. Dudden, Faye E., *Fighting Chance*, pg. 163-165
14. *The Americans* , pg. 522
15. <https://www.britannica.com/event/Minor-v-Happersett>
16. *The Americans* , pg. 543
17. *The Americans* , pg. 982-986
18. <http://www.wyohistory.org/essays/rock-springs-massacre>
19. *The Americans* pg. 461
20. *The Americans* , pg. 464-465
21. http://spectator.org/55096_samuel-gompers-versus-reagan/ (Interesting article about immigration reform and unions; it also points that as Senator Barack Obama cast a deciding vote to “kill the guest worker provisions in that years attempted bipartisan immigration reform bill.)
22. https://en.wikipedia.org/wiki/Immigration_Act_of_1917#/media/File:Asiatic_Barred_Zone.png (image is available in the public domain)
23. Wing, Jean Y., *Beyond Black and White: The Model Minority Myth and the Invisibility of Asian American Students. The Urban Review, Vol.39, No. 4 November 2007 (pg. 458)*
24. *See above (pg. 459)*

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