Passport to Social Studies: Human Agency, Structural Forces, and Women

Objective

Evaluate the impact of structural forces and human agency related to women’s movement.

Resources/Materials

- Declaration of Sentiments
- Aren’t I a Woman? Version 2
- Discourse on Woman
- Structured Historical Paragraph tool

Activity

- Read Declaration of Sentiments, Aren’t I a Woman? Version 2, and Discourse on Woman, annotating the texts as you read
- Use the Structured Historical Paragraph tool to write a structured historical paragraph answering the questions:
  - What were some ways women expressed their agency in response to structural forces in the period 1800-1865?
  - To what extent did structural forces and human agency affect the women’s movement in between 1800 – 1865?

Additional Resources

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature’s God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed.

. . . . The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men—both natives and foreigners.

. . . . He has made her, if married, in the eye of the law, civilly dead . . .

Glossary:

hitherto: up to this time

endowed: equipped with or given

usurpations: wrongs

franchise: the right to vote

degraded: low standing
Aren’t I a Woman? Version 2
by Sojourner Truth

This version of a speech delivered by Sojourner Truth (c. 1797–1883) on May 29, 1851 was recorded in Marius Robinson’s Anti-Slavery Bugle published in Salem, Ohio, a town 40 miles from the location of the speech. Robinson was in attendance the night of the speech. Sojourner Truth was arguably the most famous of the 19th Century black women orators. Born into slavery in New York and freed in 1827 under the state’s gradual emancipation law, she dedicated her life to abolition and equal rights for women and men. Throughout her life Truth never learned to read or write. There are two prominent versions of her most noted speech. Scholars agree that the speech was given at the Women’s Rights Convention in Akron, Ohio, on May 29, 1851. After that, there is much debate about what she said and how she said it. The version that is most quoted was published in the 1875 edition of Truth’s Narrative (which was written by others) and in Elizabeth Cady Stanton’s History of Woman Suffrage which appeared in 1881. The version below, the other prominent version, was published on June 21, 1851. Since no written transcript of the speech has appeared, what Truth actually said, as historian Nell Painter has pointed out, will probably never be known.

Primary Source:

One of the most unique and interesting speeches of the convention was made by Sojourner’s Truth, an emancipated slave. It is impossible to transfer it to paper, or convey any adequate idea of the effect it produced upon the audience. Those only can appreciate it who saw her powerful form, her whole-souled, earnest gesture, and listened to her strong and truthful tones. She came forward to the platform and addressing the President said with great simplicity:

May I say a few words? Receiving an affirmative answer, she proceeded; I want to say a few words about this matter. I am a woman’s rights [sic]. I have as much muscle as any man, and can do as much work as any man. I have plowed and reaped and husked and chopped and mowed, and can any man do more than that? I have heard much about the sexes being equal; I can carry as much as any man, and can eat as much too, if I can get it. I am strong as any man that is now.

As for intellect, all I can say is, if woman have a pint and man a quart—why can’t she have her little pint full? You need not be

Notes:

continued on next page

Citation: Sojourner Truth, as recounted by Marius Robinson in the Anti-Slavery Bugle (Salem, OH), June 21, 1851. Accessed at Black Past.org: http://www.blackpast.org/1851-sojourner-truth-amt-i-woman#sthash.wb13rXtp.dpuf
afraid to give us our rights for fear we will take too much—for we won’t take more than our pint’ll hold.

The poor men seem to be all in confusion and don’t know what to do. Why children, if you have woman’s rights give it to her and you will feel better. You will have your own rights, and they won’t be so much trouble.

I can’t read, but I can hear. I have heard the Bible and have learned that Eve caused man to sin. Well if woman upset the world, do give her a chance to set it right side up again. The lady has spoken about Jesus, how he never spurned woman from him, and she was right. When Lazarus died, Mary and Martha came to him with faith and love and besought him to raise their brother. And Jesus wept—and Lazarus came forth. And how came Jesus into the world? Through God who created him and woman who bore him. Man, where is your part?

But the women are coming up blessed be God and a few of the men are coming up with them. But man is in a tight place, the poor slave is on him, woman is coming on him, and he is surely between a hawk and a buzzard.
Discourse on Woman

by Lucretia Mott

Lucretia Mott (1793–1880) was a leading abolitionist and woman’s rights advocate. She was an attendee at the Seneca Falls Convention and contributed to the writing of the Declaration of Sentiments. Mott delivered this lecture on December 17, 1849.

Primary Source:

There is nothing of greater importance to the well-being of society at large . . . than the true and proper position of woman . . .

So far from her “ambition leading her to attempt to act the man,” she needs all the encouragement she can receive, by the removal of obstacles from her path, in order that she may become a “true woman.” . . . Let her cultivate all the graces and proper accomplishments of her sex, but let not these degenerate into a kind of effeminacy, in which she is satisfied to be the mere plaything or toy of society, content with her outward adornings, and with the tone of flattery and farseome adulation too often addressed to her. True, nature has made a difference in her configuration, her physical strength, her voice . . . and we ask no change, we are satisfied with nature. But how has neglect and mismanagement increased this difference! It is our duty to develope these natural powers, by suitable exercise, so that they may be strengthened . . . In the ruder state of society, woman is made to bear heavy burdens, while her “lord and master” walks idly by her side. In the civilization to which we have attained, if cultivated and refined woman would bring all her powers into use, she might engage in pursuits which she now shrinks from as beneath her proper vocation . . .

A new generation of women is now upon the stage, improving the increased opportunities furnished for the acquirement of knowledge. Public education is coming to be regarded the right of the children of a republic. The hill of science is not so difficult of ascent as formerly represented by poets and painters; but by fact and demonstration smoothed down, so as to be accessible to the assumed weak capacity of woman. She is rising in the scale of being through this . . . and finding heightened pleasure and profit on the right hand and on the left.

Glossary:

cultivate: develop
degenerate: decline
effeminacy: the display of traits traditionally associated with females by males
fulsome adulation: compliments
ruder state of society: less civilized times
vocation: desired occupation or career
furnished: provided
Structured Historical Paragraph Tool

This approach includes elements specific to historical writing. World historian Dr. Peter Stearns says that historical writing requires that we give additional background. More specifically, Stearns asserts:

**Contextualization** goes beyond evaluation of the sources, to comment on the larger conditions in which the subject took shape. This means explaining cultural, economic and political features of the relevant environment. This in turn will help avoid mistakes, such as assuming that a past situation can be described by the values of today. It may contribute to identifying factors that explain why a particular development was taking place. And it contributes to understanding the consequences of the development under study and why it is worth attention.

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**Topic Sentence**

Introduce the topic/main idea that you will explain in the paragraph.

**Historical Context**

Provide a broad background to help the reader better understand the historical forces at play. Consider:
- A short summary of the time period and/or key historical ideas
- What intellectual/socio-economic/political/or geographic forces happened close to the time being examined that impacted the person/group/even being examined? What long-term forces help to explain the impact on the person/group/even being examined?

**Introduction to Evidence**

Provide background information/context specific to the evidence that will help your audience to better understand it. This may include some or all of the following parts based on what you think will help the reader’s understanding:
- Transition to author and/or source
- Establish authority of an author
- Utilize the historical thinking skill of sourcing: Discuss the perspective, motive, and/or bias of the author(s)
- Explanation of key ideas found in the evidence that you can assume your audience will not know

**Evidence**

Provide the fact(s) that support the topic sentence. Citations should be provided. This may take several forms:
- Quotation or paraphrase from a text
- Description of an image or map
- Statistics

**Discussion**

Discuss/analyze the ideas presented in the evidence. The discussion should be developed over several sentences and may include the following different types of analysis that align to historical thinking skills:
- Causation
- Comparative historical analysis
- Continuity and change
- Corroboration
- Historical empathy
- Historical scale
- Historical significance
- Progress/decline
Structured Historical Paragraph Tool (continued)

**Topic Sentence:** Introduce the topic/main idea that you will explain in the paragraph.

**Historical Context:** Provide background information to help the reader better understand the historical forces at play.

**Introduce the Evidence:** Provide background about the evidence that will help your audience to better understand it.

**Evidence:** Provide the fact(s) that support the topic sentence. Citations should be provided.

**Discussion:** Discuss/analyze the ideas presented in the evidence.

Possible **sentence starters** that can help you draft your paragraph:
- When this source was created...
- In [title of source], [the author(‘s) name] argues/suggests/proposes/asserts/shows/claims...
- This author’s position affected their purpose/bias/motive by...
- To really understand this source, it is important to consider/remember...
- This argument/proposition/assertion/claim of the author is...
Propaganda Poster Investigation

Objective

Analyze a poster to better understand propaganda techniques and the perceived threat of communism in the 1950s

Resources/Materials

- Cold War Poster
- Analyze the Poster

Activity

- Look at the Cold War Poster.
- Fill out Analyze the Poster.
- Only when you are finished analyzing the poster read the following:
  - This poster says "Anywhere there is communism, there is terrorism and assassination!" It was created and distributed internationally by the U.S. Information Agency (USIA) in 1954, just after the division of Vietnam into North and South.

France had ruled the colony of "French Indochina," including modern Vietnam, Cambodia, and Laos, for decades. After France fell to the Axis powers in World War II, Japan occupied the territory. As WWII came to a close and a Japanese surrender seemed likely, the Viet Minh – a communist-led organization dedicated to Vietnamese independence – launched an uprising and declared Vietnam to be an independent state. However, after WWII, France moved to regain control of the area, leading to war between France and the Democratic Republic of Vietnam (North Vietnam). The Geneva Accords settled the First Indochina War and called for a temporary partition of Vietnam at the 17th Parallel—creating a communist state in North Vietnam and a French-backed non-communist state in South Vietnam.

A "Red Scare" was gripping Americans in the 1940s and 50s. In 1949 the Soviet Union had successfully tested an atomic bomb and Chinese Communists formed the People’s Republic of China. Communist North Korea invaded South Korea the next year. Many interpreted these events as evidence of a global communist plot.

The U.S. government did not want South Vietnam to become communist. Many Americans feared communism as a different political system, and also because of their belief in the "domino theory." First voiced by President Eisenhower, the theory used the visual image of falling dominoes to represent the fear that if South Vietnam "fell" to communism, then Laos, Cambodia, Thailand, Burma (now Myanmar), Indonesia, and Malaysia would also become communist countries. Based on the perceived threat of the domino theory, the U.S.
government adopted the policy of containment: trying to contain communism in the
countries it was already in and keep it from spreading.

• Answer the following questions:
  – How might people feel about communism after seeing this poster?
  – Why do you think the U.S. government would display this poster to the people in South
    Vietnam? What do you think the U.S. government wanted the South Vietnamese people to do?
  – Do you think the containment policy was a good way to deal with communism?
  – What else might the United States have to do to enforce containment besides distributing
    propaganda posters?

Additional Resources

Propaganda Poster Investigation

Cold War Poster
**Analyze a Poster**

**Meet the poster.**
Quickly scan the poster. What do you notice first?

**Observe its parts.**

<table>
<thead>
<tr>
<th>WORDS</th>
<th>VISUALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Does it have a message printed on it?</td>
<td>List the people, objects, places, and activities in the poster.</td>
</tr>
<tr>
<td>Are there questions or instructions?</td>
<td>What are the main colors used?</td>
</tr>
<tr>
<td>Does it say who created it?</td>
<td>Are there any symbols?</td>
</tr>
</tbody>
</table>

Does the poster try to persuade mainly through words, visuals, or both equally?

Write one sentence summarizing this poster.

**Try to make sense of it.**

When is this from?

What was happening at the time in history this poster was created?

Who do you think is the intended audience?

Why was it created? List evidence from the poster that tells you this.

**Use it as historical evidence.**

What did you find out from this poster that you might not learn anywhere else?

What other documents or historical evidence are you going to use to help you understand this event or topic?
Name of Activity

Read and annotate primary and secondary source documents in order to identify and evaluate a constitutional or civic issue.

Create an outline for the Civic Literacy essay.

Resources/Materials

- *Part III- Civic Literacy Essay June 2019 (Draft Prototype pages 23-31)*

Activity

Day 1

- Read and annotate the historical context and task for the *Part III – Civic Literacy Essay*.
- Identify the expectation for this part of the US history and Government Regents Exam.
- Read and annotate the six documents from the *Part III – Civic Literacy Essay*.
- Answer the short answer questions beneath each of the documents.
- Brainstorm and note any outside information that you can connect to the documents’ main ideas.
- Select four documents and the civic or constitutional issue for the essay.
- Answer the following questions using your notes:
  - What is your civic or constitutional Issue?
  - Which documents best support your selected Issue?
  - What is the historical circumstances surrounding this constitutional or civic issue that are present in these four documents you selected?
  - What outside information fits this civic or constitutional Issue?

Day 2

- Review your notes from the previous day.
- Re-read and analyze your four selected documents.
- Review the task and organize the answer to the essay task in outline form.

Extension

- Write the Civic Literacy Essay.

Additional Resources

- History Channel: The Civil Rights Movement [https://www.history.com/topics/black-history/civil-rights-movement](https://www.history.com/topics/black-history/civil-rights-movement)

PART 3—CIVIC LITERACY ESSAY

This Civic Literacy essay is based on the accompanying documents. The question is designed to test your ability to work with historical documents. Some of these documents have been edited for the purpose of this question. As you analyze the documents, take into account the source of each document and any point of view that may be presented in the document. Keep in mind that the language and images used in a document may reflect the historical context of the time in which it was created.

Historical Context: African American Civil Rights
Throughout United States history, many constitutional and civic issues have been debated by Americans. These debates have resulted in efforts by individuals, groups, and governments to address these issues. These efforts have achieved varying degrees of success. One of these constitutional and civic issues is African American civil rights.

Task: Read and analyze the documents. Using information from the documents and your knowledge of United States history, write an essay in which you

- Describe the historical circumstances surrounding this constitutional or civic issue
- Explain efforts to address this constitutional or civic issue by individuals, groups, and/or governments
- Discuss the extent to which these efforts were successful

Describe means “to illustrate something in words or tell about it”

Explain means “to make plain or understandable; to give reasons for or causes of; to show the logical development or relationship of”

Discuss means “to make observations about something using facts, reasoning, and argument; to present in some detail”
... Before the Civil War, blacks could vote in only a handful of northern states, and black officeholding was virtually unheard of. (The first African American to hold elective office appears to have been John M. Langston, chosen as township clerk in Brownhelm, Ohio, in 1855.) But during Reconstruction perhaps two thousand African Americans held public office, from justice of the peace to governor and United States senator. Thousands more headed Union Leagues and local branches of the Republican Party, edited newspapers, and in other ways influenced the political process. African Americans did not “control” Reconstruction politics, as their opponents frequently charged. But the advent of black suffrage and officeholding after the war represented a fundamental shift in power in southern life. It marked the culmination of both the constitutional revolution embodied in the Fourteenth and Fifteenth amendments, and the broad grassroots mobilization of the black community. . . .

Source: Eric Foner, Forever Free: The Story of Emancipation and Reconstruction, Alfred A. Knopf, 2005
### DOCUMENT 1b

... Although 1890 to 2000 is a relatively short span of time, these eleven decades comprise a critical period in American history. The collapse of Reconstruction after the Civil War led to the establishment of white supremacy in the Southern states, a system of domination and exploitation that most whites, in the North as well as the South, expected to last indefinitely. In 1900, despite the nation’s formal commitment to racial equality as expressed in the Fourteenth and Fifteenth Amendments, racial discrimination remained a basic organizing principle of American society. In the South, racial discrimination, reinforced by racial segregation, became official state policy. In the North discrimination and segregation also became widely sanctioned customs that amounted to, in effect, semiofficial policy. The federal government practiced racial segregation in the armed services, discriminated against blacks in the civil service, and generally condoned, by its actions if not its words, white supremacy...  


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1. Based on these documents, state *one* way the end of Reconstruction affected African Americans. [1]

---
By 1905 those African Americans who stayed in the former Confederacy found themselves virtually banished from local elections, but that didn’t mean that they weren’t political actors. In his famous 1895 Atlanta Exposition speech, Tuskegee College president Booker T. Washington recommended vocational training rather than classical education for African Americans. The former slave implied that black southerners would not seek social integration, but he did demand that southern factories hire black people: “The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera-house.” He looked forward to the near future when the African American third of the southern population would produce and share in one-third of its industrial bounty.

The northern-born black sociologist W. E. B. Du Bois positioned himself as Washington’s nemesis [opponent]. A graduate of Tennessee’s Fisk University, Du Bois was the first African American to earn a Harvard Ph.D. He believed that Washington had conceded too much and said so in his 1903 book *The Souls of Black Folk*. Any man, he insisted, should be able to have a classical education. Moreover, accepting segregation meant abdicating all civil rights by acknowledging that black people were not equal to whites. “The problem of the Twentieth Century is the problem of the color line.” Du Bois warned. In 1905 he founded the Niagara Movement, the forerunner of the National Association for the Advancement of Colored People (NAACP), which was begun in 1909 to fight for political and civil rights.


2 According to this document, what is one way Booker T. Washington and W. E. B. Du Bois disagreed about how African Americans should achieve equality? [1]
In 1950 Reverend Oliver Brown of Topeka, Kansas, was incensed that his young daughters could not attend the Sumner Elementary School, an all-white public school close to their home. Instead, they had to walk nearly a mile through a dangerous railroad switchyard to reach a bus that would take them to an inferior all-black school.

In the early 1950s, this sort of school segregation was commonplace in the South and certain border states. By law, all-black schools (and other segregated public facilities) were supposed to be as well-funded as whites—but they rarely were. States typically spent twice as much money per student in white schools. Classrooms in black schools were overcrowded and dilapidated.

In 1951 NAACP lead counsel Thurgood Marshall filed suit on behalf of Oliver Brown. By fall 1952, the Brown case and four other school desegregation cases had made their way to the U.S. Supreme Court, all under the case name Brown v. Board of Education of Topeka. Marshall argued that the Supreme Court should overturn the “separate but equal” ruling of Plessy v. Ferguson (1896), which had legitimized segregation. Marshall believed that even if states spent an equal amount of money on black schools, the segregated system would still be unfair because the stigma of segregation damaged black students psychologically.


3 According to this document, what is one reason Thurgood Marshall argued that the “separate but equal” ruling of Plessy v. Ferguson should be overturned? [1]
DOCUMENT 4a

Sit-in at Woolworth’s lunch counter in Greensboro, North Carolina

Source: Greensboro News & Record, February 2, 1960
At lunch counters in other cities, protesters encountered hostile reactions from outraged white patrons. Sit-in demonstrators were assaulted with verbal abuse, hot coffee, lit cigarettes, and worse. Invariably, it was the young protesters who ended up arrested for “creating a disturbance.” Nevertheless, by fall 1961 the movement could claim substantial victories among many targeted cities. . . .


4 Based on these documents, state one result of the sit-in at the Greensboro Woolworth. [1]
The direct action protests of the 1960s paid dividends. In 1964 and 1965, the Johnson administration orchestrated the passing of the two most significant civil rights bills since Reconstruction. The Birmingham protests and the March on Washington had convinced President Kennedy to forge ahead with a civil rights bill in 1963. But his assassination on November 22, 1963, left the passage of the bill in question. President Johnson, who to that point had an unfavorable record concerning civil rights, had come to believe in the importance of federal protection for African Americans and deftly tied the civil rights bill to the memory of Kennedy. . . .

Despite passage of this far-reaching bill, African Americans still faced barriers to their right to vote. While the Civil Rights Act of 1964 addressed voting rights, it did not eliminate many of the tactics recalcitrant [stubborn] southerners used to keep blacks from the polls, such as violence, economic intimidation, and literacy tests. But the Freedom Summer protests in Mississippi and the Selma-to-Montgomery march the following year led to the passage of the Voting Rights Act of 1965. Johnson had already begun work on a bill before the Selma march, and he again urged Congress to pass it. On March 15, 1965, he addressed both houses of Congress. . . .


5 According to Henry Louis Gates Jr., what was one result of the 1960s civil rights protests? [1]
When the clock ticked off the last minute of 1969 and African Americans took stock of the last few years, they thought not only about the changes they had witnessed but also about the ones they still hoped to see. They knew they were the caretakers of King’s dream of living in a nation where character was more important than color. And they knew they had to take charge of their community. After all, the civil rights and Black Power eras had forged change through community action. Although many blacks may have sensed that all progress was tempered by the social, economic, and political realities of a government and a white public often resistant to change, they could not ignore the power of their own past actions. America in 1969 was not the America of 1960 or 1965. At the end of the decade, a chorus could be heard rising from the black community proclaiming, “We changed the world.”


6. Based on this document, state one impact of the civil rights movement of the 1960s. [1]
US History and Government Regents: Part II

Name of Activity

Read and source two primary documents to evaluate reliability.

Resources/Materials

- Letter from George Washington
- Advertisement for the Capture of Oney Judge
- Sourcing and Evaluating Reliability Tool

Activity

- Read Letter from George Washington and Advertisement for the Capture of Oney Judge annotate the texts as you read.
- Complete the Sourcing and Evaluating Reliability Tool.
- Write a short essay of two to three paragraphs in which you:
  - Describe the historical context surrounding Letter from George Washington and Advertisement for the Capture of Oney Judge.
  - Analyze Advertisement for the Capture of Oney Judge and explain how audience, or purpose, or bias, or point of view affects this document’s use as a reliable source of evidence.

Extension

- Investigate the legacy of George Washington further at the website George Washington’s Mount Vernon: https://www.mountvernon.org/education/for-students/

Additional Resources

- National Park Service: Ona Judge Escapes to Freedom https://www.nps.gov/articles/independence-oneyjudge.htm
Letter from George Washington
by George Washington

George Washington (1732–1799) was elected as the nation’s first president in 1789. In this excerpt from a letter written by Washington to Catharine Sawbridge Macaulay Graham on January 9, 1790, he discusses his role as the executive of the new government and his personal concerns about his new role.

Primary Source:

Madam,

Your obliging letter, dated in October last, has been received; and, as I do not know when I shall have more Leisure than at present to throw together a few observations in return for yours, I take up my Pen to do it by this early occasion.

In the first place, I thank you for your congratulatory sentiments on the event which has placed me at the head of the American Government; as well as for the indulgent partiality, which it is to be feared however, may have warped your judgment too much in my favor. But you do me no more than Justice, in supposing that, if I had been permitted to indulge my first & fondest wish, I should have remained in a private Station. Although, neither the present age or Posterity may possibly give me full credit for the feelings which I have experienced on this subject; yet I have a consciousness, that nothing short of an absolute conviction of duty could ever have brought me upon the scenes of public life again.

The establishment of our new Government seemed to be the last great experiment, for promoting human happiness, by reasonable compact, in civil Society. It was to be, in the first instance, in a considerable degree, a government of accommodation as well as a government of Laws. Much was to be done by prudence, much by conciliation, much by firmness. Few, who are not philosophical Spectators, can realize the difficult and delicate part which a man in my situation had to act. All see, and most admire, the glare which hovers round the external trappings of elevated Office. To me, there is nothing in it, beyond the luster which may be reflected from its connection with a power of promoting human felicity. In

Glossary:

indulgent: kind

a private Station: not employed by the government

Posterity: the past

prudence: cautiousness

luster: shine

felicity: happiness

Advertisement for the Capture of Oney Judge

by Frederick Kitt

Frederick Kitt was the steward, or manager, of President Washington’s residence in Philadelphia. Oney Judge was one of the enslaved people owned by George Washington who he brought with him from Virginia to the presidential residences in New York City and later Philadelphia. On May 21, 1796 Oney fled Philadelphia and made her way to New Hampshire by secretly securing passage on a boat. This advertisement was placed by Kitt seeking the return of Oney Judge.

Primary Source:

Ten Dollars Reward.

ABSCONDED from the household of the President of the United States, on Saturday afternoon, ONEY JUDGE, a light Mulatto girl, much freckled, with very black eyes, and bushy black hair.—She is of middle stature, but slender and delicately made, about 20 years of age. She has many changes of very good clothes of all sorts, but they are not sufficiently recollected to describe.

As there was no suspicion of her going off, and it happened without the least provocation, it is not easy to conjecture whither she is gone—or fully, what her design is, but she may attempt to escape by water, all masters of vessels and others are cautioned against receiving her on board, altho’ she only, and probably will endeavour to pass for a free woman, and it is said has, wherewithal to pay her passage.

Ten dollars will be paid to any person, (white or black) who will bring her home; if taken in the city, or on board any vessel in the harbour; and a further reasonable sum if apprehended and brought home, from a greater distance, and in proportion to the distance.

FRED KITT, Steward.

May 24

Glossary:

ABSCONDED: secretly left without permission

stature: height

provocation: cause

conjecture: guess

wherewithal: ability

Citation: Frederick Kitt, “Advertisement for the Capture of Oney Judge,” Claypoole’s American Daily Advertiser (Philadelphia, PA), May 25, 1796, transcribed by Encyclopedia Virginia, accessed July 9, 2019,
# Sourcing and Evaluating Reliability Tool

**STEP 1 and STEP 2: Title, Context, and Source**
Read the title and context and make connections to prior knowledge. This will provide clues that will be helpful when completing subsequent steps in the Tool.

<table>
<thead>
<tr>
<th>Title and Source:</th>
<th>Historical Context:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Format:</td>
<td></td>
</tr>
</tbody>
</table>

**STEP 3:** Read the document. While reading, continue to make inferences, ask questions, and make connections in the margins as annotations.

<table>
<thead>
<tr>
<th>Summarize the main idea(s) of the document in your own words.</th>
<th>Do you notice ideas or facts that support your observations from STEP 1 and 2? What are the connections?</th>
</tr>
</thead>
</table>

**STEP 4:** Re-read for deeper analysis with regard to author perspective (point of view), purpose, bias and audience. Record your analysis in the spaces below.

<table>
<thead>
<tr>
<th>Perspective</th>
<th>Purpose</th>
<th>Bias</th>
<th>Audience</th>
</tr>
</thead>
</table>

**STEP 5:** *Establish the Reliability:* determine how useful the information found in a source is for a particular purpose.

How reliable is this source?

- 0 Unreliable
- 1 Somewhat Reliable
- 2 Reliable

**STEP 6:** *Evaluate and Provide Reasoning* for how reliable the source is for understanding the topic being studied.

Provide the reason for your evaluation of reliability. __________ is reliable/somewhat reliable/unreliable because…
US History and Government Regents: Part II Causation

Objective

Read and source two primary documents to evaluate cause and effect relationships.

Resources/Materials

- United States Constitution on Slavery
- What to the Negro is the Fourth of July?

Activity

- Read United States Constitution on Slavery and What to the Negro is the Fourth of July?
- Annotate the texts as you read.
- As you annotate determine the chronological order of the two documents and describe the event that each document recounts.
- Determine the historical context for each document.
- Write a short essay of two to three paragraphs in which you:
  - Describe the historical context surrounding United States Constitution on Slavery and What to the Negro is the Fourth of July?
  - Identify and explain the relationship between the events and/or ideas found in United States Constitution on Slavery and What to the Negro is the Fourth of July? (Cause and Effect, or Similarity/Difference, or Turning Point)

Extension

- Investigate the legacy of Frederick Douglass: https://www.pbs.org/wgbh/aia/part4/4p1539.html

Additional Resources

- Digital history: Who was Frederick Douglass
  http://www.digitalhistory.uh.edu/exhibits/douglass_exhibit/douglass.html
- National Park Service: Finding Frederick Douglass in the Parks
  https://www.nationalparks.org/connect/blog/finding-frederick-douglass-parks
United States Constitution on Slavery

by James Madison et al.

Signed on September 17, 1787 and ratified on June 21, 1788, the United States Constitution replaced the Articles of Confederation to establish the laws of the young republic. One of the issues debated by the delegates at the Constitutional Convention was role of slavery and the slave trade in the United States. Although the words “slave” or “enslaved” are not used in the Constitution, the decisions pertaining to slavery, sections dealing with slavery and representation, and willful omissions on the rights of enslaved people reverberated throughout the 19th century leading to the Civil War. Relevant excerpts from the Constitution are included below; note that the titles are added for clarity and do not exist in the U.S. Constitution.

Primary Source:

Slave Trade Provision
“The Migration or Importation of such Persons as any of the States now existing shall think proper to admit shall not be prohibited by the Congress prior to the Year one thousand eight hundred and eight, but a Tax or duty may be imposed on such Importation, not exceeding ten dollars for each Person.”

Three-fifths Compromise
The Constitution was a document based upon compromise: between larger and smaller states, between proponents of a strong central government and those who favored strong state governments, and, above all, between northern and southern states. Of all the compromises on which the Constitution rested, perhaps the most controversial was the Three-Fifths Compromise, an agreement to count three-fifths of a state’s slaves in apportioning Representatives, Presidential electors, and direct taxes.

Fugitive Slave Clause
No Person held to Service or Labour in one State, under the Laws thereof, escaping into another, shall, in Consequence of any Law or Regulation therein, be discharged from such Service or Labour, but shall be delivered up on Claim of the Party to whom such Service or Labour may be due.

Citation: United States Constitution, 1787.
What to the Negro is the Fourth of July?

by Frederick Douglass

Frederick Douglass (1818–1895) escaped from slavery and became one of the leading voices of the abolitionist movement. He is regarded as one of the most influential orators in American history. He gave this speech on July 5, 1852 at the Corinthian Hall in Rochester, New York.

Primary Source:

... This Fourth July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak to-day? ... Fellow-citizens, above your national, tumultuous joy, I hear the mournful wail of millions! whose chains, heavy and grievous yesterday, are, to-day, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, “may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!” To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then, fellow-citizens, is American slavery. I shall see this day and its popular characteristics from the slave’s point of view. Standing there identified with the American bondman, making his wrongs mine, I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this 4th of July! Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of liberty which is fettered, in the name of the constitution and the Bible which are disregarded and trampled upon, dare to call in question and to denounce,
What to the Negro is the Fourth of July? continued

with all the emphasis I can command, everything that serves to perpetuate slavery the great sin and shame of America! “I will not equivocate; I will not excuse”; I will use the severest language I can command; and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slaveholder, shall not confess to be right and just.

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

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

Glossary:

perpetuate: continue

gross: extreme

sham: fake

vanity: pride

brass fronted impudence: arrogant disrespect

solemnity: formal

bombast: meaningless words

Citation: Frederick Douglass, “What to the Negro is the Fourth of July?,” My Bondage and My Freedom (New York: Miller, Orton & Mulligan, 1855), 441–445.
Civics for All: Journey to Political Office - 2 Day

Objective
Analyze texts to understand various paths elected officials from New York City took to reach elected office

Resources/Materials
- Alexandria Ocasio-Cortez
- Fiorello La Guardia
- Ruben Diaz Jr.
- David Dinkins
- Rudolph W. Giuliani
- Nydia M. Velázquez
- Nicole Malliotakis
- Journey to Political Office Graphic Organizer
- the Roadmap to Political Office

Day 1
- Read and annotate the biographies of the following political figures:
  - Alexandria Ocasio-Cortez
  - Fiorello La Guardia
  - Ruben Diaz Jr.
  - David Dinkins
- Record important information about these political figures and their journey to political office in the Journey to Political Office Graphic Organizer.
- Answer the following questions based on the individuals you have researched:
  - What are the things these politicians have in common?
  - What are the differences you noted?
  - What life events seem to be the most important to becoming an elected official? Why?
Civics for All: Journey to Political Office - 2 Day

Day 2

• Read and annotate the biographies of the following political figures:
  – Rudolph W. Giuliani
  – Nydia M. Velázquez
  – Nicole Malliotakis

• Record important information about these political figures and their journey to political office in the Journey to Political Office Graphic Organizer.

• Using all the information that you have gathered on the various political officials respond to the following questions:
  – What are the things these politicians have in common?
  – What are the differences you noted?
  – What life events seem to be the most important to becoming an elected official? Why?

Extension

• Write a well-constructed paragraph answering the following question:
  – What advice would you give to someone who wants to go into politics and get elected to public office? Use at least three pieces of evidence from the lives of the officials you read about to support your answer.

Additional Resources

• Run for Office: New York City Mayor: https://www.runforoffice.org/elected_offices/21331-new-york-city-mayor
Alexandria Ocasio-Cortez (Sample)
U.S. Representative for New York’s 14th Congressional District

Congresswoman Alexandria Ocasio-Cortez is a third-generation Bronxite, educator, and organizer serving the 14th district of New York in the Bronx and Queens. Ocasio-Cortez grew up experiencing the reality of New York’s rising income inequality, inspiring her to organize her community and run for office on a progressive platform rejecting Corporate PAC funds.

As a member of a large Puerto Rican extended family, she saw the differences in the education and opportunities available to family members living in the Bronx versus family living in Westchester County. After graduating Boston University with degrees in Economics and International Relations, she worked in the office of the late Senator Ted Kennedy, seeing firsthand the heartbreak and family separation caused by the unaccountable tactics of ICE. After this, she was passionate about returning to work with Latinx youth in the Bronx and across the United States to eventually work as an Educational Director with the National Hispanic Institute, a role in which she helped Americans, DREAMers and undocumented youth in community leadership and college readiness.

Following the financial crisis of 2008, tragedy struck when her father, Sergio Ocasio-Roman, passed away, forcing her family to sell their Westchester home. Alexandria pulled extra shifts to work as a waitress and bartender to support her family during this time, deepening her commitment to issues impacting working-class people.

During the 2016 presidential election, she worked as a volunteer organizer for Bernie Sanders in the South Bronx, expanding her skills in electoral organizing and activism that has taken her across the country and to Standing Rock, South Dakota to stand with indigenous communities, then back to New York’s 14th Congressional District to launch her people-funded, grassroots campaign for Congress.

In June of 2018, Ocasio-Cortez defeated the 10-term incumbent to become the Democratic nominee for the 14th district. She went on to make history in November as the youngest woman ever to be elected to Congress at the age of 29.

Since her swearing-in to Congress in January of 2019, Congresswoman Ocasio-Cortez has remained committed to serving working class people over corporate interests and advocating for social, racial, economic, and environmental justice.

Citation: Congresswoman Alexandria Ocasio-Cortez, “Representative Ocasio-Cortez Bio,” United States House of Representatives, https://ocasio-cortez.house.gov/about.
Fiorello La Guardia, New York City Congressman and Mayor

Fiorello La Guardia was born in 1882 in Greenwich Village, NY, the son of immigrants of Italian and Jewish ancestry. La Guardia spent his youth in army camps in Arizona where his father was stationed, attending the public schools and high school.

Shortly before his father died, the La Guardia family returned to Europe where Fiorello worked with the American consulate in Budapest and then as the United States Consul at Fiume. The language skills he acquired in Europe helped him to get a job as an interpreter for the United States Immigration Service at Ellis Island where he worked while going to night school at New York University Law School.

Soon after graduating, La Guardia began to pursue a political career serving in many roles including Deputy Attorney General of the State of New York, U.S. House of Representatives, and Judge of the United States District Court for the Northern District of California before becoming New York City’s 99th Mayor.

Elected in 1933, La Guardia was the first mayor to make Gracie Mansion his home. He worked closely with President Franklin D. Roosevelt’s New Deal administration to secure funding for many major public works projects in New York City, most of which he worked on with NYC Parks Commissioner Robert Moses. These federal subsidies enabled the city to create a transportation network that rivaled any in the world and to build parks, low-income housing, bridges, schools, and hospitals. La Guardia also presided over the construction of New York City’s first municipal airport, later name LaGuardia Airport.

La Guardia served as Mayor for three terms until 1945, seeing New York City through the Great Depression, the New Deal, and World War II, before passing away in 1947 in Riverdale, Bronx.

Citation: Gracie Mansion Resource for Docents and Educators (NYC.gov), History, Art & Archives (U.S. House of Representatives), and Howard Zinn’s Fiorello LaGuardia in Congress (1958).
Ruben Diaz Jr.,
Borough President of the Bronx

Ruben Diaz Jr. first entered public office as a member of the New York State Assembly in 1997, and is currently serving his third full term as Bronx Borough President, having been reelected in November 2017 with more than 88 percent of the vote.

As borough president, Ruben Diaz Jr. has led the implementation of a robust agenda—on economic development, housing, health and wellness, education, and public safety—in every corner of the borough. The Bronx has seen over $18.9 billion in new development of all kinds since Borough President Diaz took office in 2009. This includes more than 45,000 new units of housing, most of it built for lower-income families.…

Borough President Diaz is also working to improve the New York City Housing Authority (NYCHA), in order to make public housing safer and healthier for the more than 400,000 residents who call it their home. During his early childhood years the borough president lived in NYCHA’s Moore Houses in Mott Haven, and later spent a great deal of his teenage years in the former Bronxdale Houses in Soundview. Throughout his more than two decades in public service he has worked to improve the lives of NYCHA tenants. As borough president he lead the citywide charge for an emergency declaration to allow the agency to speed the procurement process and make necessary repairs faster and convened a public housing task force to examine safety issues in NYCHA.

Borough President Diaz has also put forward a robust legislative agenda, having led the charge for a new “living wage” law in New York City, which passed in May 2012 and requires developers that receive heavy taxpayer funding for their project to pay the employees of that development a “living wage.” Borough President Diaz has also put forward legislation to create a letter grading system for nail salons and other cosmetology businesses and to develop a public registry of felony gun offenders.…

A lifelong resident of the Bronx, Borough President Diaz lives in the Southeast Bronx with his wife Hilda Gerena Diaz. They have two sons, Ruben Diaz III and Ryan Isaiah Diaz. He graduated from Lehman College, City University of New York, with a Bachelor’s degree in political theory.

Borough President Diaz is also the recipient of honorary doctoral degrees in civil law from Berkeley College and Mercy College, and a doctoral degree in humane letters from the Metropolitan College of New York, and the President’s Medal from Hostos Community College.

David Dinkins, New York City Mayor

Mayor David Dinkins was born in Trenton, New Jersey, on July 10, 1927. Mr. Dinkins was a long-time resident of Harlem and still resides in New York City with his wife, Joyce Burrows Dinkins. They have two children—David Jr. and Donna Dinkins Hoggard—and two grandchildren—Jamal Hoggard and Kalila Dinkins Hoggard.

Mr. Dinkins graduated with honors from Howard University in 1950 with a B.S. in mathematics, received an LLB from Brooklyn Law School in 1956, and maintained a private law practice prior to entering public service. He is a recipient of The Congressional Gold Medal for his service as a Montford Point Marine in the United States Marine Corps, during World War II.

Mr. Dinkins began his public service career in 1966 as a member of the New York State Assembly. He was president of the New York City Board of Elections and served as City Clerk for 10 years, before his elections as President of the Borough of Manhattan in 1985 and 106th Mayor of the City of New York in 1989.

As mayor, Mr. Dinkins was responsible for the establishment of numerous widely heralded cultural staples such as Fashion Week, Restaurant Week, and Broadway on Broadway. His administration initiated the revitalization of Times Square and secured an unprecedented deal to keep the U.S. Open Tennis Championships in New York for the next 99 years. Many point out that this arrangement generates more annual financial benefits to the city than the Yankees, Mets, Knicks, and Rangers combined. Mayor Dinkins also instituted Safe Streets, Safe City: Cops and Kids, a comprehensive criminal justice plan that expanded opportunities for the children of New York and continued to reduce crime in the years that followed his term.

Mr. Dinkins has received numerous awards and accolades throughout his career, most notably, the renaming of the David N. Dinkins Municipal Building on October 15, 2015.

In 1944, Rudolph W. Giuliani was born to a working-class family in Brooklyn, New York. As the grandson of Italian immigrants, Mayor Giuliani learned a strong work ethic and a deep respect for America's ideal of equal opportunity. He attended Bishop Loughlin Memorial High School (Class of ‘61) in Brooklyn, Manhattan College (Class of ’65) in the Bronx and New York University Law School in Manhattan, graduating *magna cum laude* in 1968.

Upon graduation, Rudy Giuliani clerked for Judge Lloyd MacMahon, United States District Judge for the Southern District of New York. In 1970, Giuliani joined the office of the U.S. Attorney. At age 29, he was named Chief of the Narcotics Unit and rose to serve as executive U.S. Attorney. In 1975, Giuliani was recruited to Washington, D.C., where he was named Associate Deputy Attorney General and Chief of Staff to the Deputy Attorney General. In 1977, Giuliani returned to New York to practice law at Patterson, Belknap, Webb and Tyler.

In 1981, Giuliani was named Associate Attorney General, the third highest position in the Department of Justice. As Associate Attorney General, Giuliani supervised all of the U.S. Attorney Offices’ Federal law enforcement agencies, the Bureau of Corrections, the Drug Enforcement Agency, and the U.S. Marshals.

In 1983, Giuliani was appointed U.S. Attorney for the Southern District of New York, where he spearheaded the effort to jail drug dealers, fight organized crime, break the web of corruption in government, and prosecute white-collar criminals. Few U.S. Attorneys in history can match his record of 4,152 convictions with only 25 reversals.

In 1989, Giuliani entered the race for mayor of New York City as a candidate of the Republican and Liberal parties, losing by the closest margin in the city's history. However, in 1993, his campaign focusing on quality of life, crime, business, and education made him the 107th Mayor of the City of New York. In 1997 he was re-elected by a wide margin, carrying four out of New York City’s five boroughs.

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Nydia M. Velázquez was the first Puerto Rican woman elected to Congress. She has served New York City since 1992, more than a dozen Congressional terms. Despite these achievements, she has had humble beginnings. She was born in Puerto Rico, in a small town of sugar cane fields, one of nine children. She became the first person in her family to earn a college degree, graduating *magna cum laude* with a degree in political science from the University of Puerto Rico in Rio Piedras. She came to New York, went to NYU on a scholarship to earn a master’s degree, and then taught Puerto Rican studies at CUNY’s Hunter College.

Two years later, in 1983, she began her career in politics when she was appointed Special Assistant to Congressman Edolphus Towns (of Brooklyn). A year later, she became the first Latina appointed to serve on the NYC Council. In 1986, she became the Director of the Department of Puerto Rican Community Affairs in the United States.

In 1992, she ran a successful grassroots campaign and was elected to the House of Representatives, serving the 7th District of New York City. The 7th District includes parts of Brooklyn, Queens, and Lower East Side of Manhattan. It includes many diverse neighborhoods, including a large Latino population, significant Polish communities, and Chinatown. Congresswoman Velázquez serves as the Ranking Member of the House Small Business Committee, as well as the Financial Services Committee and the House Committee on Natural Resources. The House Small Business Committee overseas contracts totaling $200 billion annually.

Hispanic Business Magazine named Congresswoman Velázquez as its inaugural “Woman of the Year.” This award recognized her contributions to minority enterprise. Her other legislative interests include combating worker abuses and securing affordable housing, quality education, and health care for all New York City families.

**Citation:** “Biography,” Congresswoman Nydia M. Velázquez. Accessed April 23, 2019.  
[https://velazquez.house.gov/about/full-biography](https://velazquez.house.gov/about/full-biography)
Nicole Malliotakis, NYS Assemblymember

Nicole Malliotakis was first elected to the New York State Assembly on November 2, 2010, defeating a two-term incumbent. She is the daughter of immigrants, her father from Greece and her mother a Cuban exile of the Castro dictatorship. Nicole currently represents a district spanning the boroughs of Brooklyn and Staten Island. She was the first Hispanic-American elected from Richmond County. She was re-elected to her third term in November 2014 with an overwhelming 73 percent of the vote.

Prior to being elected, Nicole served as a liaison for the late State Senator John Marchi and Governor George Pataki. Subsequent to Governor Pataki’s departure from office, she worked as a public affairs manager for Con Edison, focusing on the state’s energy, economic, and environmental policies.

During her first term in the Assembly, Nicole was named one of 2012’s “40 Under 40 Latino Rising Stars” by the Hispanic Coalition of New York, and one of Greek America’s “Forty Under 40” Class of 2012, for which she was recognized at the annual National Innovation Convention. In 2013, Nicole was named one of the American Conservative Union’s “Top 10 Under 40” and addressed the 2013 Conservative Political Action Conference (CPAC). She was identified by MSNBC as a “young conservative to watch.” In 2014, she was selected by the China-U.S. Exchange Foundation to participate in a visit to Beijing, Chengdu, and Shanghai to strengthen diplomatic and economic ties between the two nations.

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## Journey to Political Office

**Graphic Organizer**

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Roadmap to Political Office

START

STEP 1

STEP 2

STEP 3

STEP 4

FINISH
Hidden Voices: Wong Chin Foo

**Objective**

Investigate the life and contributions of Wong Chin Foo, a Chinese immigrant in New York City in 1870s

**Resources/Materials**

- *Speaking Up for Chinese New York*
- *Chapter 1 The Chinese Exclusion Act* video: [https://www.youtube.com/watch?v=FbBatK7JWYc&feature=emb_logo](https://www.youtube.com/watch?v=FbBatK7JWYc&feature=emb_logo)
- *Video Viewing Guide* (Pull from Grade 8, Unit 2, pg 290)

**Activity**

- Read *Speaking Up for Chinese New York* and think about the following questions as you read:
  - Why did Wong Chin Foo move to the United States?
  - Why did Wong Chin Foo publish the Chinese American newspaper?
  - What role did immigrant newspapers play in the lives of immigrants in NYC in the late 1800s?
  - How did Wong Chin Foo fight to change New Yorkers’ minds about their stereotypes about Chinese immigrants?
  - Would you describe Wong Chin Foo as a civil rights activist? Why or why not?
  - How did immigrant groups incorporate American democratic values into their struggle to win rights?
- Watch the *Chapter 1 The Chinese Exclusion Act* video and complete the *Video Viewing Guide*
- Write a paragraph identifying reasons why Wong Chin Foo fought for Chinese rights and identify ways he achieved change. Be sure to cite evidence found in the *Speaking Up for Chinese New York* text and the *Chapter 1 The Chinese Exclusion Act* video.

**Extension**

- Write a series of questions you would be interested in researching about the history of the Chinese-American immigrant experience.
Hidden Voices: Wong Chin Foo

- Use *Rise of Industrial America 1876-1900* from the Library of Congress to explore the history of Chinese Immigration to the United States, 1851-1900
  

**Additional Resources**

- Office of the Historian: Chinese Immigration and the Chinese Exclusion Acts
  
  [https://history.state.gov/milestones/1866-1898/chinese-immigration](https://history.state.gov/milestones/1866-1898/chinese-immigration)
Wong Chin Foo (Wang Qingfu 王清福) came to New York in the 1870s looking for opportunity. Instead, he found a city where many people held racist stereotypes about immigrants like him. Wong became an ardent activist and one of the most famous Chinese Americans of his day.

Born in 1847 in Shandong Province, China and raised by American missionaries, Wong Chin Foo immigrated to the United States in 1867 to attend the University of Lewisburg (now Bucknell). Soon after, he settled in lower Manhattan and devoted himself to a life of political activism, fighting for Chinese rights as a writer, lecturer, and organizer.

Wong was among the first to write in popular periodicals seeking to educate New Yorkers about Chinese culture. He gave speeches in New York and around the country explaining Chinese religion. In 1874 Wong became one of the first people of Chinese descent to file for U.S. citizenship. He founded and wrote declarations for the country’s first association of Chinese voters. And he published the Chinese American, New York’s first Chinese-language newspaper.

Before the 1860s, New York’s Chinese population was tiny—a few sailors around the port, an occasional resident here or there. After the Civil War, around the time Wong came, increasing numbers began arriving and staying, often fleeing harsh conditions in the American west. Many of these early migrants gravitated towards several blocks in lower Manhattan—a neighborhood now known as Chinatown.

Drawn by the prospect of reliable work, Wong Chin Foo and other new arrivals established the seed of a new ethnic enclave—a cluster of groceries, boarding houses, and laundries near Chatham Square. By 1890 Chinatown had become a distinct neighborhood and there were more than 2,500 total Chinese-born residents throughout Manhattan and Brooklyn. In 1888 he wrote of the neighborhood, “The cosmopolitan tendency of New York is rapidly developing little foreign cities. Everyone knows the French, German, and Irish districts. But the most interesting to Americans is Little Hong Kong.”

In this neighborhood, beginning in 1883 Wong Chin Foo published his newspaper, the Chinese American, at 189 and 191 Chatham Square in...
Speaking Up for Chinese New York

1883. The publication, directed towards New York’s growing Chinese community, was probably the first public use of the phrase “Chinese American.” Chinese workers often roomed together in local boarding houses. Since most migrants tended to be young single men, the early Chinese community in New York was disproportionately male. Wong Chin Foo claimed that by 1888 New York’s Chinatown was home to “eight thriving restaurants” that could prepare Chinese meals with “almost the same skill” as the best eateries in Shanghai. “These places are most thronged on Sunday,” he wrote, “when the Chinese laundrymen of New York ... come in for a general good time.” Photojournalist Jacob Riis ventured into Chinatown and other poor neighborhoods in the 1890s as part of his quest to document “How the Other Half Lives.” Riis noticed that residents used telegraph poles as the “official ‘organ’ of the colony”—a central place to post notices and information to the community. Wong counted 40 Chinese gambling shops in New York, many featuring “fantan,” a coin and dice game. “Chinamen seem to have all been born Wall Street men,” he declared. “It is as difficult for the police to stop” them from gambling as it would be to “stop the great yellow waters of the [Yellow River] from overflowing.”

Chinese migrants coming to New York in the late 1800s faced serious obstacles. Competition for jobs often translated to racial strife as nativists cast new arrivals as exotic others, somehow less than human. These tensions culminated in the passage of the federal Chinese Exclusion Act in 1882, which barred all new immigrants from China, with very few exceptions. It was not repealed until 1943.

In the face of such prejudice, Wong Chin Foo made himself an unofficial spokesman for the Chinese community. Wong fought to dispel anti-Chinese stereotypes through his writing and activism. Wong’s efforts, however dogged, did not end anti-Chinese bias. Discriminatory laws and attitudes would remain the norm for years to come. But the enclave that Wong helped build in New York kept growing—up to a population of 6,300 by 1900. Chinatown became a haven, one of the few places with a dense enough Chinese population to offer a familiar language, culture, and the hope of economic support.

Over the past century, Manhattan’s Chinatown has blossomed from its initial core around Chatham Square to an extensive swath of city blocks.

Citation: Museum of the City of New York, “Wong Chin Foo,” Adapted from the New York at Its Core exhibition at the Museum of the City of New York, Hidden Voices (New York: New York City, 2018), 80-87.
Speaking Up for Chinese New York

stretching across the southern part of the island. New Chinatowns have also emerged throughout the other boroughs, especially in Flushing and Elmhurst in Queens, and Sunset Park and Bensonhurst in Brooklyn.

Citation: Museum of the City of New York, “Wong Chin Foo,” Adapted from the New York at Its Core exhibition at the Museum of the City of New York, Hidden Voices (New York: New York City, 2018), 80-87.
Video Viewing Guide

What did you hear?

What did you see?

What did you realize?

What did you wonder?

Source: ___________________________
Hidden Voices: A Freedom Seeker

Objective

Investigate the life of the runaway enslaved person in the colonial New York.

Resources/Materials

- Resisting Slavery
- New-York Gazette, November 11, 1752
- African Burial Ground

Activity

- Brainstorm what you know about the slavery in the United States prior to the American Revolution.
- Read Resisting Slavery and think about the following questions as you read:
  - Why do we know so little about the lives of enslaved people in New York City history?
  - Why is it important to know that this Freedom Seeker had only recently arrived from Africa?
  - What does it suggest about enslaved people that we don’t know the Freedom Seeker’s name?
  - What challenges did the Freedom Seeker likely face during his escape?
  - How did enslaved people contribute to life in New York City during the 1700s?
  - How do you reconcile Philip Livingston’s signing of the Declaration of Independence with his role as an enslaver? Can you?
  - What new insights does the profile of Freedom Seeker provide in terms of colonial New York’s economic system and social structure?
- Read and analyze New-York Gazette, November 11, 1752 and African Burial Ground. Answer the following questions:
  - Why do you think we do not know the Freedom Seeker’s name?
  - From whose perspective were these “runaway slave ads” written?
  - Why is there a lack of primary sources written from the perspective of runaway enslaved people?
  - What does the location of the burial ground tell us about New York in the 18th century?
  - How might a burial ground help us to learn about the resistance of enslaved people?
- Write a paragraph in which you explain how the resistance of enslaved people such as this example expanded the concepts of freedom and democracy in the late colonial period.

Extension

- Write a series of questions you would be interested in researching about the history of the freedom seeking enslaved people.
Hidden Voices: A Freedom Seeker


**Additional Resources**

- Columbia University: The Livingston [https://columbiaandslavery.columbia.edu/content/3-livingstons](https://columbiaandslavery.columbia.edu/content/3-livingstons)
Resisting Slavery

Adapted from the New York at Its Core exhibition at the Museum of the City of New York. We do not know the name of the enslaved person of African descent at the center of this history. He is therefore referred to as Freedom Seeker.

Secondary Source:

In late 1752 a young African man escaped from an enslaver’s estate and vanished into the woods. We don’t know his name. We don’t know what happened to him. But what we can piece together about his life reveals an important part of the city’s past. In the 1600s and 1700s, New York’s economy relied on enslaved labor. What can the records about a person escaping slavery teach us about life in this slave city?

Very few original images of enslaved people survive today. Enslaved people themselves were denied the resources to produce and preserve paintings or drawings, while those who could—usually wealthier whites—had little interest in portraying captives.

The typical image of American slavery is set on a southern plantation. But slavery was also an integral part of life in the north. For nearly 200 years, enslaved people in New York provided labor to grow crops, move goods, and run households. At the time the Freedom Seeker made his escape in 1752, enslaved people made up at least a quarter of the workforce in the city and perhaps half of those who worked in outlying agricultural areas.

Like millions of others, this Freedom Seeker was carried to America from Africa in the belly of a slave ship. His enslaver’s advertisement reports that the young man had only recently been “imported” at the time of his escape in 1752. This might mean he arrived on the Wolf, a Livingston-funded slaver that set sail in September of 1749 under the command of Captain Gurnay Wall, bound for the “Coast of Africa.” The Wolf pulled back into New York harbor in early May of 1751, ready to auction 73 “likely Negro Slaves.” This Freedom Seeker from Livingston’s enslavement was possibly among them.

The first clues about enslaved life can be found in the advertisement itself. Advertisements like this provide rare information about individual fugitives. Enslavers gave meticulous descriptions, hoping that “slave
catchers” would be able to identify and return Freedom Seeker. Under almost no other circumstances did white writers record such detail about enslaved people in New York.

The ad reports that the missing man had only recently arrived from Africa at the time of his escape. Following New York’s suspected slave insurrection of 1741, enslavers hoped that captives fresh from Africa would be more isolated and disconnected—and therefore more docile—than enslaved people who had already been in the Americas for a time.

Advertisements gave descriptions of the personal appearance of people escaping from slavery, in this case, “hair … curled in Locks, in a very remarkable Manner.” Only recently arrived in New York, the Freedom Seeker spoke no English or Dutch—in fact he knew no “other Language but that of his own Country.” On the run in a strange place and unable to communicate (even with other enslaved people, who may have come from different countries in Africa) the man on the run must have felt truly alone.

Philip Livingston suspected the escaped man was hunkered down “in the Woods near Harlem.” While the wilderness of northern Manhattan made a good hideout, the high reward probably encouraged many New Yorkers to search for him. With the water too cold for swimming, the Freedom Seeker’s only options to escape the island would be to steal a boat or slip across a bridge.

What was daily life like for the Freedom Seeker and other enslaved people in New York? Written records are few, but a pivotal archaeological discovery offers some clues about the experience of enslaved people. In 1991, during excavation for new offices, workers uncovered the African Burial Ground, a long-forgotten cemetery now buried many feet beneath the streets of lower Manhattan. Archaeologists unearthed the remains of 419 individuals at the African Burial Ground—a fraction of the 15,000 believed to be buried there.

Though enslaved people in New York faced brutal conditions and harsh treatment, they did all they could to preserve their own humanity. They created loving family relationships, retained elements of traditional African culture, and challenged their captivity. Resistance took many forms, from
Resisting Slavery

refusing to work to violent rebellion. Many, like the Freedom Seeker escaping Livingston, resisted by running away.

We don’t know if the man described in the ad escaped New York or if he became one of the 15,000 people in the African Burial Ground. In 2003, after ten years of study, descendants of enslaved people laid the unearthed remains back to rest. The discovery sparked a vital re-imagining of the stories of New Yorkers who had been disregarded in the historical records for hundreds of years.
This primary source is the advertisement Philip Livingston placed in the New-York Gazette, a newspaper, to notify the public that his slave ran away. The image below is a detail of the advertisement, while the image on the left shows how it appeared on the newspaper page. The advertisement describes the runaway's hair, language skills, when he left, and where he might be. It does not include the young enslaved man's name. These advertisements help us know a little bit about what life was like for enslaved people in New York.
African Burial Ground

This 1755 map shows the “Negros Burial Ground” at the edge of the developed city. From the 1690s until 1794, it was the primary burial place for both free and enslaved black New Yorkers, who were barred from white cemeteries. The site was built over as the city grew, disappearing from sight and from public memory until the 1991 rediscovery.