

**Immigration: “Give Me Your Tried, Your Poor,  
Your Huddled Masses”**  
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**Overview**

Once again, immigration is a hot button issue, especially since the threat of terrorism has been realized, manifested by horrific events of September 11, 2001. The events of September 11th are indelibly engraved in the American psychic. Ironically, the destruction of the World Trade Towers took place within the gaze of the Statute of Liberty; the restored immigration processing center at Ellis Island. The twin towers enhanced the symbolic presence of the Statute of Liberty; they were filled with people from all over the world, many of whom were recent immigrants. Equally important, the men who allegedly carried out this dastardly attack were immigrants, who benefited from America’s liberal immigration laws. They entered without much inspection or red tape, to take advantage of our schools and facilities. Liberal immigration rules permitted the attackers to disappear from the Immigration and Naturalization Service’s radar screen; they blended with the general population. America was shocked into realization that it can no longer give unfettered access to her shores. Therefore, immigration issues must be reexamined. In addition, to the untimely happenings of September 11th, there are other simmering issues concerning United States immigration policy towards the Middle East and Latin America. Mexico’s president, Vicente Fox, attempted to reach a protocol with President Bush about Mexican immigration to the United States. Work being in scant supply, Mexico needs to afford its poor the ability to seek employment in the United States. In turn, U.S. companies, mainly agriculture and meat packing, require a continual ready pool of low wage labor.

Increased racial diversity in our public schools demonstrates the explosion of newly arrived immigrants. In my history classes, there are immigrants from

China, Myanmar, Democratic Republic of the Congo, Syria, Moldavia, Peru, India, Columbia, Japan and Vietnam. They add renewed meaning to the importance of immigration to our economic growth. Like their predecessors, they have taken advantage of free education, financial help and liberty adding dynamism to our country.

In my view, it is imperative that we revisit the importance of immigration, less we forget America is a nation first and foremost of immigrants. The magnitude of increased immigration cannot be overly stressed; after all, America is an amalgam, a unique collection of people that have foraged a nation unlike any other. We study American points of view concerning immigrants, but rarely do we examine conditions in their country that gave impetuous and propelled mass exodus to our shores. Even today, immigrants vividly sit in our classrooms. Like the immigrants of old, these new arrivals have interesting experiences to relate. Teachers should discretely ask immigrant students, Why did you come to America?

Having political, economical and social knowledge about conditions in my student's countries is very beneficial. I asked a student her country of origins. She replied "Democratic Republic of the Congo". She was of Tutsi heritage and opened to tell the experiences her relatives suffered during the Rwanda genocide. A similar encounter with a twenty-year-old from Myanmar indicated that he was not the typical Burmese we are used to encountering, instead is a member of a small ethnic group that lives in the mountains of Myanmar. He too was quite surprised that I knew he was from Burma's mountainous area. He was so pleased about my awareness he explained many of his customs, later brought in photographs to show.

To appreciate the immigrant experience, it is necessary for students to comprehend the immigrant's imprint on this segment of history. Understanding this process helps them learn about democracy in that immigration is constitutionally mandated. The framers of the Constitution as a legal means of populating this country anticipated immigration law. In Article I, Section 8, the Constitution granted Congress the power to establish a uniform *Rule of Naturalization* by which citizens of foreign nations become citizens of the United States. Data and archival documents tell unique stories about immigrants' folklore, artifacts, personal and historical happenings. These documents reflect the cataclysmic events that transpired in their homelands. Calamitous changes in Europe persuaded them to leave, made them daringly resolute to cross the Atlantic to escape oppression for life in the "promise land".

This curriculum unit studies Irish and Jewish immigration. We will explore how these two diverse groups became apart of America's racial mosaic.

Their passage from prejudice, bigotry to tolerance, and forbearance will be examined. It could be argued Irish immigrants had more advantages in America than Jews. They were Christian Anglo- Saxons like the majority of “old immigrants”. For the non-Christian Jews, race and religion was a different matter. Both groups were greeted with derision. Unlike Jews, the Irish assimilated easier in that many shared some aspects of British culture. Jews, with their strange customs, had more difficulty integrating; their difference in ethnicity gauged their reception. Irish and Jews had little in common. What they did have in common was foreignness, strange languages Gaelic, Hebrew, Yiddish. These were not the tongues of America.

### **ELLIS ISLAND**

Before we adventure into the specifics of Irish and Jewish immigration, study *Ellis Island*. These four videos highlight images of *Give me your tired, your poor, your huddled masses yearning to breathe free*. They show how twelve million were studied, categorized, processed and culled through the gates of Ellis Island. These films demonstrate how the immigrant story is pieced from drawings, audio diaries, oral histories, photographs, letters and official documents. Ellis Island played a major role in processing immigrants. Like an apparition, Ellis Island, guarded by the Great Colossus, appeared in New York harbor at the end of a journey and beginning of a new one. Emphasize to students the tribulations suffered by the newly arrived, included being questioned for hours, waiting for days on hard wooden benches with the realization that any bureaucratic mishap could spell the end to a dream. They were treated in humiliating, often dehumanizing ways but they dare not rail against the bureaucracy. This treatment was better than what they experienced in Europe. Coupled with fear of the unknown was uncertainty of what to expect in America. A most exhilarating time, leaving famine, war, political and social unrest, immigrants defied the odds to start a new life. To further enhance the saga of immigrant arrivals students can read *Arriving in America (193-194)* American Nation.

### **SOCIAL UPHEAVAL IN EASTERN EUROPE**

Social and political conditions in Russia, German, France, Austro-Hungarian Empire resulted in revolutions, political oppression, World War I and economic depression. A period of traumatic change, the downtrodden proletariat demanded more political freedom and more equitable distribution of wealth and power. Students can research Jewish life in the shtetl. To do this, refer students to *The Shtetl Book*. This book is a collection of contemporaneous accounts of the rhythms of life in densely populated Jewish towns. Shtetl life revolved around the problems of living in a culture in which anti-Semitism is a way of life. Students will understand the reasons why so many Jews emigrated to America. The forces

of poverty, pogroms, and czarist policies that plagued Eastern European Jews can be examined in Irving Howe's World of Our Fathers. Anzia Yezierska wrote in Hungry Hearts how steamship companies recruited immigrants.

“They sent posters showing the prices and sailing dates into even the smallest villages and included editorials and articles from the U.S. Newspapers that extolled the prosperity of the United States. Local agents, working on commission, were recruited from the most varied people who took it upon themselves to convince the future emigrants and to sell them tickets. Selling steerage tickets in fact became a major occupation for large numbers of people in southern and eastern Europe.”

For lessons about shtetl life, timeline, events and locations go  
<http://www.pbs.org/wgbh/pages/frontline/shtel/guid/timeevent.html>.

## **IRISH IMMIGRATION    1845-1900    IRISH POTATO FAMINE**

Several factors encouraged Irish immigration. In the 1830's Irish immigrants were lured by the demand for workers all across America especially in northern cities. Secondly, 1840's famine, set in motion a flood of Irish immigrants. A time of pestilence and starvation it forced unprecedented millions to come to America. They represented the largest waves of immigrants yet to come. Other Irish emigrated in the millions to Australia, New Zealand, and Canada. Potato famine Irish fared poorly in America's cities. They were apart of an internal migration from cities along the Atlantic coast to mid west cities. Thousands of Irish left the northern cities to build railroads. They were attracted to western mining camps helped to create new towns like Helena, Montana and Denver, Colorado. Mining camps were rife with all kinds of social decadence including vigilantism, debauchery and discrimination. Read about *Life in Mining Communities*, (157) American Nation. To note percentage of Irish immigrants in the late 1800's students can examine immigration chart (194) American Nation.

In 1845 Ireland, nearly five million people depended on the potato for their daily sustenance. During that same year phytophthora infestans fungus turned the potato crop black, putrid and inedible. The blight was followed by five years of starvation. Ironically, the famine could have been avoided, there was plenty of other food in Ireland, grain, livestock but the proceeds from this food was used to pay rent to landlords. Prior to this agricultural calamity, the Irish were in terrible economic difficulty. Another push factor for Irish immigration was English persecution. The true origins of Anglo-Irish conflict is lost in antiquity, suffice to say it was long and enduring resulting in civil war for Irish independence. During World War I, many Irish-Americans hoped the defeat of

England would lead to Irish independence.

They amassed at ports in Ireland and England, getting on any ship which they could afford to pay, with a mindset that resonated escape anyway you can. They left destitute, with meager belongings, suffered privations and were insecure about leaving. United by the Catholic faith and a sense of loss, they left for good tightly knitted clans and parishes that surrounded the hubs of cities like Limerick, Kinney and Galway. Their mass emigration became big business for ship owners. These owners did what was necessary including using deceptive practice to obtain the maximum human cargo. Even cotton ships headed for southern ports engaged in misleading and false advertisement. They misled their bedraggled passengers anyway they could, lied about the ship's condition, lied about ports of call. During the early years, there was no single port of call or special place of debarkation, no single place marked their arrival at eastern seaboard and Gulf Coast ports. The Irish children left in Ireland would be sent for later. It took luck, serendipity to unite children with their families. They arrive alone in America. Ship owners were subject to leave Irish children at any port. This forced many parents to use limited funds to advertise for their children in newspapers often without success. Unclaimed, these children became ragamuffins, street urchins ripe for exploitation.

Irish in New Orleans offer a view of immigrant life in the South. At the Port of New Orleans some were so destitute they were forced to grub for food off the ground and would take any work they could get their hands on. In subtropical New Orleans they were exposed to floods, hurricanes and tidal waves. High dry land was at a premium, Irish immigrants were forced to live in brackish marsh land, swamps, filled with typhus, yellow fever and malaria carried by an over abundance of mosquitoes. Typhus, consumption, cholera found in swamps caused many of them to become chronically ill. Having no acquired immunity to these tropical diseases many died. They took any job even "ditching" keeping the diseased ridden ditches open. Slaveholders found in the Irish a ready pool of expendable labor that could be exploited. They preferred not to use slaves for hazardous work. Slave owners had vested interest in keeping their chattel healthy. The Irish occupied the bottom of the labor pool and the most dangerous work was reserved for them. Who cared if an Irishman became ill or died? Simply replace him. In this regard, they respected black laborers more than Irish laborers. Some slaves were allowed to work for wages. The Irish were determined to take their jobs by force or face starvation. To take over these jobs, poor Irishmen clashed with blacks in major port cities. Black men had no protection from unprovoked attacks by the Irish. This ensuing conflict, between blacks and Irish, resulted in enduring racial animosity, caused riots and attacks on working black men.

Although at the bottom of the white establishment the Irish still enjoyed status over blacks. For a primary source teachers can use Rebecca Burlend's A True Picture of Emigration to show life in 1850's New Orleans. Burlend is stunned by the appalling treatment of Negroes in New Orleans.

“Slavery is here tolerated in its grossest forms. I observed several groups of slaves linked together in chains, and driven about the streets like oxen under the yoke.”

With new jobs the Irish felt a sense of optimism. These gains were damped by outbreaks of yellow fever. Blacks and Irish were blamed for spreading yellow fever and malaria. Living in mosquito infested marsh swamps they were the first infected and stigmatized, thus they were considered carriers of “Stranger Disease.” There were constant funerals, especially during the months of July and August. The statistics are gruesome with one out of five Irish dying of yellow fever, while in Ireland one out of seven died of famine. Officials did not want to expose cities under the scourge of yellow fever. They feared ship passengers would boycott their cities so they played down the magnitude of these epidemics. With no public health agencies many southern states refused to acknowledge the severity of these plagues. They reasoned public health agencies would only highlight the presence of disease. Many of the Irish living in New Orleans were advised to move to a cooler climate like Boston's. Many took this advice, arrived in 1850's Boston in old fashioned tattered clothes. They did whatever it took to acquire American values, loyalty, productivity, and independent thinking, along with hard work.

## **THE IRISH IN BOSTON**

Strangely, the Irish had no independent meaning of being Irish. They identified themselves without any true sense of ethnic identity. They considered themselves as members of a certain parish or clan or as people from Galway or Cork. Rarely did they venture far from home, very few had been behind 20 miles. An insular clannish people, they created enclaves in Boston's North End. The number of so many poor Irish Catholics inundated Boston Protestants. The threatened merchant moneyed class, who gave generous to Irish relief, drew a line in the sand when it came to sharing proper Bostonian environment with these reprobates. Beacon Hill Bostonians viewed themselves as generous, hardworking, vigorous, forthright, charitable, fastidious, they, not the Irish were the cultural benefactors of Boston. Thousands of Irish immigrants had established a political foothold in Boston by the middle of the 19th century. They now had several generations of child born in America. 30,000 Irish came to Boston in the 1850's adding to the city's

population of little more than 1,000,000. Crowded dank tenements were made available for the Irish poor. Some of them lived in soggy basements, and lightless garrets. Considered a menace to Boston society, they were persecuted, filled the jails, orphanages, and hospitals. They were considered burdensome to Boston's Anglo-Protestants. A study of the causes of poverty determined the Irish deliberately, voluntarily, stayed poor to save and subsidized the next batch of immigrants. A satirical cartoon *Poor House from Galway*, shows a tenement ship teeming with destitute Irish. The Governor of Massachusetts declared it was cheaper to deport the impoverished back to Ireland than keep them in America. They were viewed as stubborn people, who would never embrace the American way. Students can read *Immigrant and Political Machines* (219) American Nation.

Cheap Irish labor, willing to work for anything between eight cents to \$1.15, received shrilled condemnation by Yankee workers forced out of jobs by cheap Irish labor. The Irish were depicted in cruel virulent cartoons as uncivilized dimmed witted wild dunkers, even today there is a wine named *Wild Irish Rose*. By the 1850's mainly because of the influx of Irish, Catholicism threatened to become the largest religion in America. Irish Catholics started to turn these numbers into political power causing the Protestants to mock the idea that Irish immigrants could have a large impact on the vote. They enacted laws that would keep the vote from them. Irish Americans in Boston became apart of the political machine accounting for more than one third of the city's voters. Many newspapers including *American Patriot* touted the belief that the benefits of America should go to the native born. Soon nativism, favoring native-born Americans over foreign-born residents, reached its zenith. Some nativists acted like the Klu Klux Klan, secretive, instructed not to give information. They organized a party against immigrants. Just says, "I know nothing" was the motto of the *Know Nothing Party*. This party was structured to control votes. Former President Millard Fillmore became its presidential candidate and chief spokesman. Their message became too shrilled. Irish and German immigrants voted to bring an end to the Know Nothing movement. To be Irish one had to be thick skinned, stand up, stick together against persecution, improvise, and suffer belittlement, isolation and mistreatment. These encounters helped instill a sense of being Irish. Students read the *Nativist Response*, (196) *Immigration Restriction League* (197) American Nation.

## **IRISH IN THE CIVIL WAR**

Eager to prove their place in America, they joined both sides in the Civil War. A period song declared *Patty You Must Go Fight for Lincoln* reflected the need for Irish volunteers. They were conscripts, volunteers who fought in all Civil War

battles, killing each other by the thousands. Their war time experiences give them a reputation for bravery that helped towards acceptance. They did their duty; incensed the rich could buy their way out of the conflict. The requirements of the Civil War created explosive growth in the North. They needed thousands of workers, and hiring bosses were not picky. This meant opportunity for the Irish to gain inroads into northern labor markets. According to historian, David Emmons, the Irish knew if they helped build the nation's infrastructure they would rarely be out of work. Railroads' appetite for labor was nearly insatiable. They advertised in newspapers in major American cities. Indeed, the Irish did work all across America, in mines, factories, building canals and steel mills. At work they were solitary figures often maimed, injured or killed. If they died building railroads they were buried on site, left in unmarked graves. Part of the work gang, Irish men worked hard, lived hard, and had many bare knuckles fist fights in local saloons.

## **IRISH DOMESTIC WORKERS**

The post Civil War industrial boom created a newly rich class. The rich looked down on domestic work perpetuated a need for single servant girls. Young single Irish women who did not want to burden their families were ready to accept these jobs. They took 2/3 of the domestic jobs in cities, laboring for minuscule pay as cooks and maids but with room and board they could save pennies to send back to Ireland. During the famine years the oldest daughter was sent to America to prevent starvation. By 1875, with the urgency of famine subsided, land was given only to the eldest sons creating shortages of propertied men. Some enterprising Irish women opened schools for Gaelic speaking maids, teaching them English, to wear shoes and social decorum. Upper class ladies told anecdotal tales about Irish servant girls, calling them backward because they did not appreciate modern luxuries like doilies, tufted sofas, Waterford crystal. In this atmosphere servants learned to appreciate fine clothes, theaters, boat rides and other forms of enjoyment, amusements they could never dream of experiencing in Ireland. They were secure living in warm houses with excess food. Through these elite women they realized a lot about being American. Their mistresses confided in them, telling their innermost secrets and fears. Irish men dreamed of what if, talked big, dreams they often could not realize. Students read *Upper-Class Life (200) Middle-Class Life (201)*

American Nation. What characteristics distinguished the different social groups?

## THE IRISH CATHOLIC CHURCH

Churches became the center of community life. They played the most significant role in “civilizing” making the Irish respectable. By 1875, three thousand Irish Catholic priests, more than in Ireland, were very influential in guiding the immigrant Irish through the rough seas of assimilation. The church set a moral tone, piety, order, discipline, helped bridge the gap between the Old and New World. They put fear of God in men to limit their liquor, don’t beat the wife, struggle to keep the family together. Local parish priests counseled wayward fathers back in line, quit the booze, support your families.

Many Irish single women such as Margaret Ann Cusack became nuns out of religious devotion. They coupled devotion with an opportunity to have leadership status in helping the poor. Convent life offered education, employment and above all respect. Still other Irish women became nuns rather than face the prospect of living on meager wages in crowded tenements with ill malnourished children. Besides saloons, stores and various other small endeavors the church helped immigrants develop larger enterprises. Irish immigrants were encouraged to give to churches to increase their size, opulence, and brilliance of stained glass windows. All these things were designed to foster pride and prestige in Irish communities. Educating immigrant children was a high priority for many churches. They often created campuses that included, church, school, hospital, and orphanages to provide safety nets for Irish immigrants. Students read *Religious Institutions* (195) American Nation. Where did immigrants find assistance in adjusting to American life? For a study of Irish hegemony in American Catholicism teachers can read Will Herberg’s Protestant-Catholic-Jew (138-153).

*The Nun of Kenmare* is a primary source about the experience of an Irish nun. This is the story of Margaret Anna Cusack who was born in 1829 in Coolock, Ireland and confirmed by the Catholic Church in 1858. As a nun she drew attention to the plight of the poor amongst the Irish. She wrote many books. In History of Kingdom of Kerry (1868) she discussed lack of decent wages, unequal distribution of food, and exploitation by Irish landowners as reasons why the Irish were motivated to emigrate. In Advice to Irish Girls in America (1872) she encouraged social reform. She wanted the stories of the underprivileged Irish people on both sides of the Atlantic heard. Students read about Margaret Anna Cusack in Immigrant Voices (85-96).

## THE IRISH AND LABOR UNIONS

Philadelphia Reading Coal and Iron Company was an egregious exploiter of Irish workers. Workers were forced to labor in perilous mines. To the large coal companies, these men were little more than paid chattel. Companies that expose them to harsh environments, coal gas, dust, refused even to recognize these deplorable dangerous working conditions. Students can read *Working Conditions American Nation* (183).

Coal companies employed children as young as 8 and 9 years of age to clean coal. With their bare hands they picked out sledge, rock and debris. At time their hands were bloodily swollen rather than receive any treatment they simply urinated on them as an antiseptic to toughen them. Irish labors protested their treatment by striking. Characteristically, owners refused to acknowledge any of their demand instead they called on federal troops to force miners back to work. In 1875, Philadelphia Reading Iron and Coal employed Pinkerton goon squads to crush the unions, putting the men out of work. Police action of this kind was used to break strikes. The rights of the owners were paramount to any other consideration. Workers were bullied into submission, had no say in wages earned, hours worked or mine conditions. These men, already destitute, reduced to penury, were forced to beg for their jobs back with reduced wages. Formation of secret societies was one of the many reactions to this type of exploitive dehumanization. Irish mining families received every day necessities from company owned stores, found no way out of hardship and despair. They purchased on credit at company stores, lived in company owned houses, treated at company clinics. Instead of increasing their wealth, they fell further and further into debt with little hope of doing otherwise. Irish immigrants realized they could never receive redress unless they formed unions to act as a strong block of workers. They were persuaded by the righteousness of their cause. To learn about children of immigrants students can read Elizabeth Ewen's *Our Daily Bread in Immigrant Women in the Land of Dollars* (93-111).

## THE MOLLY MCGUIRES

By 1879, Irish miners began to dominate the coal regions of Pennsylvania. It has not been conclusively established that the Molly McGuires existed in the way we like to remember them. Men used to privations, harsh winters, and scarce food from places like Dankill, North Ireland took matter in their own hands and are alleged to have formed the Molly McGuires. The supposed organization was very low keyed not to draw attention of the coal companies. The Mollies sought retribution they aimed to get fair play. These men were determined to use force if necessary, to win respect, and be treated with dignity by their employers. They

wanted the type of respect that would stop their employers from using ploys to squeeze the last drop of work out of them. They were tried to being docked wages for having slate or stone in the coal cars.

During this period the Catholic Church distained all types of secrete society including social clubs and fraternities. The Catholic hierocracy wanted its supplicants to have no secrets from them. The Catholic Church, ever present in the Irish working community, did not want to be associated with these rebellious outcasts. Church official viewed these rabble-rousers as trash that would set Irish Catholics back in social acceptance. The Church threatened excommunicate to anyone associated with the Mollies. There was very strong social punishment for those who threatened the status quo. The Church neither disassociated nor condemned police action against these disgraceful miners. Instead, they applauded law enforcement officials for their action against these troublemakers. Some individuals blamed the Ancient Order of Hibernians for stirring up trouble. The Church believed all Irish were systematically smeared, tainted by the action of the wild Maguires. Ultimately something had to be done to end this rebellion. They were accused of crimes, given sham trials, convicted and twenty sentenced to die by hanging including leader Jack Kheo. June 21, 1877 was known as the "day of the rope," according to historian Kevin Kenny. Public hangings ended the Maguire in Pennsylvania. The *New York Herald* viewed their treatment as a miscarriage of justice. Inadvertently, the Maguire's helped to enhance union activism. The Irish Catholic Church guided immigrants through the turn of the century industrial labyrinth. By the beginning of the 20th century the Irish controlled half of the unions affiliated with the American Federation of Labor.

## **ANGELA'S ASHES**

Teachers might want to consider using Frank McCourt's Pulitzer Prize winning book, *Angela's Ashes*. This is an excellent way to study the difficulties of the Irish in Ireland. The book is an excellent example of autobiographic memoir. It was seventy-one weeks on the *New York Times* best seller list, sold more than 1.9 million copies and is easy enjoyable reading. McCourt's inability to adequately support his family resulted in deportation from New York to Limerick, Ireland. Incessant damp weather added to their misery of living in one room. The family faced several infant deaths. Even in poverty-stricken Ireland prejudice is everywhere. Malachi, the father from Protestant Ulster, is treated like a contagion can't find work. This forced the family to queue at the poor house for bare necessities.

## **IMMIGRANTS AS STEERAGE ON GREAT OCEAN LINERS**

Teachers can emphasize perils immigrant faced crossing the Atlantic. Students are aware of two of the best-known ocean liners. They know even luxury liners did not offer total protection from the hazards of coming over. Students can investigate the fate of luxury liners: Titanic 1910 and Lusitania 1915. The ultimate in gilded splendor these liners attracted extremely wealthy people. They fraternized on decks and ballrooms while the peasant immigrants filled steerage. Teachers might refer students to historian Diana Preston's Lusitania, An Epic Tragedy. In 1915, the 785-foot long ship was torpedoed off the coast of Ireland by a German submarine. Controversy still surrounds the deliberateness of the strike. Preston grippingly described how tightly packed huddles of people were paralyzed in freezing water their hands losing grip on pieces of wreckage. Survivors were taken to Queenstown, Ireland. To find if the attack was intentional, Preston culled through German military archives, discovered documents that suggest the attack was "premeditated and that German U-boat had, in fact, been stalking the liner for months." The author concluded that after the sinking the submarine's logbook was doctored, "probably when the Kaiser began to feel defeat and the potential for war crime charges. The Irish played an important role in the rescue of 472 Lusitania's passengers. Students can examine the list and read about the people's struggle to survive: out of 1,962 passengers, 785, including 128 Americans died, as did 412 members of the crew and three stowaways. Out of 129 children on board, 94 lost their lives, including 35 of 39 infants.

The Irish had an important connection with the Titanic. They helped to construct it in Belfast. This ill-fated super ship sank on her maiden voyage from South Hampton to New York in the frigid waters of the North Atlantic. The steerage class was doom to go down with the ship. Students can create a newspaper headline put together stories of steerage passengers use primary sources, newsreels, diaries and interviews with survivors to piece together the story. Two major films and a four part A &E video set, *Titanic*, can be used.

## **THE AMERICAN JEWISH EXPERIENCE**

The second part of this curriculum involves the Jewish experience from the nineteenth thru the early twentieth century. Jews were selected for several reasons. First, Jews, like Arabs, are Semitic, alien to many Europeans. Secondly, America's first Jews came from Iberia. They emigrated in response to expulsion in 1492 from Catholic Spain. Thirdly, Jews are non-Christian. Jewish immigration never reached the larger numbers of the Irish. Unlike the Irish, some of later

arriving Jews were never wholly accepted in many aspects of American life.

### **EARLY JEWISH IMMIGRATION 1654 - 1800**

Early Jews emigrated to escape various forms of religious persecution. Hundreds settled in the Dutch colony of Recife, Brazil. In 1654 Portugal recaptured Brazil, to escape Catholic maltreatment Jews sailed to New Amsterdam starting life in America. Emma Lazarus' heritage stems from this first wave of Sephardic Jews.

### **THREE WAVES OF JEWISH IMMIGRATION PORTUGUESE AND SPANISH JEWS**

During colonial times, German Ashkenazi Jews were more numerous than the wealthier Sephardic Jews. They settled along the Atlantic seaboard in cities like Charleston, and Savannah. Rhode Island, established by Roger Williams on the basis of religious freedom, was one of the colonies to allow Jews to permanently settled. In Newport, one of the earliest Jewish settlement, (1773) philanthropist Judah Touro built a grand synagogue to demonstrate Jewish wealth and freedom. By 1720 Ashkenazi outnumbered Sephardic Jews both groups joined the same synagogues rather than establish their own. They participated in the American Revolution and received the benefits of religious freedom expressed in the Constitution. Their contributions in the formation of the United States augmented their sense of security to more vigorously assert rights as citizens did. Students can read *A New Wave of Immigrants American Nation* (192).

### **ASHENAZIC IMMIGRANT - GERMAN JEWS**

German Jews dominated the second wave of Jewish immigration. By the 1850s America's Jewish population increased tremendously with the arrival of more German Jews. During the middle part of the nineteenth-century there was a long-standing feeling of a "Jewish problem" in Germany. Various German governments placed limitations on Jewish marriage, residency, citizenship and opportunities. Heinrich von Treitschle, a leading late nineteenth century German historian, gave intellectual legitimization to the anti-Semitic movement and indicated Jews are a threat to the German race and state. In 1879 Treitschle wrote "The Jews are out misfortune." Lucy S. Dawidowicz's *The War Against the Jews, 1933-1945* quoted Heinrich Class, saying that Treitschke's famous phrase "became apart of my body and soul when I was twenty years old." This image of Jews was to reverberate over generation and provided a great incentive to emigrate.

They arrived in America during a period of unprecedented industrial growth and territorial expansion. They took opportunities to finance slavery, wars, and much of America's infrastructure. German Jews caught the fever of an America on the move, invested in canal and railroad construction and then used them to spread to Chicago, Cincinnati, Indianapolis, St. Paul and points west. They did what they knew best, peddling, petty trade, establishing small businesses where they could start small and build big. Whereas the Irish settled everywhere in America, Jews tended to limited themselves to cosmopolitan port cities where finance, trade and commerce abound. Teachers can have students read excerpts from Ludwig Lewisohn *Up Stream* (1922) in Immigrant Voices (214-234) to learn more about German-Jewish immigration.

Lewisohn's books The Island Within (1928); Mid-Channel (1930) are first hand accounts of German-Jewish immigration. He wrote against anti-Semitism and became a Zionist. By 1890, German Jews like Joseph Seligman Solomon, Paul Warburg, Otto Kahn and Isidor Strauss achieved phenomenal success in business, commerce, and finance. This new found wealth gave them cultural hegemony over other ethnic Jews. Some had difficulty acclimating to American culture due in part to their resistance to Christian missionaries. They created a new version of Judaism, reformed congregations more palatable for an assimilated life style. Many of their organizations, such as the "Reformed Society of Israelites for Promoting True Principles of Judaism," were designed to unite Jews. For excellent primary for push factor of Jewish immigration go <http://www.spartacus.schoolnet.co.uk/D=SUAEjews.htm>)

## **JEWES AND THE CIVIL WAR**

Jews got another chance to participate in the making of America by sacrificing their lives in the Civil War. They tended to take political and social positions in accordance to the politics where they lived. In the South, they tended to support slavery in the North, abolition. In both sections, the Civil War created an upsurge of racial and religious tension. Victims of racial prejudice, Jews and blacks were convenient scapegoats. Anti-Semitic stereotypes were common in the most polite circles. Like blacks, Jews were not accepted in the Union Army as equals. They were suspected of war profiteering and blamed for smuggling and speculating on wartime businesses. They fought many battles for acceptance, equal participation and an end to discriminatory military regulations. Jews could not serve as army religious leaders, chaplains had to be "regularly ordained ministers of the Christian denomination." Jews petitioned to amend this law but it took the support of President Lincoln to revise it. Jews faced other indignities during the Civil War. December 17, 1862, Army General Order No 11 expelled all Jews from General Grant's high officer's echelons. This anti-Jewish order had wide and far-

reaching consequences. President Lincoln, as Commander-in-Chief, rescinded the order. For additional wartime acts of discrimination see Herberg's Protestant-Catholic-Jew.

## **THE ASHKENAZI - RUSSIAN JEWS**

The 1880s started the third wave of Jewish immigration, within a forty-year period more than two million Eastern European Jews - about one third of the entire Jewish population there - immigrated to the United States. Organized massacres of Eastern European Jews especially in Russia and Poland started a trickle later a torrent of refugees. Ninety percent of Russian Jewish refugees immigrated to America, their goldene medine (golden land). Ashkenazi Jews were held responsible for the assassination of Czar Alexander II in 1881. Accusations resulted in upsurge of pogroms. (1881-84 -1903-1906). Teachers can direct students to the infamous Kishinev pogrom (1903). Two-thirds of Russian Jews settled in urban centers like New York, Chicago, Boston and Philadelphia. Large numbers settled in the Lower East Side of New York. Russian Jewish writers chronicled in A Tale of the Ghetto, by Yekl (1896) and The Promised Land by Mary Antin (1912) their immigrant experience. To give students the extent of Jewish persecutions in Europe go to *Anti-Semitism: Racially based Persecution of Jews 1800 to Present* at [http://www.regilioustolerance.org/jud\\_perszhtm](http://www.regilioustolerance.org/jud_perszhtm).

Eastern European Jews were stigmatized as being racially distinctive. They changed the profile of Jewish immigration. German-born Jews were apprehensive, ambivalent toward them, whom they considered social inferiors. They feared backward Russian Jews would cast them in a bad light with the rest of Anglo-America. Class standing was an important factor in relations between Spanish, German and Russian Jews. This wave of Russian Hasidic Jews maintained strict orthodoxy came with their entire families. They found it difficult to find meaningful employment because most were unskilled workers. The lowest on the totem pole, they accepted low paying jobs in factories and mines. They suffered increased anti-Semitism for refusing to give up their "foreign ways." Greeted with contemptuous scorn, they were discriminated against even in hotels that had previously accepted Jewish guests. Like those before them, Russian Jews were supported by a rich clannish culture, raised capital to start businesses.

## **JEWS IN THE GARMENT INDUSTRY**

Low paid jobs that involved long hours, unsafe, unsanitary conditions were available to Russian Jews in the garment industry. They excelled eventually came to dominate the industry. A garment worker describes sweatshop conditions, low

pay, long hours and little appreciation of sewing as a skill. These conditions are part of the reason why Jews formed unions. Jews became leaders in garment unions. Russian Jew, Sidney Hillman became the president of the Amalgamated Clothing Workers of America. Igor Sikorsky, among others, was an important aircraft engineer and many contributed to the development of television. Jews became activists for civil rights.

Students read *The Immigrant Worker* (196) American Nation.

For a primary source of working in the garment industry see Appendix H.

## **JEWS AND COMMUNISM**

German Jew Karl Marx's *Communist Manifesto* called for workers' revolution. Bolsheviks took up the call to spread revolution. In 1917, the Russian Revolution sent shock waves throughout the capitalist world. Russia became a communist nation. This event led to one of America's periodic uproar for restrictions on immigration. We clamored to restrict Eastern European immigration fearing Russian Jews would bring anarchism, socialism, and communism to our shore. To overcome the stigma of communism, to ward off this association or be forever tainted, German and European Jews coalesced and planned strategies. In 1897, Abraham Cahan established the *Jewish Daily* to help pressure Jews to become involved in the American Socialist Party. Isaac Lesser edited *The Occident and American Jewish Advocate*, called for Jews to unite against worldwide acts of anti-Semitism. Bonds of kinship outweighed class. Woodrow Wilson responded to this communist's threat by appointing A. Mitchell Palmer as attorney general. Palmer's orders were to dispel fears that Marxist agents were planning communist revolution in America. Palmer along with J. Edgar Hoover, as special assistant, used the Espionage Act (1917) Sedition Act of (1918) to act against radicals and unsavory organizations. On November 7th, 1919, the day that marked the second year of the Russian Revolution, he arrested 10,000 suspected communists and others and held large numbers without charges or trials for long periods. Out of these 248 was deported to Russia included Emma Goldman. Furthermore, Wilson's secretary of state, Robert Lansing blamed the Jews with their Asian influences for the Bolshevik take over of Russia. He equated Lenin's rule with "Asian despotism of the early Tsars." New restrictions on immigration after World War I, highlighted widespread white anxieties about controlling people of color and culturally distinct European immigrants. The Immigration Act of 1924 was the culmination of this fear. A system of "national origins" was created to reduce the number of new Americans and to ensure that none would be Asians and fewer would be southern and eastern Europeans.

Students read *The Red Scare* (365) American Nation.

See Hunt *Ideology and U.S. Foreign Policy* (11).

## MARXISM AND SOCIAL DARWINISM

Teachers should introduce the philosophical underpinnings of Social Darwinism and Marxism. Understanding of these ideologies is essential to appreciate America's response to foreigners. Social upheaval prompted by Marxism was a catalyst for mass Eastern European immigration. On the other hand, Social Darwinism is the most -prominent justification for favoring Northern Europeans. Darwinists viewed Swedes, Germans, and English as the epitome races, whereas Eastern Europeans, especially Jews were viewed as lesser races. White supremacy was mirrored in Social Darwinism thought. Europeans were proclaimed as fittest to survive among the races, and Anglo-Saxonist placed British and German races at the apex. During this period it was common to rank racial groups by their merit, with northwestern Europeans and their descendants at the summit while darker skinned shades were relegated to the bottom. See: Paul Gordon Lauren's Power and Prejudice: The Politics and Diplomacy of Racial Discrimination. Proponents of Social Darwinism espoused the theory there was not a single white race: Anglo-Saxons, Teutons, Latin, Celts were one race and Slavs, who were seen as mixed with Asian blood, another. The essence of this view is that darker white races are weaker and people of all hues would eventually fade before the relentless progress of stronger people. This theory was applied towards immigrants from southern and eastern Europe. The president of the Immigration Restriction League said that in 1894 "They are beaten men from beaten races." This was quoted in Roy Preiswerk, Race and Colour in International Relations. German Jewish immigrant Franz Boas published in 1911 The Mind of Primitive Man where he rejected Social Darwinism and biological theories of white racial superiority. His theories helped to end scientific racism.

Marx's *Das Kapital*, the communist Bible, made sacrilegious attacks on capitalism, industrialism, and unequal distribution of wealth. Marxism aided in the destabilization of Germany and acted as a vehicle for revolution in Russia. Marxist tenets were radical calling for the overthrow of capitalism. He urged peasants to engage in class struggle to end private property. This clarion call alarmed American industrialists; it created fear and apprehension, and highlighted the exploitive, dehumanizing practices of industrialism. Marxist socialists championed an end to slave wages, child labor, and inhumane working conditions. The misuse of the downtrodden allowed the capitalists to amass huge fortunes furthering the unequal distribution wealth. With the spread of communism came the specter of social upheaval. Therefore, some European governments encouraged immigration of people with Marxist leanings. A world wide ideological consequence of Marxism resulted in the Bolshevik Revolution. Marxists, later Communists wanted to carry their vision of class struggle to America. Moreover, to help counter the potential for proletariat revolution in

America progressive social reforms were enacted. These reforms helped to ameliorate the harsh consequences of laissez faire capitalism. It took years for the social reforms to benefit immigrants. These philosophical approaches to race, class and immigration, Social Darwinism and Marxism made clear the stratification of society. Elements of communism profoundly changed workers' view of industrialism and influenced America's immigration policy. These social theories influenced the way we culled the unfit, anarchists, radicals and Marxists immigrants.

See Appendix E Karl *Marx: Communist Revolution (1818-1883)*.

### **Rationale**

This study of immigration is designed for secondary high school students. Its purpose is to afford an opportunity to discover the myriad reasons why so many took extraordinary means, suffered acute prolonged adversities, traveled long distances under horrendous circumstance, left their cultures, extended families, to come to the land of the "golden door."

The rationale for designing this unit is to allow teachers to use Emma Lazarus' poem, *The New Colossus*, as a starting point to discuss some of the driving forces behind immigration. In doing so, students will analyze phrases used by Lazarus, engage in dialogue as to their meaning. After discussing these phrases they will research the potatoes famine and its aftermath to conclude reasons for Irish immigration. Secondly, students will examine pogroms and anti-Semitism in Germany, Russia or Eastern Europe to develop a profile of the plight Jewry. They will determine the push factor for Jewish immigration. Thirdly, students will interface their finds with their understanding of *The New Colossus*. After students have complete the above tasks they will study how the Irish and Jews fared in America. They will compare and contrast Irish and Jewish experience and offer possible explanations for any differences they may have encountered. To achieve this goal students can read handouts, examine web sites, do journal writing and complete worksheets, as well as, use United States history textbooks. This way they will use a variety of resources to comprehend and study immigration. Any combination of the above activities can be used to complete this curriculum.

"*Give Me Your Tired, Your Poor, Your Huddled Masses*" is a research-based curriculum aimed at increasing awareness of how immigrants populated America. More specifically, students will study their family's part in this grand adventure. Our history is replete with immigrant stories, narratives that demonstrate the development of this nation. Ragtag remnants of nearly every nation forged America into a colossus, a unique collection of multiethnic people

that endured and evolved over two hundred years. A panoramic description of the types of immigrants sought is inscribed on the Statue of Liberty's pedestal. Students will apply the significance of these words to the social, economic and political conditions in Europe during the turn of the 19th century. They can, for example, study the turmoil centered on multiethnic Austria-Hungary Empire. Equally important, students can note the political conditions that led to mass slaughter in World War I. Teachers can use sections of Margaret Macmillan's, Paris 1919, Six Months That Changed the World for the Great War's impact on European immigration.

A step-by-step process will be used to establish America's acceptance of the Irish and Jews. Students will learn the significance of "*Give Me Your Poor.*" By analyzing Irish and Jewish immigration, students will realize immigration is the history of predicaments, racial prejudice, cultural isolation, social ostracism, violent upheavals and ultimately success. In spite of their harrowing ordeal Europe's poor endured. They possessed stamina eventually they triumphed to urge America to fulfill its libertarian promises and extend its blessings to others. There are many readings to make this journey adventuresome. For example, students can study the life of Irish Rebel, John Devoy and an American Fight for Ireland's Freedom by Terry Galway. Here is an excellent way to examine life in 1870's Ireland. This book along with Angela's Ashes sets the stage for first hand personal accounts of the Irish struggle for freedom and acceptance.

Study of Irish and Jews facilitates understanding the meaning of Lazarus's words. The Irish, one of the largest groups of Anglo-Saxons to populate America encountered tremendous hardship, indignities to be acculturated. Their destitution, exacerbated by the great potato famine, provided impetus to leave Ireland. For centuries the English maltreated them and the ill treatment continued in America. Catholic in a predominately protestant country, the Irish withstood discrimination, condemnation and servitude. They were relentless in their efforts to reach the pantheon of accepted social classes. The pinnacle of acceptance in America was reached with the election of a descendant of Irish Catholic immigrants John Fitzgerald Kennedy as President.

### **Objectives:**

The objectives herein involved meeting communications standards set by Pittsburgh Public Schools. The first objective of this curriculum unit is to teach students to analyze and make critical judgment about forms of communication such as poems, documents and letters. They will learn to separate fact from opinion and to recognize propaganda. Secondly this unit allows students to do

research and gather information including locating primary and secondary sources of information to piece together the immigrant plight in Europe and subsequently examine the forces that encouraged them to leave. Thirdly, students will read and used a variety of methods to comprehend different kinds of complex text. They will learn and write about the ideas gained from reading narrative and informational texts. Students will use information to form opinions and make judgments. Did the philosophical underpinnings of Social Darwinism and Marxism influence immigration? Hopefully, these activities will lead students to exchange information orally, invoke them to ask and answer questions and promote effective group communications. Finally, it hoped that students would experience the complexity of piecing together history. In doing so, they will understand the role and responsibility of the historian, as well as, how to evaluate points of view.

### **Strategies and Classroom Activities**

Classroom activities are designed to introduce students to the complexities of immigration. They are to understand the push factors that are responsible for Irish and Jewish immigration. Students will examine the lure of America to immigrants. They will study the life of these immigrants in America. Finally, they will examine their immigrant past. This curriculum unit is formatted for The American Nation\* to guide students through these activities. After students have completed various readings from The American Nation they can be assigned applicable graphic organizers. They will determine the symbolic importance of the Statute of Liberty and will be directed to the story of Emma Lazarus. How did she become aware of the needs of Europe's poor? There are varieties of activities and materials teachers might select from in this curriculum unit. The activities and materials herein range from videos, textbook readings, work sheets, web research, group discussions, essays, tours of ethnic stores, primary source readings to genealogical research. See Appendix I and \*Paul Boyer and Sterling Stuckey, American Nation Civil War to Present, Austin: Holt, Rinehat and Winston, 2001.

**Activity:** Brain storm the question” Did America hold true to the beliefs of the *Declaration of Independence* in treatment of immigrants?

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these  
Are Life, Liberty, and the pursuit of Happiness?”

### **THE NEW COLOSSUS**

**Activity:** Study the highlighted words of *The New Colossus*. Lazarus’ immortal words give significance to the phrase “melting pot.” She created a faceted montage about problems in Europe.

*The New Colossus*  
*Not like the brazen giant of Greek fame*  
*With conquering limbs astride from land to land;*  
*Here at our sea-washed, sunset gates shall stand*  
*A mighty woman with a torch, whose flame*  
*Are the imprisoned lightning, and her name?*  
*Mother of Exiles. From her beacon-hand*  
*Glows world-wide welcome; her mild eyes command*  
*The air-bridges harbor that twin cities frame,*  
*“Keep, ancient lands, your storied pomp!” cries she*  
*With silent lips, “Give me your tired, your poor,*  
*Your huddled masses yearning to breathe free,*  
*The wretched refuse of your teeming shore,*  
*Send these, the homeless, tempest-tossed to me,*  
*I lift my lamp beside the golden door!”*

**Activity:** Examine the words of *The New Colossus*. Students recite reasons for immigration. See Appendix A Worksheet - *The New Colossus* Scrutinize the poetic words describing conditions in Europe. Her optimistic words welcomed the downtrodden, oppressed, poor and rich alike with metaphors of illumination, sunset, torch, flame, and beacon. Lady Liberty guided the spirit of enlightenment. The words show empathy for the immigrants’ unsettling troubles of revolutions, famines, wars and pogroms. This sympathetic ode welcomes “huddled masses yearning to breathe free.” Lazarus’ recognized that the immigrants were refugees. They were refugees who faced condescension to become American citizens. Lady Liberty’s *Silent Lips* prophesized the promises of America are real, the results ambiguous. She demonstrated awareness of the struggles of millions in Europe, exposed to whims of kings, emperors, and potentates and used as cannon fodder. This treatment of the masses as inferior was philosophically justified and endorsed by Herbert Spencer’s brand of social Darwinism. These servile “inferiors” who yearned to escape oppression were enlightened by the story America abounded with opportunity.

**Activity:** Emma Lazarus and Israel Berlin expressed inspirational love for America. In poems they touted America’s greatness. They knew the essences of being an immigrant. These poems can be employed to explore adversity and hope. These poets realized freedom comes at a price, liberty is not free, and democracy is an evolutionary process. Poems and songs created a grand image of America. Help students discover patriotic feelings expressed in poems of this era. They are replete with inspirational verses that echoed on Europe’s teeming shores. In addition to the *New Colossus* students can read Katharine Bates and Irving Berlin’s poem. To supplement this section read: *The Lure of America* (192-193)

American Nation.

Katharine Bates (1893) in *America The Beautiful* hailed the nation's greatness. She painted America as a cornucopia, land of plenty, spacious skies, fruited plain.

Decipher images of America created by Bates' lyrics.

How did *American The Beautiful* encourage immigration?

In 1918 Russian immigrant, Irvin Berlin composed a storied view of America that became our unofficial national anthem, *God Bless America* (1888-1989).

See Appendix C

Visit the web site: [www.publicagenda.org](http://www.publicagenda.org).

**Activity:** What is the significant of Berlin's pray?

**GOD BLESS AMERICA**

God Bless America  
Land that I love  
Stand beside her, and guide her  
Thru the night with a light from above.  
From the mountains, to the prairies,  
To the oceans, white with foam  
God bless America  
My home sweet home.

**Activity:** Have students complete worksheet *The New Immigrants - Immigrants and the Melting Pot* to develop a picture of immigration. See Appendix B.

**Activity:** Teach elements of Social Darwinism and Marxism two important ideological influences on immigration. Introducing the tenets of Social Darwinism will help to underscore who became "real" Americans. Darwinists theoretical underpinnings imbued racist overtones can be compared with ideals expressed in the *Declaration of Independence*, reaffirmed in the *Gettysburg Address*, that "all man are created equal".

Step 1 Read *Marx and Social Darwinism* (173-174) American Nation.

Step 2 Have student to hypothesize: How did Social Darwinism influence immigration practices? (180)

Step 3 Review *Karl Marx: Communist Revolution (1818-1883)*. See Appendix E

Step 4 Student read *Marxists in America* (365) American Nation

Step 5 *Marx and Communism Quiz*. See Appendix F

Step 6 Write an essay suggesting the influence of Darwinism and Marxism on immigration policy.

## **EMMA LAZARUS - A SEPHARDIC JEW**

Compared to the Irish, Jews were smaller in number to arrive. They came from Spain, Portugal, Germany, Poland and Russia, spoke different languages including ethnic versions of their native tongues. They were every European country's scapegoats, persecuted, expelled from Spain, condemned by Popes, blamed for anarchism, and viewed as communists. Every tyrant accused Jews of something, enacted anti-Semitic laws that allowed people to discriminate, segregate, and even exterminate them. Life was not easy for Jews in America. Pernicious racism was inflicted upon them in corner of the land. The Irish spread across America; Jews relegated themselves to ghettos. Ghettos like the Lower East Side of Manhattan offered safety in numbers and communal opportunities. Many Jews were peddlers, consigned to tenements, often ridiculed, scoffed, belittled because of they were highly visible. People advised, implored, urged them to give up Semitic ways, become Christian they would be socially accepted. To be accepted, guard their civil rights, Jews vigorously defended liberty and freedom.

Study Emma Lazarus' work with Eastern European Jewish immigrants to draw attention to their struggles against czarist's oppression. Her ancestors were amongst the first Sephardic Brazilian Jewish immigrants to come to America. Being apart of the New York elite upper class allowed her to report in many writings and poems the organized suppression of Jews by various German and Russian governments. Her writings explained the extensive pogroms, organized massacres that intensified Jewish flight from Eastern Europe. Racism was alive and well during this period, so much so, the Japanese demanded insertion of what came to be know as "the racial equality clause" in the League of Nations covenant. The United States refused the passage because "the racial equality clause" might affect national immigration policies.

**Activity:** Use web to locate Emma Lazarus's writings. Focus on her knowledge of pogroms. How Lazarus came across information for articles?

Read *A Story of Jewish Life in Czarist Russia*. Appendix G  
After reading story group students. Have them speculate;  
Why Jews might want leave Russia?

## **IRISH POTATO FAMINE**

### **Push factors for Irish Immigration**

Step 1 Have students scrutinize social, political and economic conditions in Ireland during the potato famine years.

- Step 2 Do short oral reports on the Irish potato famine.  
Use Edward Dolar's The Irish Potato Famine.
- Step 3 Introduce *the Knight of Labor*, American Nation (184).  
Mary Harris was born in Cork, Ireland in 1830, as a young child she immigrated to America. Have student research the life of Mary Harris as a case study of Irish immigration. What compelled Mary Harris' family to leave Ireland?
- Step 4 Read the story of John Devoy, an Irish patriot, who in 1871 came to the United States in exile. He used his U.S. connections to garnered financial and moral support for Ireland's independence.

### **The Journey to America.**

To complement *New Colossus* and *Ellis Island* have students examine the journey to America. Read *The Journey* (193) American Nation

**Activity:** Imagine that you are a recent immigrant to the United States in the 1900's. What aspects of the journey to the United States and the adjustment to American life do you think were the most difficult? (197)  
Study first second class and steerage conditions analyze traveling experiences. Most steerage travelers truly represented the tired, poor, tempest-tossed homeless. Use the web to find documents on immigrant family's arrival. Locate manifests and private letters to document their experiences.

### **Examination of how poor immigrants lived.**

**Activity:** Read *How the Poor Lived* American Nation (202)  
To read how immigrants lived in New York tenements.

Use *Angela's Ashes* either the book or film to portray the story of the Irish immigrants. This autobiographical story illustrates day to day tragedies inflicted upon poor working class families, setting firm explanations for reasons why so many Irish came to America. The story chronicles despair the abject poverty Irish families were exposed to in Ireland. Students will encounter ills that plagued Irish immigrants, poverty, prejudice, and alcoholism and infant deaths. Events unveiled are tellingly poignant. The action starts in a New York City tenement house, ends in Limerick Ireland.

**Activity:** Have students complete worksheet - *Angela's Ashes - Life in the Impoverished Depression Era*. See Appendix C

### **Students connection with immigrant past.**

For a contemporary analysis of U.S. immigration, have students examine issues in *American Educator*, Summer 2003, *Now That I'm Here*. This eight-page article gives statistical data, charts, photographs, and polls showing the American public views about immigrants. Amazingly, the article highlights the same controversies that existed at the turn of the 19th century: immigrants are hardworking, appreciative of American's freedoms, immigrants burden the country, and immigrants came here for economic for advantages, etc. The authors cite important conversations with recent arrivals, old immigrants vs. new immigrants; What's good about America? They talks about American kids (Jamaican immigrant) "Finish high school then bring them here because they realized that high school here is not as disciplined as it is in Jamaica." They talk about people born in the U.S. (Latino immigrant) "For most of the people I talk to, white people, they don't appreciate anything. A guy at my job was telling me, 'We don't care about government,' I said, 'Why?' He says, 'Why should I care?' I tell him, 'You don't care because you haven't suffered. You haven't been through what I have been. He said, 'Yes, probably I would appreciate it more if I were like you guys.'" Teachers can also use [Illegal Immigrant, Current Controversies](#).

**Activity:** Encourage remembrance and recognition of students' immigrant roots. Seek traditional ethnic foods, songs, folklore and dances from the "old country." List the ethnicity of these items explain their implications. Emphasize ethnic customs and traditions. Tour Oakland or Strip District; visit ethnic stores and restaurants. Prearrange taste testing of ethnic foods. Have students research foods, customs, and dress of people to be visited. Tour shops that feature products or foods from India, Lebanon, Italy Greece, Syria, Korea, Mexico and Vietnam.

**Activity:** Students create first person voice memoirs about their families immigrant past. The use of the memoir format allows students to experience self-discovery. Students can recreate an immigrant ancestor's life with photographs of the houses where he/she lived, neighborhood maps, employment records, hobbies and important events like wedding announcements and obituaries. Use this project to foster student's communication with older family members, such as grand parents, elderly aunts and uncles, about genealogical subjects.

See Appendix I.

## **Annotated Bibliography**

An examination of the following texts, articles and web sites will assist educators in understanding and implementing the activities described in this curriculum.

### **Genealogy:**

Fulkerson, Jennifer. “*Climbing the Family Tree,*” American Demographics, December 1995. Article indicated numbers of Americans involved in researching their ancestry.

Goff, Lisa. “*Don’t Miss the Bus!*” American Demographics, August 1999. Article offers tips about genealogical research.

Hendricks, Bill. “*An Epidemic of Memoir Fever,*” Atlanta Constitution, February 15, 1999.

Hornblower, Margot. “Root Mania”. Time, April 19, 1999, p. 55. Articles show the widespread hunger for family tree records that has created an Internet craze.

Haynes, Monica L. “Roots and Branches” Pittsburgh Post-Gazette, May 20, 2003, p. C-7. Article explains the arrival of the *National Genealogical Society Bringing Experts Here For Conference.*” Article discusses intriguing topics presented at conference concerning important things the National Genealogical Society is doing.

### **Irish Immigration:**

Burlend, Edward, A True Picture of Emigration, and (1856) quoted in *Immigrant Voices: Twenty-four Narratives on Becoming an American*, Edward Burlend edited his mother’s story about fourteen years in the interior of North America. Rebecca Burlend gives an impartial account of the various difficulties and ultimate success of English family who emigrated from Barwick-in-Elmet near Leeds in the year 1831.

Dolar, Edward I. The Irish Potato Famine. London, Benchmark Book, 2002. A hair raising account of conditions in Ireland during the potato famine.

Galway, Terry. Irish Rebel, John Devoy and America’s Fight for Ireland’s Freedom. St Martin’s Press 1998. This biography gives a detailed account of John Devoy’s devotion to creation of the Irish Free State.

McCourt, Frank. Angela’s Ashes. Retired English teacher’s recollections of a

poverty-stricken Irish childhood start in Brooklyn in ends in Ireland.

Stout, Hilary. "*Historians for Hire Chronicles Lives of Ordinary Folks*," Wall Street Journal, December 29, 1998.

**Jewish Immigration:**

Antin, Mary. The Promised Land, 1912. She described the conditions of Jews in Russian during the 1880's.

Dawidowicz, Lucy S. The War Against the Jews, 1933-1945. New York, Holt, Rinehart and Winston, 1975. The author gives historical accounts of Jewish persecution.

Diner, Hasia. A Time for Gathering: The Second Migration, 1820-1880. New York, William Morrow, 1992. This book presents a portrayal of Jewish migration especially the Alsatian and Polish Jews.

Howe, Irving. World of Our Fathers, New York, New York University Press 1976. This book synthesizes contemporary American Jews whose descendants were Eastern European Jewish immigrants.

Korn, Bertram. American Jewry and the Civil War, 2nd ed. Berkley, U. of California Press, 1970. This is one of the key volumes concerning Jews and the Civil War.

Joseph, Samuel K., Eds. Jews and the Founding of the American Republic. New York, Plenum Press, 1985. This anthology contains major documents about Jews in America.

Marcus, Jacob R. The Jew in the American World: A source book. New York, Abbeville Press, 1996. This book gives primary sources of Jewish experiences in America.

Muller-White, L. Franz Boas Among the Inuit of Baffin Island, 1883- 1884: Letters and Journals, University Toronto Press, 1998. This volume offers primary source materials to understand the intellectual mind of a German Jewish immigrant.

Roskies, Diane. The Shtetl Book. New York, 1975, p. 25. This book offers a collection of translated documents that shows the rich texture of Eastern European Jewish life.

Sarna, Jonathan D., Ed. The American Jewish Experience Through the Nineteenth

Century: Immigration and Acculturation: a Reader 2nd Ed. Walton, Brandies University National Humanities Center, 1997. Reader presents issues in American Jewish history.

Yekl. A Tale of the Ghetto This book written in 1896 gives a true account of Jewish life in the ghetto.

### **Immigration**

Cochran, Helen, et al. Illegal Immigration, Current Controversy. New York, Chelsea House Publishers, 2001. Book of essays examines contemporary controversies of illegal immigration. The writings explore the social, political and economic ramifications of illegal immigration in America.

Erwin, Elizabeth. Immigrant Women in the Land of Dollars; Life and Culture on the Lower East Side, 1890-1925. This book gives various accounts of immigrant coming and living in America.

Farkas, Steve, et al. *Now That I'm Here. What America's Immigrants Have to Say about Life in the U.S. Today.* American Educator, Summer 2003, pp. 28-36. This article presents statistical data on what do immigrants think of America? The authors note that in the year 2003 nearly 12 percent of the U.S. population were born elsewhere.

Hunter, Gordon, ed. Immigrant Voices: Twenty-four Narratives on Becoming an American. New York, Penguin Group, 1999.

Lauren, Paul Gordon. Power and Prejudice: The Politics and Diplomacy of Racial Discrimination. Boulder, Westview, 1988.

Preiswerk, Roy. "Race and Colour in International Relations," in The Yearbook of World Affairs. London, 1970.

Macmillan, Margaret. Paris 1919, Six Months That Changed the World. New York, Random House Inc., 2001.

### **Videos**

*Ellis Island*. The History Channel. Greystone Communication, Inc. 1997. Approximately 50 minutes. Documentary Catalogue # AAE4077. Four volumes set shows the bittersweet aspects of immigrants arriving at Ellis Island. Audio diaries of the Ellis Island Oral History Project show the immigrant experience in America with rare photographs, films and re-creation.

## **Websites**

<http://www.Cindislist.com>. Provides more than 300 pages with links to nearly 50,000 genealogical sites worldwide.

[http://www.damaris.org/olr/guides/2002/angelaashes\\_overview.htm](http://www.damaris.org/olr/guides/2002/angelaashes_overview.htm). Review of the film version of Angels' Ashes released January 2002.

<http://www.EllisIsland.Org>. This site offers information on immigrants who entered the United States between 1892 and 1924.

<http://www.FamilySearch.org>. Church of Jesus Christ of Latter-day Saints web service contains more than 600 million names. It has over 50 million hits per hour.

<http://www.jewishmuseum.net/American.htm>. This site offers Jewish immigration topics.

<http://www.loc.gov/exhibits/treasures/trm019.html>. This is the American Treasures, Library of Congress site. It offers primary source for patriotic songs and manuscripts, holographic scores for Irving Berlin (1888-1989) music.

<http://www.niehs.nih.gov/kids/lyrics/america.htm>. This site has lyrics to patriotic songs.

<http://www.ngsgenalogy.org/>. Web site for National Genealogical Society invites readers to participate in locating ancestors in key cities in the U.S.

<http://www.nch.rtp.nc.us:8080/tserve/nineteen/nkeyinfo/judaism.htm>. This site offers teacher aspects of "*The American Jewish Experience through the Nineteenth Century: Immigration . . .*" It also offers pictures from Jacob Rader Marcus Center of the American Jewish Archives and a guide to student discussion.

<http://www.pbs.org/wgbh/pages/frontline/shtet/guide/timeevent.html>. This site offers teacher's guide, lessons, timeline and events concerning life in the shtet.

<http://www.publicagenda.org>. This site offers national surveys on immigrants in America.

<http://www.spartacus.schoolnet.co.uk/USAEjews.htm>. This site offers excellent

resources for teaching about Jewish immigration. It gives primary source of accounts of the struggle against injustices encountered by Jews in czarist Russia.

[http://www. The World Family Tree Project. Com.](http://www.TheWorldFamilyTreeProject.Com) Project stores million of family tree records for use by genealogy researchers.

<http://www.rootweb.com> Contact information concerning genealogical research.

Appendix A

Name \_\_\_\_\_ Date \_\_\_\_\_ Section \_\_\_\_\_

Objective: Understand the importance of immigrants. Explore the words of Emma Lazarus  
Examine the concept of liberty and freedom

The New Colossus: United States or Statue of Liberty or both?

- I. Define and explain the significance of the following terms: \_\_\_\_\_ points
- a. Colossus \_\_\_\_\_  
Significance \_\_\_\_\_
  - b. Brazen \_\_\_\_\_  
Significance \_\_\_\_\_
  - c. Exiles \_\_\_\_\_  
Significance \_\_\_\_\_
  - d. Storied pomp \_\_\_\_\_  
Significance \_\_\_\_\_
  - e. Huddle \_\_\_\_\_  
Significance \_\_\_\_\_
  - f. Masses \_\_\_\_\_  
Significance \_\_\_\_\_
  - g. Wretched \_\_\_\_\_  
Significance \_\_\_\_\_
  - h. Teeming shore \_\_\_\_\_  
Significance \_\_\_\_\_
  - I. Tempest-tossed \_\_\_\_\_  
Significance \_\_\_\_\_
  - j. Golden door \_\_\_\_\_  
Significance \_\_\_\_\_

## THE NEW COLOSSUS

By Emma Lazarus 1883

Not like the brazen giant of Greek fame  
With conquering limbs astride from land to land;  
Here at our sea-washed, sunset gates shall stand  
A mighty woman with a torch, whose flame  
is the imprisoned lightning, and her name  
Mother of Exiles. From her beacon-hand  
Glow world-wide welcome; her mild eyes command  
The air-bridged harbor that twin cities fame,  
“Keep ancient lands, your storied pomp!” cried she  
With silent lips. **“Give me your tired, you’re poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore,  
Send these, the homeless, tempest-tossed to me,  
I lift my lamp beside the golden door!”**

II. Extra Credit: You memorize the above embolden lines of Emma Lazarus’ poem.

III. Complete the following:

1. What colossus did Emma Lazarus dedicate her ode? \_\_\_\_\_
2. How did she describe the colossus? \_\_\_\_\_
3. Colossus of Greek fame she was referring to is the Colossus of \_\_\_\_\_
4. Why does she refer to the Statue of Liberty as the “Mother of Exiles”?  
\_\_\_\_\_  
\_\_\_\_\_

5. List the elements of light used in the poem:  
a. \_\_\_\_\_ b. \_\_\_\_\_ c. \_\_\_\_\_ d. \_\_\_\_\_

6. What is the significance of three words?  
a. Touch \_\_\_\_\_ b. beacon \_\_\_\_\_ c. lamp \_\_\_\_\_
7. How would you describe the immigrants’ plight?  
\_\_\_\_\_  
\_\_\_\_\_

8. What imagine of America does Ms Lazarus imply?  
\_\_\_\_\_  
\_\_\_\_\_

9. What are some of the terms from the poem Karl Marx might use to describe immigrants? \_\_\_\_\_
10. What part did the Transcontinental Railroad play in the dissemination immigrants? \_\_\_\_\_

IV. Complete the following:

11. To what colossus did Emma Lazarus dedicate her ode? \_\_\_\_\_

12. How did she describe the colossus? \_\_\_\_\_
13. The Colossus of Greek fame she was referring to is the Colossus of \_\_\_\_\_
14. Why does she refer to the Statute of Liberty as the *Mother of Exiles*? \_\_\_\_\_
15. List the elements of light used in the poem:  
a. \_\_\_\_\_ b. \_\_\_\_\_ c. \_\_\_\_\_ d. \_\_\_\_\_
16. What is the significance of these three words?  
a. torch \_\_\_\_\_  
b. beacon \_\_\_\_\_  
c. lamp \_\_\_\_\_
17. What imagine of America does Ms. Lazarus imply? \_\_\_\_\_
18. Which words from the poem might Karl Marx use to describe the immigrants? \_\_\_\_\_
19. What part did the Transcontinental Railroad pay in the dissemination of immigrants? \_\_\_\_\_
- 
- 

ON ANOTHER SHEET OF PAPER COMPLETE THE  
FOLLOWING:

20. How would Marx divide immigrants into socio-economic classes?  
American Nation Read: (200-202) American Odyssey Read (237-238)

**APPENDIX B**

Name \_\_\_\_\_ Date \_\_\_\_\_ Section \_\_\_\_\_

Objectives: Students will examine the changing face of America.  
Students will study the influences of immigration on American society.

Directions: American Nation Read 283-284 American Odyssey Read 192-197

- I. Define and explain the significance of the following terms:
  - a. Melting pot \_\_\_\_\_  
Significance \_\_\_\_\_
  - b. nativism \_\_\_\_\_  
Significance \_\_\_\_\_
  - c. Eugenics \_\_\_\_\_  
Significance \_\_\_\_\_
  - d. Old immigrants \_\_\_\_\_  
Significance \_\_\_\_\_
  - e. New immigrants \_\_\_\_\_  
Significance \_\_\_\_\_
  - f. Steerage \_\_\_\_\_  
Significance \_\_\_\_\_
  - g. Benevolent societies \_\_\_\_\_  
Significance \_\_\_\_\_

II. In a paragraph explain the commonality and differences of the terms listed below:

h. immigrants I. emigrated j. migrated k. emigres

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

III. Fill in the blanks with the correct terms from those listed above in section II.

- 1. During the turn of the 19th century millions of African American(s) \_\_\_\_\_ from the south to northern states.
- 2. There are very few statistics on the number of people that \_\_\_\_\_ from the United States to Europe or Africa.

3. Many \_\_\_\_\_ who came to America during the 1890's were \_\_\_\_\_ who fled their native land to escape political persecution.
4. In the 1890's most \_\_\_\_\_ came to U.S. from Eastern Europe.

IV. On the map locate, shade and key the countries of *old immigrants* listed below.

- a. England b. Scotland c. Norway d. Denmark e. Sweden
- f. Germany g. Ireland h. Austria i. Switzerland j. France

1. What part of Europe are most of these countries located? \_\_\_\_\_
2. How would social Darwinists rate the "fitness" of these people to become American citizens?

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On the map located, shade and key the countries of the *new immigrants*.

- a. Greeks b. Italians c. Armenians d. Russian Jews e. Poles
- f. Slovaks g. Czechs

3. List three reasons why the above mentioned immigrants came to America.
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
  - c. \_\_\_\_\_

4. How would Karl Marx described many of the new immigrants?  
In your response included: proletariats, class struggle, down trodden and refuse.

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5. In 1882 Congress passed the *Chinese Exclusion Act*. What did the law do? Why?

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6. Examine the immigration chart. There is no mention of African countries. Speculate as to the U.S. position on immigration from Africa during the 1890s.

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7. Why were immigrants processed on islands such as Ellis Islands after 1890?

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8. Today people from the Middle East have a difficult time entering the U.S. as immigrants. How does the U.S. policy towards Arab immigration compare to the Chinese Exclusion Act?

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## APPENDIX C

### *AMERICA THE BEAUTIFUL*

#### **O Beautiful for Spacious skied**

For amber waves of grain  
For Purple mountain majesties  
Above the fruited plain!

#### **America! America!**

God shed His grace on thee,  
And crow thy good with brotherhood  
From sea to shinning sea!

#### **O Beautiful for Pilgrim feet**

Whose stern impassions stress  
A thoroughfare for freedom beat  
Across the wilderness

#### **America! America!**

God mend thin ev'ry flaw,  
Confirm they soul in self-control,  
They liberty in law.

#### **O Beautiful for Heroes Prov'd**

In liberating strife,  
Who more than self-their country loved,  
And mercy more then life.

#### **America! America!**

May God thy gold refine  
Till all success be nobleness,  
And ev'ry gain divine.

#### **O Beautiful for Patriot Dream**

That sees beyond the years  
Thine alabaster cities gleam  
Undimmed by human tears

### **GOD BLESS AMERICA**

God Bless America  
Land that I love  
Stand beside her, and guide her  
Thru the night with a light from above.  
From the mountains, to the prairies,  
To the oceans, white with foam  
God bless America  
My home sweet home.

## Appendix D

Name \_\_\_\_\_ Date \_\_\_\_\_ Section \_\_\_\_\_

- Objectives: Examine the stratification of Irish society.  
To note how some immigrants suffered during the Great Depression.  
Study how unequal distribution of wealth is a prelude to social upheaval.

### ANGELA'S ASHES LIFE IN THE IMPOVERISHED DEPRESSION-ERA

Directions: View the film or read excerpts from Angela's Ashes. Complete the following viewer or reader's response:

- I. Define:
- a. Impoverished \_\_\_\_\_
  - b. Wits \_\_\_\_\_
  - c. Irrepressible \_\_\_\_\_
  - d. Embarks \_\_\_\_\_
  - e. Triumphant \_\_\_\_\_
  - g. Pious \_\_\_\_\_
  - h. Cacophony \_\_\_\_\_
  - i. Wheezes \_\_\_\_\_
  - j. Consumptive \_\_\_\_\_
  - k. Shiftless \_\_\_\_\_
  - l. Pompous \_\_\_\_\_
  - m. Incessant \_\_\_\_\_

- II. Complete the paragraph by replacing the italicized word with a similar word.

“ I survived a miserable Irish Catholic childhood. The Irish children version, the *shiftless* \_\_\_\_\_, *loquacious* \_\_\_\_\_ alcoholic father moaning by the fire: *pompous* \_\_\_\_\_ priests, bullying schoolmasters.

The English and the terrible things they did to us for eight hundred years.”  
Limerick, a dampened city created a cacophony \_\_\_\_\_ of hacking coughs, bronchial rattles, asthmatic *wheezes* \_\_\_\_\_, *consumptive* \_\_\_\_\_ crocks.

- III. Answer the following:

20. What events prompted the family to leave New York and return to impoverish Ireland?

\_\_\_\_\_

21. How is the Great Depression depicted in Ireland?

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22. What would prohibitionists say about Malachy senior (the father) spending the families money on alcoholic drink?

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23. Cite two example of unequal distribution of wealth in Ireland?

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24. What would social Darwinists say about the poverty, despair and illness suffer by the McCourt family?

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25. What would Marx say caused the miserable condition of the family?

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26. How could the New Deal Programs ameliorate people like the McCourt's living conditions?

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27. How can incessant rain be used as a metaphor to emphasis and highlight the despair of the depression?

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IV. Examine Dorothea Lange's photographs.

American Nation (424) American Odyssey (413) (414)

Dorothea Lange described, *White Angel Bread Line*, as her most famous photograph and added that life for people in 1932 had begun to crumble on the edges. Her photographs captured the struggles many American families experienced during the Great Depression. *Migrant Mother* clearly shows the hopelessness many people felt during the Great Depression.

28. How do these photographs compare with the scenes in *Angela's Ashes*?

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29. Why did some of the Irish cheer for and support the Nazis?

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30. How can enduring unequal distribution of wealth foster revolution?  
Clue: Class Struggle. See photographs American Odyssey (427) (432)

(432) (438) American Nation (421) (422) (423) (424)

(434) Violence erupts as military and law-enforcement officers' attempt to remove the Bonus marchers from their camps.

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31. Why would some nations go to war in order to end the Great Depression?

32. Can the worldwide Great Depression also be a cause of World War II? Why?

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## Appendix E

Name \_\_\_\_\_ Date \_\_\_\_\_ Section \_\_\_\_\_

- Objectives: Examine the tenets of Marxism.  
Learn how Marxism influences European immigration.  
Compare and contrast Marxism with social Darwinism.

### Karl Marx: Communist Revolution (1818-1883)

- I. Define:
- a. Atheist \_\_\_\_\_
  - b. Inevitable \_\_\_\_\_
  - c. Bourgeois \_\_\_\_\_
  - d. Empirical \_\_\_\_\_
  - e. Materialism \_\_\_\_\_
  - f. Proletariat \_\_\_\_\_
  - g. Envisage \_\_\_\_\_
  - h. Manifesto \_\_\_\_\_
  - i. Illusion \_\_\_\_\_
  - j. Subsistence \_\_\_\_\_

II. Read the following text:

A. **Life and Work.** Karl Marx was born in 1818 in the Rhineland part of German. He was born to a Jewish family who became Christian. He was brought up as a Protestant, but soon abandoned religion. Marx was influenced by the philosophy of Hegel. In 1845 Marx formulated his *Materialist Theory of History*. Marx came to believe that the driving force of historical change was not spiritual but material in character. The economic conditions of men's life, lay the key to all history. Convinced that history was moving towards the revolution by which capitalism would give way to communism, he tried to educate and organize the proletariat - the class of workers whom he thought would win the struggle. He, along with Engel, wrote a definitive statement on the aims of the international communist movement. He produced and published in 1848 the *Manifesto of the Communist Party*

B. **Capitalist System.** In the capitalist system labor is alien to the worker. He does not work for himself but for someone else - the capitalist - who owns the means of production as private property. The main purpose of Marx's work was not to just interpret the world, but to change it. Capitalism was expected to give way to communism. The main feature of Marx's view of history is what is called his *materialist conception of history*. This is the theory that the *laws of history are economic in nature*. The mode of production of material life determined the

general character of the social, political and spiritual processes of life. The economic structure is supposed to be the real basis by which everything else about society is determined. He believed that the economic structure of a society determines its 'superstructures.'

C. The ownership of the means of production is the basis of capitalism. It is the private ownership of industry - the means of production and exchange that is the defining feature of capitalism.

<i>Material Powers of Production</i>	<i>Economic Powers of Production</i>
1. Land, mineral resources	Relations of production
2. Tools, machines	Hierarchies of authority
3. Knowledge and skills	Division of labor

D. *The Future of Capitalism.* Marx predicted that capitalism would become more and more unstable economically. The class struggle between *bourgeois* and *proletariat* would increase. The proletariat getting poorer and larger in number, until in a major social revolution the workers would take power, and institutes the new communist phase of history. Marx's theory of the *inevitable* progress of history comes through economic stages. He believed that all change has economic causes.

E. *Religion - The Opium of Man.* Marx dismisses the belief in life after death as one of the *illusory* ideas of religion. He emphasized that everything about the individual person (including his consciousness) is determined by the material conditions of his life. Consciousness is non-material in itself but is entirely determined by material things.

F. *The Nature of Man.* The real nature of man is the totality of social relations. Apart from a few obvious biological facts such as the need to eat, Marx would tend to say that there is not such thing as individual human nature. Even the ways in which we eat, sleep, copulate, and defecate are socially learned. This is true to every activity of production, for even production of our means of subsistence is typically a social activity, a productive being distinguishes himself from the other animal by the fact that he produced his means of subsistence. It is natural for man to work for their living.

G. *Alienation.* Marx says that man is alienated from man himself and from nature. The capitalist society is in some respects is not in accordance with basic human nature. Property is the blame for alienation. The abolition of private property is the *abolition* from alienation. Private property is the basis and cause of alienated labor. He describes this alienation of labor as consisting in the fact that

work is not part of the worker's nature, he does not fulfill himself in his work, but feels miserable, physically exhausted and mentally debased. His work is forced on him as a means of satisfying other needs, and at work he does not belong to himself but to another person.

Even the objects he produces are alien to him, because someone else owns them. Marx blames alienation on the institution of money as a means of exchange, which reduces social relationships to a commercial denominator. He says that the division of labor makes man's works into an alien power opposed to him, preventing him from switching from one activity to another at will.

## Appendix F

Name \_\_\_\_\_ Date \_\_\_\_\_ Section \_\_\_\_\_

### Marx and Communism Quiz

Directions: In the space provided write the name of the person or term that best identify each description. Choose answers from the list below:

Private ownership	bourgeois	Materialism
Profits	private property	Manifesto
dehumanize	capitalism	Material Theory of
History		
proletariat	alien	communism
class struggle	wealth	means of production
Social Darwinism	inevitable	abolished
economic	exploitation	slaves
“Survival of the fittest”	1846	German
state owned	concentration	labor

1. Marx believed that private property should be \_\_\_\_\_ or eradicated.
2. Marx wrote the rich or \_\_\_\_\_ should not own the means of production.
3. Marx felt that the poor or \_\_\_\_\_ did not profit from their labor.
4. \_\_\_\_\_ is the right of the individual to possess private wealth.
5. \_\_\_\_\_ is alien to the proletariat, because he doesn't benefit from his work.
6. \_\_\_\_\_ is the belief that all history is economic in character.
7. The most important objective of capitalism is to make \_\_\_\_\_.
8. To psychologically condition slaves to work is to \_\_\_\_\_ them.
9. Marx was influenced by the philosophy of a man named \_\_\_\_\_.
10. Marx formulated his *Materialist Theory of History* in the year \_\_\_\_\_.
11. The driving force of historical change was NOT \_\_\_\_\_ but economic.
12. Marx did not believe in God because he was a \_\_\_\_\_.
13. Marx said a major problem with capitalism was the huge \_\_\_\_\_ of wealth.
14. Under communism, instead of the rich bourgeois possessing the wealth, Marx said wealth or the means of production should be government or \_\_\_\_\_ owned.
15. Ways to exploit inferior people have them work for no pay as

- \_\_\_\_\_.
16. Marx's definitive statement about communism was published in the \_\_\_\_\_ of the Communist Party.
17. Conflict between the proletariat and the bourgeois is called \_\_\_\_\_.
18. \_\_\_\_\_ is the theory that the unfit or inferior people are useless and should be exploited for the benefit of the superior.
19. Marx believed that history is based in man's \_\_\_\_\_ conditions or wealth.
20. \_\_\_\_\_ is the economic system based on the private or individual ownership of the means of production.
21. Capitalism is where strong will over take weak or \_\_\_\_\_ of the fittest”.
22. Capitalists protect their property by posting sign that reads: “No Trespassing \_\_\_\_\_”.
23. Marx's theory concerning the historical relations between the proletariat and the bourgeois is called the \_\_\_\_\_.
24. Labor is strange, foreign or \_\_\_\_\_ to the worker because she/he does not work for her/himself but for someone else who owns the means of production.
25. \_\_\_\_\_ is the economic system where the state or government owns and controls the means of production.
26. Factories, tools, machines, knowledge are all examples of \_\_\_\_\_.
27. Capital, profits, riches, money, land, knowledge are all examples of \_\_\_\_\_.
28. Marx was born in the Rhineland part of \_\_\_\_\_.
29. Marx believed the overthrow of capitalistic system by the communism system is \_\_\_\_\_ or destine, preordained or bound to come about.
30. Marx disliked capitalism because he believed it was based on a system of total \_\_\_\_\_ of the proletariat by the bourgeois.

Answer the following questions on a separate sheet of paper.

How might social Darwinists justify exploitation of new immigrants?

In your response use the following terms:

31. dehumanize(ation)
32. exploit(ation)
33. profit(s)
34. proletariat
35. bourgeois

36. fear
37. “survival of the fittest”
38. alien(ation)

Explain how Marx’s views about class struggle might have been in reaction social Darwinism.

In your response use the following terms:

39. Class struggle
40. Materialism
41. Concentration of wealth
42. Means of production
43. Government control
44. Inevitable
45. Private ownership.

Extra credit:

List and comment on two interesting concepts you have learned about Marxism.

## APPENDIX G

### A STORY OF JEWISH LIFE IN CZARIST RUSSIA

A Jewish immigrant relates her experiences with persecution in 19th Century Russia

“The Gentiles used to wonder at us because we cared so much about religious things, about food and Sabbath and teaching the children Hebrew. They were angry with us for our obstinacy, as they called it, and mocked us and ridiculed the most sacred things. There were wise Gentiles who understood. These were educated peoples, like Fedora Pavlovna, who made friends with their Jewish neighbors. They were always respectful and openly admired some of our ways always understood, and that was money. They would take any kind of bribe, at any time. They expected it. Peace cost so much a year in Polotzk. If you did not keep on good terms with your Gentiles neighbors, they had a hundred ways of molesting you. If you chased their pigs when they come rooting up your garden, or objected to their children maltreating your child, they might complain against you to the police, studding their case with false accusations and false witnesses. If you had not made friend with the police, the case might go to court; and there you lost before the trial was called unless the judge had reason to befriend you.

The czar was always sending us commands - you shall not do this and you shall not do that - till there was very little left that we might do, except pay tribute and die. One positive command he gave us: You shall love and honor your emperor. In every congregation a prayer must be said for the czar's health or the chief of the police would close the synagogue. On a royal birthday every house must fly a flag, or the owner would be dragged to a police station and be fined twenty-five rubles. A decrepit old woman, who, lived all alone in a tumble-down shanty, supported by the charity of the neighborhood, crossed her paralyzed hands one day when flags were ordered up, and waited for her doom, because she had no flag. The vigilant policeman kicked the door open with his great boot, took the last pillow from the bedroom sold it, and hoisted a flag above the rotten roof.

The czar always got his dues, no matter if it ruined a family. There was a poor locksmith who owed the czar three hundred rubles because his brother had escaped from Russia before serving his time in the army. There were no such fines for Gentiles, only for Jews; and the whole family was liable. Now the locksmith never could have so much money, and he had no valuables to pawn. The police came and attached his household goods, everything he had, including his bride's trousseau; and the sale of the goods brought thirty-five rubles. After a year's time the police came again, looking for the balance of the czar's dues. They put their seal on everything they found.

There was one public school for boys, and one for girls, but Jewish children were admitted in limited numbers - only ten to a hundred; and even the lucky ones had their troubles. First, you had to have a tutor at home, who prepared you and talked all the time about the examination you would have to take till you were scared. You heard on all sides that the brightest Jewish children were turned down if the examining officers did not like the turn of their noses. You went up to be examined with the other Jewish children, your heart heavy about the matter of your nose. There was a special examination for the Jewish candidates, of course: a nine-year-old Jewish child had to answer questions that a thirteen-year-old Gentile was hardly expected to answer. But that did not matter so much; you had been prepared for the thirteen-year-old test. You found the questions quite easy. You wrote your answers triumphantly - and you received a low rating, and there was no appeal.

I used to stand in the doorway of my father's store munching an apple that did not taste good any more, and watch the pupils going home from school in twos and threes, the girls in neat brown dresses and black aprons and little stiff hats, the boys in trim uniforms with many buttons. They had ever so many books in the satchels on their backs. They would take them out at home, and read and write, and learn all sorts of interesting things. They looked to me like beings from another world than mine. But those whom I envied had their troubles, as I often heard. Their school life was one struggle against injustice from instructors, spiteful treatment from fellow students, and insults from everybody. They were rejected at the universities, where they were admitted in the ratio of three Jews to a hundred Gentiles, under the same debarring entrance conditions as at the high school; especially rigorous examinations, dishonest marking, or arbitrary ruling without disguise. No, the czar did not want us in the schools.

I remember a time when I thought a pogrom had broken out in our street, and it is a wonder that I did not die in fear. It was some Christian holiday, and we had been warned by the police to keep indoors. Gates were locked; shutters were barred. Fearful and yet curious, we looked through the cracks in the shutters. We saw a procession of peasants and townspeople led by priests, carting crosses and banners and images. We lived in fear till the end of the day, knowing that the least disturbance might start a riot, and a riot led to a pogrom.”

<http://www.spartacus.schoolnet.co.uk/USAEjews.htm>

## APPENDIX H

“No trades are so overcrowded as the sewing-trades; for the needle has been the refuge of the unskilled woman. (Apparently the author does not consider sewing as a skill as we would today.) The wages paid throughout the manufacture of clothing are less than those of any other trade are. The residents of Hull House have carefully investigated many cases, and are ready to assert that the Italian widow who finishes the cheapest goods, although she sews from six in the morning until eleven at night, can only get enough to keep her children clothed and fed; while for her rent and fuel she must always depend upon charity or the hospitality of her countrymen.

If the American sewing-women, supporting herself alone, live on bread and butter and tea, she finds Bohemian women next door who diet of black bread and coffee enable her to undercut her wages. She competes with a wife who is eager to have home furnishing that she may add something to the family comfort: or with a daughter who takes it that she may buy a wedding outfit. The Hebrew tailor, the man with a family to support, who, but for his competition of unskilled women and girls, “might earn a wage upon which a family could subsist, is obliged, in order to support them all, to put his little children at work as soon as they can sew buttons.

Low paid jobs that involved long hours, low wages, unsafe, unsanitary conditions were available to Russian Jews in the garment industry. They eventually came to dominate the industry. A garment worker described working conditions:

“The mother who sews on a gross of buttons for seven cents, in order to buy a blue ribbon with which to tie up her little daughter’s hair, or the mother who finishes a dozen vests for five cents, with which to buy her children a loaf of bread, commits unwittingly a crime against her fellow-workers, although our hearts may thrill with admiration for her heroism, and ache with pity over her misery.”

## APPENDIX I

### GENEALOGY OF IMMIGRANT'S ROOT

Get students interested in immigrant genealogy. Start the process by having them locate areas where their family lived. Wendy W. Herr of the National Genealogical Society said “A lot of ancestors passed through Pittsburgh on their journey west.” Take note of how *Roots* author, Alex Haley's used genealogy to locate his ancestors in Africa. Students can research records of family members' comings and goings, stories, births, marriages and deaths. Students can explore time periods their immigrant ancestors lived. Graveyard tombstones are often an interesting source of immigrant movement and genealogy. Tony Burroughs, expert genealogist, traced his families' history through Fayette, Allegheny, Westmoreland and Mercer counties. Burroughs learned an ancestor was a Pullman porter. To research events surrounding Pullman porters lives, he attended railroad buffs meetings, view photographs of trains his ancestors worked on, schedules, passes, posters, advertisements, sheet music, even dishes and towels.

According to *American Demographics*, nearly half of American adults, estimated 113 million, are involved in genealogical research. Many have composed a family history, created a family tree and/or travel to ancestral places to gather information. Many have composed a family history, created a family tree and/or travel to ancestral places to gather information. Used the National Genealogical Society web site: <http://www.ngsgenealogy.org> to obtain numerous kinds of genealogical software, on-line searches, databases for family research and websites such as Cindislist.com, *The World Family Tree Project*, rootsweb.com, *The Family History Library of the Church of Jesus Christ of Latter-day Saints*, FamilySearch.org, Ellis Island web site.

## COMMUNICATIONS STANDARDS

### Pittsburgh Public Schools

1. All students use effective research and information management skills, including locating primary and secondary sources of information with traditional and emerging library technologies.
2. All students read and use a variety of methods to make sense of various kinds of complex text.
3. All students respond orally and in writing to information and ideas gained by reading narrative and informational texts and use the information and ideas to make decisions and solve problems.
4. All students write for a variety of purposes, including narrating, informing, and persuading, in all subject areas.
5. All students analyze and make critical judgments about all forms of communication, separating fact from opinion, recognizing propaganda, stereotypes, and statements of bias, recognizing inconsistencies and judging the validity of evidence.
6. All students exchange information orally, including understanding and giving spoken instruction, asking and answering questions appropriately, and promoting effective group communication.
7. All students listen to and understand complex oral message and identify the purpose, structure, and use.
8. All students compose and make oral presentations for each academic area of study that are designed to persuade, inform, or describe.
9. All students communicate appropriately in business, work, and other applied situations.