

Extended Common Core Social Studies Lesson Plan Template

Lesson Title: COLLECTIVE MEMORY AND THE RE-IMAGINING OF MONUMENTS –

- **Historical Question: Why do ideas and values change over time?**
- **Essential Question: “Why do we commit people or events to collective memory as a means of communal celebration?”**

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Appropriate for Grade Level(s): 11TH GRADE (AP)

US History Standard(s)/ApplicableCCSS(s) (Nevada Visual Arts Standards also included):

NV Visual Art Standards:

- 1.12.1 Justify application of media, techniques, and processes in one’s own work.
- 2.12.4 Create artworks that manipulate visual characteristics to convey complex ideas.
- 3.12.2 Plan and produce a work of art that displays the ability to choose subject matter, symbols, and ideas to communicate intended meaning.
- 4.12.1 Analyze and interpret artworks from various cultures and times regarding context and purposes.

NV Social Studies History Standards:

Skill Standards:

- Analyze and evaluate primary and secondary sources for historical perspectives.
- Differentiate between historical memory and historical fact.
- Apply social studies (content & skills) to real life situations.
- Use primary and secondary sources to analyze and interpret history.
- Compare multiple perspectives of historical events, using a variety of sources.
- Analyze and interpret primary sources to answer a historical question.

CCSS:

- [CCSS.ELA-Literacy.RH.11-12.1](#) Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- [CCSS.ELA-Literacy.RH.11-12.7](#) Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.
- [CCSS.ELA-Literacy.RH.11-12.8](#) Evaluate an author’s [or artist’s] premises, claims, and evidence by corroborating or challenging them with other information.
- [CCSS.ELA-Literacy.RH.11-12.9](#) Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

Engagement Strategy: The use of visual sources illustrating divergent forms of public art will be the hook element. The images used will be both known and unknown examples of public art and monuments. Students will also have the opportunity to actually create new public art or re-imagine existing art/monuments.

The pages that follow the Lesson Plan Template include student readings and reading strategy/questions, source(s), handouts, assignment sheet, and a rubric or grading checklist related to the student assessment of this lesson.

Student Readings (list): : *Historians and Collective Memory, Public History Wars, the “One Nation/One People” Consensus, and the Continuing Search for a Usable Past, Introduction to Krzysztof Wodiczko.*

Total Time Needed: 2 days for in class work and maybe a week or two for the creation and/or reimagining of a monument/public art and associated essay.

Lesson Outline:

Time Frame (e.g. 15 minutes)	What is the teacher doing?	What are students doing?
Before the lesson (optional)	<p>Review the four brief clips from teachinghistory.org and author James Percoco for a background on the use of monuments and teaching. http://goo.gl/8KPCi or read this article:</p> <p>Nemko, B. (2009). <i>Are we creating a generation of 'historical tourists'? Visual assessment as a means of measuring pupils' progress in historical interpretation.</i> <i>Teaching History</i>, (137), 32-39.</p>	Nothing – Background work for the teacher.
DAY 1 10-15 minutes	<p>Show a PowerPoint of various well known monuments and challenge kids to interpret the meaning of the artistic choices made by the artists/architects, etc. For example, why is the Washington Monument an obelisk? A quick Google image search of “weird monuments” will also give you some interesting imagery to challenge students and their notions of what a monument is or should be.</p> <p>Hand out the article <i>Historians and Collective Memory</i> by Edward Berenson located here: http://goo.gl/dNOxL</p> <p>Lead a discussion about the main premise of the article, definitions of <i>collective memory</i> and what historians do with it, and the problematizing forces of collective memory. Ask students to think of examples either locally or nationally of monuments and/or memorials that reflect elements of “collective memory”...</p>	<p>Reading the article described either online or printed out as a handout.</p> <p>Forming definitions of collective memory and its role in the overall narration of American history.</p> <p>Think of examples of collective memory either locally or nationally.</p> <p>Read and participate in open discussion about the author’s main claims and reasoning.</p>
10-15 minutes	<p>Introduce students to the group REPOhistory and their work. REPOhistory describes their mission as, “To retrieve and relocate absent historical narratives at specific locations in the New York City area through counter-monuments, actions and events.” Dissect the meaning of “counter-monuments” and “absent historical narratives” with the students. Also, have the students consider the groups name “REPO” and it’s meaning.</p>	<p>Dissect the meaning of the description of REPOhistory’s work and their name.</p> <p>Participate in a dissection of “counter-monuments” and “absent historical narratives”. Also, participate in a discussion about the visual images of REPOhistory’s work.</p>

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	<p>Show 5-6 examples of REPOhistory's work by image searching their name. Check out the bottom of this blog entry for examples: http://goo.gl/t4AOb</p>	
15-20 minutes	<p>Introduce students to artist Krzysztof Wodiczko by having them read a brief introduction attached to the following 13:30 clip: http://goo.gl/qBw4l</p> <p>And/or this clip: http://goo.gl/rrQXX</p> <p>Debrief the work of Wodiczko with the students and how it relates to "collective memory", "absent historical narratives", and the work of REPOhistory.</p> <p>Assign for homework the essay entitled, "Public History Wars, the "One Nation/One People" Consensus, and the Continuing Search for a Usable Past" found here: http://goo.gl/G2Ajl Ask students to annotate as they read (skill we worked on all year).</p>	<p>Read introduction and watch clip(s).</p> <p>Participate in debrief of Wodiczko's work.</p> <p>Read assigned essay for homework and annotate.</p>
DAY 2 50 minutes	<p>Organize desks/chairs into a circle.</p> <p>Read and prepare questions about the essay. Topics might include: <i>Creation story of US, Consensus history/interpretation, Usable Past, Communal understandings, New Social History, Revisionist History, shrines to forums, control of the national memory, specific historical examples in the text (ie. Tea Party, Liberty Bell, etc.), Meanings-Nuance-Communicate.</i></p> <p>Also, relate essay to Krzysztof Wodiczko, REPOhistory, and yesterday's discussion.</p> <p>Lead Socratic seminar about the essay.</p>	<p>Bring annotated/read essay.</p> <p>Actively participate in Socratic seminar.</p>
DAY 3 Through end of unit/lesson	<p>Assign essay & REPOhistory assignment.</p> <p>Help generate ideas of local art/monuments that might be re-imagined.</p>	<p>Prepare essay and art project.</p>

Description of Lesson Assessment: Students will be asked to challenge traditional narratives of history present in monuments/public art by creating or re-imagining their own.

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How will students reflect on the process and their learning? Written essay and art. The essay will explain the historical processes the student participated in.

About Krzysztof Wodiczko

Krzysztof Wodiczko was born in 1943 in Warsaw, Poland, and lives and works in New York and Cambridge, Massachusetts. Since 1980, he has created more than seventy large-scale slide and video projections of politically charged images on architectural façades and monuments worldwide. By appropriating public buildings and monuments as backdrops for projections, Wodiczko focuses attention on ways in which architecture and monuments reflect collective memory and history. In 1996, he added sound and motion to the projections, and began to collaborate with communities around chosen projection sites—giving voice to the concerns of heretofore marginalized and silent citizens who live in the monuments’ shadows. Projecting images of community members’ hands, faces, or entire bodies onto architectural façades, and combining those images with voiced testimonies, Wodiczko disrupts our traditional understanding of the functions of public space and architecture. He challenges the silent, stark monumentality of buildings, activating them in an examination of notions of human rights, democracy, and truths about the violence, alienation, and inhumanity that underlie countless aspects of social interaction in present-day society. Wodiczko has also developed “instruments” to facilitate survival, communication, and healing for homeless people and immigrants; these therapeutic devices—which Wodiczko envisions as technological prosthetics or tools for empowering and extending human abilities—address physical disability as well as economic hardship, emotional trauma, and psychological distress. Wodiczko heads the Interrogative Design Group, and is Director of the Center for Art, Culture, and Technology, at the Massachusetts Institute of Technology. His work has appeared in many international exhibitions, including the Bienal de São Paulo (1965, 1967, 1985); Documenta (1977, 1987); the Venice Biennale (1986, 2000); and the Whitney Biennial (2000). Wodiczko received the 1999 Hiroshima Art Prize for his contribution as an artist to world peace, and the 2004 College Art Association Award for Distinguished Body of Work.

SOURCE: <http://www.pbs.org/art21/artists/krzysztof-wodiczko>

Galerie Lelong, New York

Public History Wars, the “One Nation/One People” Consensus, and the Continuing Search for a Usable Past

Roger D. Launius is senior curator in the Division of Space History at the Smithsonian Institution's National Air and Space Museum in Washington, D.C., and is the author or editor of more than twenty books on aerospace history, most recently Globalizing Polar Science: Reconsidering the International Polar and Geophysical Years (2010) and Coming Home: Reentry and Recovery from Space (2012).

In July 2012 I visited Independence Hall and other sites associated with the historic events of the birth of the United States in Philadelphia. The National Park Service offered a patriotic story of the location and era, complete with recreations of the reading of the Declaration of Independence from 1776 and debates over the Constitution in 1787. Skilled interpreters wearing historic costumes illuminated the time and place and broadened the audience's understanding of the experiences. The statement by Daniel Webster in 1837 emblazoned on the wall of the National Constitution Center, “One country, one Constitution, one destiny,” celebrates the creation story of the United States of America, one that values the Declaration of Independence as “American Scripture” and the Constitution as the product of essentially a “miracle” in Philadelphia (1).

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Much of what is presented in this setting, as well as in many others seeking to interpret the American past at museums and historic sites around the country, is built around a theme of “one nation, one people”; everyone coming together in a grand consensus of the American past that is exceptionalistic, nationalistic, and triumphant. The setting offers a celebration of the long tradition of shared American ideals and values that made the United States somehow different from other nations. In such a setting William Faulkner's adroit statement—“The past is never dead. It's not even past”—might be an understatement (2). This emphasis on consensus represents a continuing search for a usable past that helps us understand who we are and how we reached our current state. Such a goal aims toward the use of history—achievements and regrets; pride and disappointment—to affect decisions that may help create a better world. This quest for a usable past becomes both an expression of present communal understanding and future objectives (3).

The emphasis on consensus in U.S. national history has been present from the nation's beginnings, and there is, of course, considerable value in emphasizing the ideals that have brought Americans together as a people rather than focusing on the divisiveness in society. History might be viewed largely as a lesson in civics and a means of instilling in the nation's citizenry a sense of awe and reverence for the nation-state and its system of governance. The rise of the “new social history” in the 1960s, with its emphasis on race, ethnicity, class, gender, and the way groups have wielded power throughout the nation's past, offered a powerful counterweight to the consensus interpretation (4). In American history museums, and certainly in the Smithsonian Institution, that trend was manifested effectively in several exhibitions in the last two decades of the twentieth century. In one, “Field to Factory: Afro-American Migration, 1915–1940,” at the National Museum of American History, curators interpreted the complexities and effects of the movement of more than one million African Americans from the rural South to metropolises in the North in search of a better life (Figure 1). “Legend, Memory, and the Great War in the Air” at the National Air and Space Museum focused on the mythology of aerial combat versus its reality, especially regarding the long shadow of strategic bombing that has dominated warfare since the early Cold War (5). Likewise, the interpretation of many Civil War sites by the National Park Service, which featured more discussion about race and slavery, secession, and sectional tensions, offered a responsible counter to “Lost Cause” sentimentality and valor that clouded understanding of this history (6).

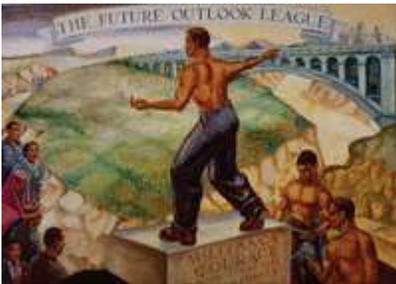


Figure 1.

This mural appeared in “Field to Factory: Afro-American Migration, 1915–1940,” an exhibit at the Smithsonian Institution's National Museum of American History between 1986 and 2006 that described the movement of African Americans from the rural South to the urbanized North in search of better jobs in the first half of the twentieth century. It was commissioned by the Future Outlook League and was painted by Charles in 1952. Originally displayed on the wall of a barbershop in the Cedar Central neighborhood of Cleveland, Ohio, the mural depicts African Americans moving to cities and taking industrial work. (Courtesy of The Western Reserve Historical Society, Cleveland, Ohio)

The transition from shrine to forum suggested by these examples has been significant, but it has not been accomplished without controversy. Each of these examples has brought a response, sometimes an overpowering one, seeking to turn

the story back to one of consensus and triumph. Opponents of this more questioning approach invariably challenge the necessity of considering other ways of seeing the past, of reexamining traditional interpretations, and of exploring more multicultural, relativistic, and conflict-oriented aspects of the national story. It has become a truism in these controversies that “revisionist history” entered the lexicon as a term of derision, as if our understanding of the past could never be altered in any way (7).

Such debates represent a battle for control of the national memory. Will it be one that is unified—one people, one nation—or one that is fragmented and personal? This important issue is worthy of consideration in the marketplace of ideas. Critics of so-called revisionist history believe they have to prevail in these settings for the good of the nation. Their efforts become something of a crusade, but not one orchestrated from the top down via some master plan. Instead, as individual issues arise, the cultural Right joins the fray to defeat what they view as a damaging, unusable version of the American past. Broad initiatives to control the telling of the past in the public sphere reach a wide audience through avenues such as television, museums, and secondary schools. Some of these efforts are subtle, but others are heavy-handed. At the same time the “feel-good” experience celebrating the origins of “one nation, one people” in the nation's founding, so prevalent in the National Park Service historic sites in Philadelphia, is appropriately complicated when those sites invite visitors to consider the great national scar of racism and slavery and the place of those issues in public life and private virtue during the revolutionary era. How did those who founded the United States, a nation “conceived in liberty,” not only accept chattel slavery in their midst but also personally hold other people in bondage? Leading lights of the Revolution Thomas Jefferson and George Washington may have propagated “liberty,” but they were slaveholders who claimed liberty for themselves while denying it for others (8). The irony inherent in the nation's founding is too great to ignore, and leads one to question the paradoxes of the founding of the United States and the contradictions in the values of the founders (9).

The famous Liberty Bell in Philadelphia and the story it tells about the origins and evolution of the United States provides another telling example (10). An iconic symbol of American independence, the bell summoned lawmakers to legislative sessions and alerted citizens to public events in Philadelphia's Independence Hall. The bell also carried an inscription from Leviticus 25:10: “Proclaim LIBERTY throughout all the land unto all the inhabitants thereof.” In popular memory it rang when the Second Continental Congress approved the Declaration of Independence and at the public reading of the document. Correspondingly, the bell represents for many the independence of the United States and the freedoms guaranteed by the founding documents. That story may well be incorrect, since it was cracked and not of much use as a bell. The bell *did* become a symbol of abolitionism in the 1830s, though, as those engaged in combating slavery used its biblical verse to recall the irony of liberty in a land where slavery existed. The National Park Service's Liberty Bell Center, where the bell is displayed, complicates the object's simple Revolutionary War story, and its place in the founding events of the American nation by also emphasizing its role as a continuing rallying point for the cause of social justice in the United States. Calling attention to bell's use in the antislavery crusade, as well as in the fights for the civil, women's, and Native American rights movements bring home the place of the Liberty Bell in the never-ending quest for equality in a nation founded on the principle of liberty and justice for all (11). Yet the bell exhibit does not shy away from the evolving meaning of its centerpiece and its enduring message that the quest for freedom did not end in 1776 (Figure 2).



Figure 2.

The Liberty Bell, housed in Philadelphia, is an iconic symbol of early American patriotism and values. Its history, however, did not end in 1776. It has become a symbol for many social justice causes, such as the abolitionist movement, serving as a reminder that all Americans deserve liberty even though not everyone achieved it in the American Revolution. (Courtesy of the National Oceanic and Atmospheric Administration)

Finally, the long-standing constitutional provision for the separation of church and state was not as simple a matter at the nation's founding as some would believe today. Some Americans have argued that the United States was founded as an overtly “Christian nation” even as the first president wrestled with how to ensure religious liberty for all. This complexity is demonstrated in a temporary exhibit (2012–2013) at the National Museum of American Jewish History, “To Bigotry No Sanction: George Washington and Religious Freedom.” The exhibition made clear that the argument that the United States was founded as a “Christian nation” by “Founding Fathers” (patriarchs) serving as divinely inspired prophets leading Americans, like Moses, to a promised land, rests on shaky historical foundations (12). Featuring correspondence of Washington and Jefferson with various religious groups, it shows unmistakably that these two founders believed that the only means of ensuring religious liberty for all was to guarantee that no one religion was privileged in American public life. For example, as president, Washington responded to a letter from a Jewish congregation in Newport, Rhode Island, in 1790 assuring all that their freedom of religion would be protected. “The Government of the United States,” Washington wrote, “gives to bigotry no sanction ... every one shall sit in safety under his own vine and figtree, and there shall be none to make him afraid” (13). While some might be lulled into self-satisfied complacency by such reassurances, the exhibit added complexity to the story by displaying an 1818 letter from Jefferson. In it, he cautioned about “the universal spirit of religious intolerance inherent in every sect, disclaimed by all while feeble, and practiced by all when in power.” American religious liberty required legal bulwarks, he insisted, and national “laws have applied the only antidote to this vice, protecting our religious, as they do our civil rights by putting all on an equal footing, but more remains to be done” (14).

The story of the birth of the United States presented in the plethora of museums, historic sites, and other public fora is mirrored in popular writings on the subject but often lacking the attendant complicating factors that offer a usable past for Americans as they consider the world in terms more complex than simplistic black/white, good/evil dichotomies. “It's not coincidental that this vogue arose now,” commented the historian H. W. Brands: “When the country is divided along cultural, economic and partisan grounds, people look for a time when we were all together” (15). For example, Richard Brookhiser's biography of George Washington and his other works on the founders emphasize a moral and spiritual center for these individuals (16). A neoconservative associated with the *National Review*, Brookhiser has made clear that his objective was to highlight Washington's “public career and ... his character... . You know, I'm not interested in details,

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if they don't relate directly to that" (17). Brookhiser's selective retelling of the story of George Washington, as well as related efforts on other founders, represents an attempt to turn history into civics. His Washington study is essentially a modern attempt to replicate the moral lessons of Mason Weems's *The Life of Washington* (1800)—but without knowingly fabricating any of the tales included—even as it offers a sophomoric rendering of American history and its founders, even though the reality was so much more complex and sophisticated (18).

The same strategy is used by many others who seek to use American history for imparting moral and civics lessons to future generations. Recently, for example, the Tea Party political movement has sought to appropriate the story of the nation's founding for its own purposes. Its name harkens back to a defining moment in the march toward independence; according to the historian Jill Lepore, the American Revolution “conferred upon a scattered, diffuse, and confused movement a degree of legitimacy and the appearance, almost, of coherence.” The Tea Party embraces, she continues, “a set of assumptions about the relationships between the past and the present that was both broadly anti-intellectual and, quite specifically, anti-historical, not least because it defies chronology, the logic of time” (19). With arguments lacking any complexity or ambiguity, many members of the Tea Party subscribe to a strident form of “historical fundamentalism” that eschews any uncertainty whatsoever in favor of a conflation of constitutional originalism, evangelicalism, and easy answers drawn from uncomplicated heritage tourism. The founding of the United States has been simplified into a narrowly defined set of maxims considered timeless, sacred, and deserving of worship. These “truths” have also been defined in a way that omits inconvenient issues, such as the allowance of slavery by virtually all of the so-called founders. This has allowed such Tea Party darlings as Representative Michelle Bachmann (R-MN) to announce that “the very founders that wrote those documents worked tirelessly until slavery was no more in the United States” while ignoring the fact that many of the most celebrated founders were slaveholders who enshrined the institution in the U.S. Constitution (20) (Figure 3).



Figure 3.

The Tea Party movement, a recent product of American political history, emerged in 2009 to challenge the traditional political system. Its adherents emphasize that they feel that they are losing control of their lives, their livelihoods, and their future. A major source of their discontent is a belief that the moral foundation of society is collapsing around them and government, from the federal to the local level, is not responsive to the needs of society. They want to buttress traditional values and return to principles of honor and authority. A nostalgia for the so-called true American values held by the Founding Fathers permeates the movement. Here, supporters in Washington, D.C., protest and use traditional American symbols, such as the flag and Uncle Sam's hat, to characterize themselves as “real” Americans. (Courtesy of Freedom Fan)

Unlike in the content of Philadelphia's exhibit on the birth of the republic, these simplistic attempts to draw lessons from the past suggest that there is a nostalgia for a less complex past in which we were all one. The disjointed nature of modern society fractured along cultural, economic, social, ethnic, racial, and partisan lines suggests to many that what

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was good and just in America has been hijacked by multicultural elements seeking to remake society in a way they believe is inappropriate. These efforts to evoke a “simpler” past essentially represent a crusade to channel national memory toward a unified “one nation/one people” ideal rather than the overtly complex and fractured present. The 1950s, for example, have been shrouded in a nostalgic glow for over a decade now—a nostalgia that celebrates American affluence, dominance abroad, and domestic order rather than acknowledging labor struggles, the beginning of the civil rights movement, the red scare, and the Korean War. This represents a disservice to all; ignoring the complexity of the past fails to prepare Americans to face future crises. In this debate, how might those engaged in historical investigation best serve future generations by offering a complex story, such as that in the National Park Service's exhibits in Philadelphia, which helps enable a usable past?

Part of the struggle to provide an appropriate answer is caused by the never-ending conflation of history with memory, and heritage with nostalgia. This practice has become an epidemic in American society in the last thirty years, resulting in a battle over the shape of teachings about the past. As Ira Berlin has commented: “If history is skeptical, contested, and universal, memory is certain, incontestable, and personal. If, at its best, history is a detached and disinterested weighing of all the evidence, memory is a selective recall of a portion of the past that makes no pretense of universality” (21). History remains a continuing debate about the past, especially about its meaning to the present age. “By definition,” concludes Berlin, “the reconstructed past is contested terrain. The reconstruction proceeds with great skepticism. Nothing is taken for granted. Everything is contingent; the presumption is that everyone lied” (22). Those seeking to offer this complexity to society have always faced a struggle.

This challenge is revealed in the public arena. A great many of the predominant public school curricula, museum exhibits, films, and popular historical writings and presentations celebrate a “one nation/one people” story to the exclusion of the many countervailing influences necessary to understand our culture. These manifestations of history seek to offer a usable past to the nation as a whole, but as they do so they subsume important aspects of the national past under the larger story of American consensus. In this sense, most historical presentations have major elements of mythology; the historian Alex Roland remarked that this is essentially “tribal rituals, meant to comfort the old and indoctrinate the young” (23).

What then should be the history presented in the public arena? Should it be one that is unified—“one people/one nation”—or one that is fragmented and personal? It is, of course, both. Advocates of the “one nation/one people” story criticize history that emphasizes conflict as a corrosive version of the American past that does not serve the future well because it questions national institutions and policies. For example, should an exhibit on the story of capitalism in American life celebrate “captains of industry” and innovators absent discussion of the pursuit of wealth unfettered by regulation; labor unrest and its oppression by force; but omit other less savory aspects of our economic system? This topic is presently being developed for an exhibit at the National Museum of American History entitled “American Enterprise.” The challenges are enormous, especially when the president of the Mars candy company, who donated \$5 million toward the exhibition, said “it will be an exhibit that honors the innovation of businesses and entrepreneurs.” He said the company wanted to support an exhibit that would show how “U.S. companies and individuals have ‘fundamentally, and positively, changed the way the world works’” (24). Questions of balance are paramount at the Smithsonian Institution, as curators, historians, and others wrestle with how best to interpret this important theme in American history. Of course, telling the story of how the United States became a modern, industrial, capitalistic society is a worthy goal. That the United States has long been a place where all may excel in their business of choice regardless of where they came from is a powerful statement of an ideal. This ideal, however, is only the beginning point of a narrative more valuable for the future: one in which the nation has both succeeded and failed in the past.

Another manifestation of this clash between consensus and more complex historical interpretation was the mid-1990s controversy involving the Smithsonian Institution's National Air and Space Museum over its aborted exhibit about the end of World War II and the beginning of the Cold War, "The Last Act," which featured a portion of the *Enola Gay* B-29 that dropped the atomic bomb on Hiroshima (25). Curator Tom D. Crouch asked exhibit decision makers a fundamental either/or question in a 1993 memorandum as the controversy was just beginning over how to interpret the decision to bomb Japan: "Do you want to do an exhibition intended to make veterans feel good, or do you want an exhibition that will lead our visitors to talk about the consequences of the atomic bombing of Japan. Frankly, I don't think we can do both" (26). The controversy over the exhibit became so desperate that it led to public humiliation for the Smithsonian Institution in 1995, an overturning of a planned complex exhibit in favor of a simple presentation of the aircraft, a legacy of self-censorship among the museum's staff, and the resignation of the museum's director. Would Americans have been better served by pondering the consequences of dropping the atomic bomb or by celebrating American victory? The resolution of these kinds of debates will significantly shape future conceptions of these issues in the American past and affect ideas about them going forward.

The relatively straightforward consensus view of American history propagated in the exhibition on the *Enola Gay* and the dropping of the atomic bomb, and perhaps in "American Enterprise" if corporate sponsors have their way, offers an important lesson in how not to approach the telling of the American past. Teachers, curators, and exhibit designers might choose "safe" subjects from history that avoid controversy and public debate but moving beyond those uncontroversial themes to embrace the contradictions and difficulties inherent in the evolution of a people represents a higher calling and a service to those who will lead the nation into the future. We should not portray a serene yesterday; nor should we neglect the social realities of the present (Figure 4).



Figure 4.

"The Price of Freedom: Americans at War," an exhibit at the Smithsonian Institution's National Museum of American History that opened in 2004, has been highly controversial because it emphasizes the centrality of the military for American freedom and liberty. (Courtesy of bridgeandtunnelclub.com)

A simplistic understanding of the past creates an unfair and impossible totem against which to judge current leaders, thereby further distorting a perception that modern society is unable to cope with its ills. "What would George Washington do?" is a common meme, but does it offer a useful perspective? Controversy-free history proves less a selective acceptance of facts than a willful denial of that which does not fit into the "one nation/one people" interpretation. Ignoring the complexity of the past, with all of its positive and negative aspects, does a disservice to Americans of all stripes.

Let me suggest three points to consider when tackling the interpretation of historical events, people, and arcs of time in our search for a usable past:

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- Meanings: History is anything but names, dates, and events. Americans tend toward historylessness because the past that survives in the present is too often little more than either moral lessons or a tapestry of injustices. One reinforces a false perception of the past as “perfect” and its actors as wise and righteous in all instances; the other finds nothing of value in the national story. In both cases it leads to false impressions. With the full understanding that “progress” is a relative term, the historian Eric Rauchway has commented that the “public past is a liberal past, a past of progress—progress against real obstacles, to be sure, but progress nevertheless.” What has gone before is intrinsically tied to everything that has followed. Accentuate connections of both the positive and the negative; the American story is “not over, but propelled by this sense of a shared past” (27).
- Nuance: In 1918 the historian Van Wyck Brooks first called for the development of an American usable past. His comments are still germane as we seek to apprehend an American history that is complex and conflicted rather than heroic and homogenized. “We want bold ideas, and we have nuances. We want courage, and we have universal fear,” he wrote, “We want vitality, and we have intellectualism... . We want expansion of soul, and we have an elephantiasis of the vocal organs. Why? Because ... the past that survives in the common mind of the present is a past without living value” (28). Nuance is the essence both of history and of life.
- Communicate: An important element of practicing history is the marshalling of resources of historical scholarship for public understanding. The past only becomes usable for the public when historians, teachers, curators, and others effectively communicate it. This requires study above all, of course, but it also necessitates serious efforts to reach audiences through multiple paths such as innovative curricula for students of all ages and projects ranging from “National History Day” to local community initiatives. In more than one neighborhood, teenagers have acted as historians by interviewing elders about their experiences and collecting information about the community's recent past. Students might even incorporate informal education—such as displays, videos, and even dramatic reenactments—into everything from the local historical society to the community shopping mall. Such possibilities are endless and all relate to how historical perspectives might become more a part of everyone's everyday lives.

I wish to acknowledge the assistance of Jonathan Cohen of McGill University in the preparation of this article.

Endnotes

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2. Faulkner William. *Requiem for a Nun*. (New York, 1950), Act 1, sc. 3.
3. This concept has been used in many different settings. For the classic essay that lays out the basic contours of the idea, see Henry Steele Commager. *The Search for a Usable Past, and Other Essays in Historiography*. (New York, 1967).
4. Hoffer Peter Charles. *Past Imperfect: Facts, Fictions, Fraud—American History from Bancroft and Parkman to Ambrose, Bellesiles, Ellis, and Goodwin*61-67. (New York, 2004).
5. Crew Spencer. *Field to Factory: Afro-American Migration, 1915–1940*.(Washington, D.C., 1987); Dominick A. Pisano, Thomas J. Dietz, and Joanne M. Gernstein, *Legend, Memory, and the Great War in the Air* (Seattle, 1992).

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6. Sutton Robert K. Rally on the High Ground: The National Park Service Symposium on the Civil War. (Fort Washington, 2000).
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8. The exhibit of George Washington's home in Philadelphia made clear that he brought several slaves with him to Philadelphia in 1790 and rotated them back and forth between the capital city and his Virginia plantation, Mt. Vernon, to avoid the gradual emancipation laws of Pennsylvania that declared free any slaves who resided in the state for more than six months. See "An Act for the Gradual Abolition of Slavery," 1780, *Slavery in the North*, <http://slavenorth.com/penna.htm>.
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10. Nash Gary D. "For Whom Will the Liberty Bell Toll? From Controversy to Cooperation," in James Oliver Horton and Lois E. Horton. *Slavery and Public History: The Tough Stuff of American Memory* (New York, 2006)75-102.
11. Greiff Constance M. *Independence: The Creation of a National Park* (Philadelphia, 1987); David Kimball, *The Story of the Liberty Bell* (Washington, 2006); Gary B. Nash, *The Liberty Bell* (New Haven, 2010).
12. The debates over the United States as a Christian nation have become intense in the last decade. Efforts to buttress or debunk arguments on either side have been fierce. Examples of some of this work on each side include David Barton. *Original Intent: The Courts, the Constitution, and Religion* (Aledo, 2011); and Chris Rodda, *Liars for Jesus: The Religious Right's Alternate Version of American History, Volume I* (n.p., 2006).
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14. Thomas Jefferson to Mordecai M. Noah, May 28, 1818, *Collected Manuscripts, 1783–1822, Series 9, Thomas Jefferson Papers* (Library of Congress, Washington, D.C.), <http://hdl.loc.gov/loc.mss/mtj.mtjbib026629>.
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16. Among other works, see Richard Brookhiser. *Founding Father: Rediscovering George Washington* (New York, 1996); Richard Brookhiser, *Alexander Hamilton, American* (New York, 1999); Richard Brookhiser, *Gentleman Revolutionary: Gouverneur Morris, the Rake Who Wrote the Constitution* (New York, 2003); Richard Brookhiser, *America's First Dynasty: The Adamses, 1735–1918* (New York, 2003); Richard Brookhiser, *What Would the Founders Do? Our Questions, Their Answers*(New York, 2007); and Richard Brookhiser, *James Madison* (New York, 2011).
17. "Richard Brookhiser on George Washington," March 28, 1996. *PBSNewsHour*, <http://www.pbs.org/newshour/gergen/brookhiser.html>.
18. Weems M. L. *The Life of Washington; with Curious Anecdotes, Equally Honourable to Himself and Exemplary to His Young Countrymen*. (Philadelphia, 1800).

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21. Berlin Ira. American Slavery in History and Memory and the Search for Social Justice. *Journal of American History*, 90 (March 2004), 1251–68, esp. 1265.
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REPOhistory – Reno Edition

Your task is to find a local monument, shrine, piece of public art, etc., investigate it and discover its background and historiography. In other words, who made it, why did they make, when was it made, and what does it say about the person/thing/event that the art is memorializing. The next task is the hardest... What historical narrative is absent from the piece? Much like REPOhistory and Krzysztof Wodiczko I want you to tell the untold story or the story the lurks below the surface of the piece. This assignment has two parts. 1. An essay describing the historiography of the piece of art and 2. either a description of or re-imagining of a piece of public art. The re-imagining of a piece of art can be done either in writing or in physical form via photo, clay, scale model, painting, drawing, etc.

NOTE: It is **not** OK to attempt a Wodiczko type event with out proper authorization from city officials, etc. That should not deter you if you are motivated to attempt one. Call city hall!

Also, you should not deface, disturb, touch, move, or damage, etc. any other pieces of art. However, the manipulation of photographs of art may be a way for you to “re-imagine” a piece of existing public art.

YOUR ESSAY SHOULD INCLUDE:

- A brief historiography of the piece of art you are re-imagining.
 - This historiography may include a history of the person or event that is being memorialized and/or a history of the artist who created the piece, why it was created, when it was created, and any controversies that may have arisen as a result of its construction. The latter part will be difficult but a combination of the two historiographies will make for very strong papers and interesting history. (For example, Mt. Rushmore is cool... unless you're Lakota Sioux. Why?)
- A description of the existing arts' merits (is it good art, bad art and how do you know – refer to our practice of art critiques in class).
- A description of the hidden historical narrative that you associate with the piece. (THIS IS CRITICAL – and difficult to find. Think creatively...Does the lack of a monument, etc. create an absent historical narrative? For example, there are a lot of plaques around town... Should there be a monument? Why isn't there one? Why do certain streets in the area have their name? Mmmmm...)

YOUR ART or DESCRIPTION OF YOUR ART SHOULD INCLUDE:

- WRITTEN DESCRIPTION – A *very detailed* description of the form and/or function of the art. This would include, but is not limited to color choices, material choices, shape, depth, size, location, etc., etc. Also, you **MUST** include the historical narrative of your proposed piece. Why should your art exist? Remember – the German word for monument is “denkmal” or literally translated as “thought place” ... create one!
- ACTUAL PHYSICAL MANIFESTATION OF RE-IMAGINED ART- A well conceived thought out piece of art. Lined paper with a stick figure does not meet this criteria. If you choose this option you must present your art to the class and still write the historical narrative of your piece. Photoshop may help you here... Be creative. Look for people, events, things that should have their story told! Remember – the German word for monument is “denkmal” or literally translated as thought place... create one!

SAMPLE "STUDENT" ESSAY

Very close to 395 Booth St., the location of Reno High School, a small, very desirable neighborhood full of tree lined streets and historic homes looks over a bluff above the Truckee River. This area known as the "Newlands Section," the "Newlands Neighborhood," or "Newlands Heights" is one of the more historical neighborhoods in Reno. These quaint names coupled with the late 19th and early 20th century homes made this area one of the top seven historic districts in the Southwest to buy an old house according to PBS' *This Old House*. Or put another way, a neighborhood straight from central casting for 1950s sitcoms of ideal American values and old fashioned ways of life. The stone monoliths that run the length of Nixon Ave. demarking the beginning and end of the area speak to the neighborhood's prestige. This area is named after one home that has recently been placed on the national register of historic places; one of only six in the state, this home belonged to one of Nevada's more prominent Congressmen, Francis G. Newlands. His Queen Anne style home with shaker roof is typical of the era in which the home was built. Relatively close to the Newlands mansion is a small street named Newlands Circle that encompasses a small park and monument of sorts (see Photo 1) to the man whose name lends itself to the surrounding neighborhood. Is Francis Newlands deserving of this small monument and neighborhood?

Francis G. Newlands was not a native Nevadan but became one of the more prominent legislators in our state's history. A member of the sub-committee that investigated the sinking of the Titanic, Newlands was at the dock as the surviving members of the Titanic crew disembarked only to receive 20 subpoenas from the Nevada Senator. Newlands also wrote the Newlands Resolution, which proposed the annexation of Hawaii by the United States. Most notably for our region and state, Newlands was the author of the Newlands Reclamation Act of 1902. The act was originally designed to outline the process of "reclamation" and the use of water resources in twenty western states. The act used money from the sale of federal lands to fund water resource projects in the west. Derby Dam, just west of Reno, is one example. Newlands is also notable back east as one of the land speculators who helped create a "streetcar suburb" of Washington DC with his investments into a neighborhood now known as Chevy Chase, Maryland and Chevy Chase, Washington DC.

The Chevy Chase Neighborhood was established as retreat for the well-to-do Washington elites who worked in the nation's capital. At the time; however, the land was seen as too far away from the increasingly dense center of Washington DC to serve as a viable suburb. In efforts to create a desirable location for relocation, the recently created Chevy Chase Land Co. (which is still in operation today) hired the firm of Central Park designer Frederick Law Olmstead to design the neighborhood.¹ The location was originally thought to be too far away that the scattered homes that were already there were considered to be summer cottages only.² Newlands saw this as an opportunity and quickly became, "one of the first developers in the nation to realize what the trolley could mean for the real estate business."³ Newlands effectively used his federal position to get federal approval for roads and later trolley line to extend into the future Maryland suburb. Newlands also used his clout in the Congress and his relationship with Nevada Senator William Stewart to create Rock Creek Park to raise land values in the area and more importantly to create barrier and, "protect property holders against the encroachment of undesirable elements..."⁴ More specifically for Newlands, the small African American neighborhood that bordered the park. This also extended to land covenants that included anti-Semitic restrictions on home ownership. The Chevy Chase suburbs quickly became and have remained one of the more desirable locations in the DC area. After Newlands death in 1917, his second wife paid for the construction of a large memorial fountain called the Newlands Memorial Fountain. The fountain is now (due to urban sprawl), "positioned at one of the major commuter entrances to the City, right at the border, on Connecticut Avenue at Chevy Chase Circle."⁵

Obviously, Newlands had what can be considered a successful legislative career. Both the memorial fountain and the small monument in Newlands Circle are lacking in their portrayal of an important part of Newlands life and legacy; namely, his status as a "perniciously racist"⁶ man. As a member of Congress:

¹ Fisher, Marc. "Chevy Chase, 1916: For Everyman, a New Lot in Life." *The Washington Post*, A1. February 15, 1999. <http://www.washingtonpost.com/wp-srv/local/2000/chevy-chase0215.htm> .

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Sisson, Edward. "Chevy Chase Circle Fountain: A Call To Rededicate A Memorial To Racism ." *NewGeography* (blog), February 26, 2009. <http://www.newgeography.com/content/00614-chevy-chase-circle-fountain-a-call-to-rededicate-a-memorial-to-racism> .

⁶ Ibid.

He openly called, as late as 1912, for amending the constitution to strip the vote from African-Americans. His segregated land development plans established a precedent for segregated suburbs that spread across America. He openly called for African-American education to be limited to education for domestic and menial work... [Newlands] could not even make the feeble excuse, as they might have, of being the product of a people historically conditioned to race prejudice. Newlands' race bigotry was the product of greed and ambition, not upbringing, and it encompassed animosity towards Asians and everyone else not of the white race. He saw racism as a means of winning votes, and of making money. Lots of money.⁷

For some, the Chevy Chase Circle and its memorial fountain should be re-imagined partly due to its uniqueness as, “one of only four circular entrances into the Capital. One of those circles honors Lincoln. Another honors Robert F. Kennedy. A third is vacant. And the fourth honors the racist Newlands.” And for that reason should be remade. One could make that argument for the small memorial stone in Newlands Circle Park. As a result it would be possible to make an asterisk of sorts on the back of the memorial stone (see Photo 2) in Reno to present the full historical narrative that is absent on the current incarnation of the memorial. Newlands had a huge impact on the west and passed legislation that helped our state grow, but the story is incomplete and should be told to more Nevadans.

Photo 1



⁷ Ibid.

Photo 2

