

Chasing Dreams

BASEBALL & BECOMING AMERICAN



NATIONAL MUSEUM OF
AMERICAN JEWISH
HISTORY

Unit 3
Breaking Barriers: Baseball,
Civil Rights, and Social Change

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About the Museum

Rich in history, tradition, myth, and drama, baseball is more than a game: It's a way of life, a unifying force, a carrier of values, a reflection of American national identity. And as the American national pastime, baseball is inexorably bound up with our country's complex social and cultural history. For many immigrants, baseball has been an agent of acculturation and Americanization. For Jews and other minorities, baseball has served as a crucible of racism and discrimination, but also an instrument of change. And for generations of Americans, baseball has helped to build and nurture communities.

The exhibition *Chasing Dreams: Baseball and Becoming American*, on view at the National Museum of American Jewish History from March 13 to October 26, 2014, explores the intersection of sports, identity, and ethnicity in America over the last century and a half. The exhibit and its accompanying materials offer K-12 educators a unique opportunity to examine a variety of history and social studies topics through the lens of baseball. We hope you'll be able to visit the exhibition during its run in Philadelphia or its traveling locations. But even if you cannot, the lessons below will enable you to explore some of the key topics and themes of the exhibition in your classrooms.

The lessons are organized into three units, according to grade level. Each unit is designed to support a visit to the exhibit, but can also stand alone as an independent unit of study.

Unit I, "The Home Team," is aimed at students in kindergarten through 3rd grade and focuses on the themes of family, community, teamwork, and sportsmanship. Special attention is given to literacy and art-based activities as well as development of social skills.

Unit II, "The Four Sides of a Baseball Diamond," has been created for students in grades 4-7. The lessons relate to such topics as immigration, identity, and cultural diversity, and they encourage close looking at historical objects and documents, group work, and self-reflection.

Unit III, "Breaking Barriers," is most appropriate for students in grades 8-12. This unit explores themes of discrimination, inequality, Civil Rights, social justice, and social change. The lessons are designed to promote debate, discussion, and social action, as well as build media literacy and historical research skills.

Each unit begins with an introductory lesson and several follow-up lessons. If you are planning to visit the exhibition, the introductory lesson will serve as a useful pre-visit experience; the other lessons can be taught either before or after your visit. If you are not able to visit the exhibition, the introductory lesson is still a good place to begin your study. All of the units include images of objects, photos, or documents from the exhibition as well as discussion questions to help you explore these resources with your students. Relevant Common Core Anchor Standards for ELA and Math, as well as Pennsylvania and New Jersey State standards for Social Studies, Arts, and related content areas are included for each lesson. The guide also includes additional online and print resources, a glossary, and a timeline.

Finally, we encourage you to read through all of the lessons—even those that are not targeted to your students' grade level—as many of the lessons can be adapted for older or younger students. In general, we hope you will feel free to adapt and modify these lessons as necessary to fit your curriculum and your students' educational needs.

Chasing Dreams

HISTORICAL BACKGROUND

For Jewish immigrants and their descendants, baseball has served as a pathway for learning and understanding American values. Whether they made their homes in densely crowded Eastern cities, rural Southern towns, or suburban cul-de-sacs, it could be assured that a baseball diamond, regulation or makeshift, could be found nearby. “Baseball was a kind of secular church that reached into every class and region of the nation,” author Phillip Roth wrote in “My Baseball Years.” Growing up, Roth felt baseball connected him to his neighbors and his nation, bringing “millions upon millions of us together in common concerns, loyalties, rituals, enthusiasms, and antagonisms.”¹

Chasing Dreams uses the American Jewish community’s encounter with baseball as a lens through which to examine the trajectory of Jewish identity, and in particular Jewish racial identity, which has often been marked by a dissonance between how Jews have been perceived in American culture and how they have thought of themselves. As John Thorn, official historian of Major League Baseball has written, “This great game opens up a portal to our past, both real and imagined, comforting us with intimations of immortality and primordial bliss. But it also holds up a mirror, showing us as we are.”² Indeed, throughout their history, American Jews have benefited from American freedom even as they operated with uncertainty about just how integrated they could or should be into mainstream culture. Even as they benefitted from the advantages of whiteness, Jews often expressed a sense of wariness or anxiety about their integration. Chasing Dreams analyzes such complexities through stories of Jewish superstars and journeymen players, Little Leagues and stickball pick-up games, fans, executives, and broadcasters.

The exhibition and its associated educational materials are built around three primary themes: Shaping Identity, Overcoming Adversity, and Family and Community

Shaping Identity

Baseball has long served as an agent of integration for new arrivals to America seeking to understand and express the ideals, culture, and behaviors of their new home, and has increasingly become a means for assimilated or geographically detached members of cultural groups to reconnect with their own cultures.

The desire to feel at home in a new and unfamiliar place is not a uniquely Jewish story, but one that is particularly resonant for Jews, who have sought ways to maintain their traditions and practices while addressing the pressures they have felt to talk, look, and act American at school, in the workplace, and on the street. Playing baseball, attending games, trading baseball cards, and following the statistics of favorite players and teams have all served as outward affirmations in the idea of America. The Jewish Daily Forward underscored baseball’s centrality to American life in a 1909 article, writing “To us immigrants, this all seems crazy, however...[i]f an entire nation is crazy over something, it’s not too much to ask to try and understand what it means.”³

As increasing numbers of immigrants came to the United States during the era of mass migration, among them more than two million Jews, settlement houses, YMCAs and YM/YWHAs, and immigrant literature considered sports and physical fitness effective methods for teaching American values and behaviors. Social reformers could be heard supporting taking up a bat and a ball, be it in city streets, fields, or full-fledged ballparks, lest parents “raise [their] children to be foreigners in their own country.”⁵ For example, in 1904 the Chicago public school system made adult-supervised ballplaying a central part of its physical education program, ensuring that every child in its schools would learn the quintessentially American sport. And some YWHAs included baseball among their sports activities for young women, entering teams into local baseball leagues at a time when women were more often encouraged to play softball.

Coming of age during the Great Depression and witnessing the rise of Nazism, children and grandchildren of immigrants looked to ethnic baseball players like Hank Greenberg and Joe DiMaggio, whose skills on the field and conspicuous patriotism publicly attested to the commitment of American minorities to their homeland. Greenberg silenced criticism of Jews’ dedication to their country (?) when he became the first professional ballplayer to enlist after Pearl Harbor. Lesser known is Olympian Herman Goldberg, who attended the 1936 Berlin Olympics with an American demonstration baseball team, staying in a dorm outfitted in with Nazi regalia. During the same period, the All-American Girls Professional Baseball League (AAGPBL) emerged as the first professional baseball league for women. The AAGPBL provided women like Jewish all-star outfielder Thelma “Tiby” Eisen an arena in a sport usually reserved for men, for women and to express their patriotism.

Opportunities made possible by America's postwar economic boom led millions to relocate to suburban neighborhoods and Sun Belt cities. That Jews eagerly participated indicated their desire to share in a middle class lifestyle alongside their Christian neighbors. Their stories coincide with the integration of baseball and the 1955 advent of Roberto Clemente and Sandy Koufax, who became the new faces of baseball's ethnic diversity and idols to their communities. While Clemente faced racial prejudice as a dark-skinned, non-English-speaking player, Koufax's unparalleled athleticism (yielding millions of flashbulb memories of his perfect game) and celebrated decision not to pitch the first game of the 1965 World Series because it fell on Yom Kippur are among the proudest moments in American Jewish sports memory.

Displays of ethnic distinctiveness at the ballpark have become increasingly common since the 1990s. The availability of kosher food at stadiums (or Asian fare offered with chopsticks at Seattle's Safeco Field), *minyanim* (prayer gatherings) during afternoon games, and *kipot* (Jewish head coverings) adorned with team names in Hebrew all suggest a new era of cultural identification. Moreover, 25 American ball players with Jewish roots recently joined Team Israel to play, manage, or coach for the Jewish homeland in the World Baseball Classic. Former major leaguers Shawn Green, Brad Ausmus, and Gabe Kapler, led an all-Jewish team made up primarily of American Jewish minor leaguers. Explaining their pride in playing for the Jewish homeland, which most of the team had never visited, Ausmus stated that "passion for the faith, for country, whatever it may be, it takes over." Supporting Israel on the ball field served as a powerful demonstration of Jewish identity for the players and their fans, who enjoyed kosher hot dogs and dancing to "Hava Nagilah" as Team Israel scored.⁶

Overcoming Adversity

At the same time that baseball has reflected the best of America, it has also served as an arena for challenges the nation has faced over the last 175 years, including racial integration and equal rights.

"Baseball seems to have the uncanny ability to endure through the great challenges the world brings to us," former player Doug Glanville wrote in the *New York Times*, "not just the larger events like wars and struggles for racial equality, but internal wounds suffered by the game: from the Black Sox cheating scandal to the age of steroids."⁷ How do we confront the imperfections of our favorite team and our heroes' failings? How do we renew our commitments to the game and to our idols? How do we grapple with gambling, cheating, or drug use when one of "our own" is blamed? Throughout every era, baseball has been a mirror for challenges present in American society. Urbanization, racism, class stratification, gender discrimination, and cheating have all been debated within the game of baseball. Some challenges, like racial integration, have been addressed heroically, others less so. As Jews confronted these issues they drew on heritage and tradition as well as a history of political activism and advocacy.

Antisemitism and Cultural Stereotyping

The infamous 1919 World Series scandal (which notably inspired the character Wolfsheim in F. Scott Fitzgerald's *The Great Gatsby*), Henry Ford's characterization of baseball as controlled by Jewish businessmen, and the imposition of "Jewishness" on Harry Frazee when he traded Babe Ruth to the Yankees represent notable instances of antisemitism in baseball. Together with inestimable jeers from spectators and players alike and exclusion from hotels during road games, Jews have had to repeatedly confront prejudice in baseball. Jewish stars like Mike Epstein, Hank Greenberg and Sandy Koufax had to negotiate their identities strategically, carefully choosing when to emphasize their Jewish heritage in an effort to maintain their Jewishness while preserving their standing as all-American sports figures.⁸ These men, together with players like Ken Holtzman and Shawn Green have challenged age-old stereotypes of Jewish men as overly intellectual and unathletic.

Racial discrimination

For Jews, involvement in baseball has been associated with communal efforts to achieve equality—as players and as citizens—and the integration of baseball served as a crucial indicator of changing American values toward pluralism. As Rebecca Alpert has written, Jackie Robinson's debut on April 15, 1947 "provided many Jewish writers and artists, rabbis and baseball fans, with a symbolic representation of their experience of assimilation into American society in the era immediately following World War II."⁹ Having witnessed, from the sidelines, how easily antisemitism could turn to extermination, Jewish organizations placed themselves at the forefront of efforts to ensure civil rights and civil liberties for all American citizens. Moreover, Jews hoped that they too would benefit from the civil rights movement and prove their loyalty to American democracy (the antithesis of communism). In their view, a country that supported equal opportunities for African-Americans would be much less likely to withhold rights from its Jewish citizens.¹⁰

Robinson's story also suggests less celebrated aspects of Jewish involvement in baseball. Nowhere is the complex relationship between African-Americans and Jews more profoundly illustrated than in baseball, which included, but was not limited to, the Negro Leagues. Jewish owners of black baseball teams profited from Jim Crow even as they imagined themselves providing opportunities to their players. Chasing Dreams embraces this complexity and its ability to illustrate the intricacies of Jewish racial identity, recognizing that "Jews saw the American capacity for tolerance through their own experiences of assimilation to the white middle class," but did not necessarily recognize "the enormous difference between America's brand of anti-Semitism and its pervasive antiblack racism."¹¹

Players' rights

For over a century, team owners controlled the fates of each player and received the majority of team profits. No matter how great—be they Ruth, Williams, Cobb, Mantle, Greenberg or Koufax—players remained bound to their teams until management decided to sell or trade them and had little leverage when negotiating salaries. It was not until 1966, when Marvin Miller became head of the Players' Association, that this began to change. Miller has been called “the Moses who had led Baseball's Children of Israel out of the land of bondage” for his role in redefining how Major League Baseball operates. Born in the Bronx to Jewish parents, Miller's father worked as a salesman for a Lower East Side clothing company and his mother taught elementary school. Both were union members during the 1930s, a heyday of labor activism Miller trained as an economist and worked for the United Auto Workers and the United Steelworkers Union before he turned the Players Association into one of the strongest unions in America, along the way revolutionizing how players were paid and instituting free agency.

Gender inequality

Efforts to challenge social or professional boundaries were not limited to men. Women who wanted to play baseball had to overcome prejudices of race and religion as well as of gender. Tiby Eisen identified the double-standard that women players faced, stating that “They're so worried about the men and what they do and they're fighting all the time but if a woman does something that isn't quite right well they're right on their backs immediately.”¹² Eisen's story shows how baseball has expanded to recognize women as essential cultural consumers and their importance to the business of baseball. Standing on the shoulders of the AAGPBL, Justine Siegal (the first woman to pitch in Major League batting practice) has remarked that *Chasing Dreams* is about “the commonality of what everyone is trying to accomplish.”

Family and Community

As our national pastime, baseball has emulated a set of values and traditions which have nurtured communities and been transmitted across generations through familial relationships.

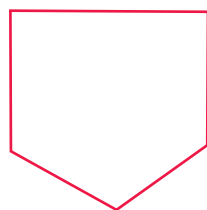
Despite socio-economic obstacles, outsider status, cultural stereotypes, and religious discrimination, Jews have helped shape the world of baseball in significant ways. Fans have made much of Jewish stars like Andy Cohen, Buddy Myer, and Shawn Green. Their achievements, and the groundbreaking endeavors of record-breakers and change-makers including journalists, owners, managers and players, have instilled pride in Jews around the nation. Even minor leaguers experience the warmth of community support. One Jewish minor league player recently observed that, “[The fans] want to have connections. They feel like we're all one and we're part of the same thing, same family, and anytime someone else succeeds we all succeed.”¹³

In the 19th and early 20th centuries, Jewish immigrants and their families faced the challenge of making America home. Work, family life, politics, and consumer culture dominated their lives and shaped their identities. The challenge of making ends meet in difficult working conditions, combined with the emphasis Jews placed on education and community defense, contributed to how Jews came to understand their place in American society and shaped their attitudes toward athletics, both as recreation and as a career. Nevertheless, Jews recognized in baseball an achievable way of identifying as an American. Historian Andrew Heinze has noted, minorities like Jews recognized that pursuing mainstream consumer culture allowed them to “begin to move toward the goal of fitting into American society.”¹⁴ Still, despite its assimilative qualities, baseball could also challenge immigrant identities and parent/child relationships. To many Jewish immigrants athletics represented a foreign cultural phenomenon. The literature and periodicals of the immigrant generation, as well as modern novels like *The Chosen*, attest to baseball's ability to inspire both inter-generational bonding and family conflict.¹⁵

For the children of immigrants, the decades following World War II brought new economic, demographic, and institutional opportunities and challenges. As the popular success of Will Herberg's 1953 book *Protestant, Catholic, Jew* attested, to identify publicly as a Jew no longer threatened America's white mainstream. Still, for all the openness of postwar society, Jews could still be excluded from the suburbs, and from clubs and resorts frequented by their Gentile neighbors and coworkers—realities that increased communal celebration each time a Jewish player succeeded on the field. Moreover, while baseball's popularity generally transcends class, socioeconomic status can be marked by which Little League team children play for, the seats a family chooses to purchase, or even which team they root for.

Jewish engagement with baseball has not been limited to the Lower East Side or Brooklyn: it reaches across the United States and its texture shifts depending on geography. Steven Reiss has written that, before 1964 only one-third of Jewish baseball players came from New York although one-half of all Jews in America lived there in 1920.¹⁶ This statistic suggests that place and the availability of public space are crucial to the relationship between Jews and baseball (for instance, New Yorkers fondly recall stickball while Jews from Florida remember Little League). Hank Greenberg's star rose with the Detroit Tigers in the 1930s, playing for a city that produced both Henry Ford's *Dearborn Independent* (with its 1921 articles including "How Jews Degraded Baseball") and Father Coughlin, whose vitriolic radio addresses reached an estimated audience of 30 million listeners. In the story of Jews and baseball, place matters.

Family has played a crucial role in the transmission of the values, ideas, and behaviors that Jews associated with being American. For Barry Levinson, director of *The Natural* (based on the novel by Bernard Malamud), family has been essential to "the introduction of the game and how it's passed on .. It's the story told seven times over, and it gets more vivid and exciting each time. That's where it all connects, from generation to generation and from father to son."¹⁷ While noting that it is our intention to expand the discussion to include mothers and daughters, Mr. Levinson's comments eloquently describe the significance of role of intergenerational storytelling and the very important role of grandparents to the continuity of values and traditions—in baseball, in families, and in American life—even as they change over time.



- 1 Philip Roth, "My Baseball Years," in *Reading Myself and Others*, New York: Farrar, Straus and Giroux, 1975.
- 2 John Thorn, "Why Baseball?" in Geoffrey C. Ward and Ken Burns, *Baseball: An Illustrated History*, New York: Alfred A. Knopf, 1994, 58.

3 *The Forward*, August 27, 1909.

4 Hasia R. Diner, *The Jews of the United States, 1654 to 2000*, Berkeley: University of California Press, 2004, p. 3.

5 *The Forward*, August 6, 1903. For instance: Jane Addams, *Twenty Years at Hull-House*, New York: The Macmillan Company, 1910; Lillian D. Wald, *The House on Henry Street*, New York: Henry Holt and Company, 1915; Adam Bellow, *The Educational Alliance: A Centennial Celebration*, New York: Educational Alliance, 1990; Melissa Klapper, *Small Strangers: The Experiences of Immigrant Children in America, 1880-1925*, New York: Ivan R. Dee, 2007.

6 Based on oral history interviews conducted by William Ressler.

7 "Baseball, Faith and Doubt," *The New York Times*, August 17, 2012

8 Jane Leavy, *Sandy Koufax: A Lefty's Legacy*, New York: Harper, 2002; Robert C. Cottrell, *Two Pioneers: How Hank Greenberg and Jackie Robinson Transformed Baseball—and America*, Washington, DC: Potomac Books, 2012.

9 Rebecca Alpert, *Out of Left Field: Jews and Black Baseball*, New York: Oxford University Press, 2011, 1.

10 Stuart Svonkin, *Jews Against Prejudice: American Jews and the Fight for Civil Liberties*, New York: Columbia University Press, 1997; Marc Dollinger, *Quest for Inclusion: Jews and Liberalism in Modern American*, Princeton: Princeton University Press, 2000.

11 Alpert, *Out of Left Field*, p. 2.

12 Rebecca Alpert, unpublished oral history of Thelma "Tiby" Eisen, used with Alpert's permission.

13 Jewish Minor Leaguer "J21", interview by William H. Ressler, May 5, June 2, and September 16, 2012.

14 Andrew Heinze, *Adapting to Abundance: Jewish Immigrants, Mass Consumption and the Search for American Identity*, New York: Columbia University Press, 1992, p. 33.

15 Jeffrey S. Gurock, *Judaism's Encounter with American Sports*, Bloomington: Indiana University Press, 2005.

16 Steven Reiss, "From Pike to Green with Greenberg in Between: Jewish Americans and the National Pastime," in Lawrence Baldassaro and Dick Johnson, *The Ameri-*

UNIT III

Breaking Barriers

BASEBALL, CIVIL RIGHTS, AND SOCIAL CHANGE

Grades 8-12

Main Idea: *The breaking of the racial barriers in baseball was a watershed moment for American society and a precursor to the Civil Rights Movement.*

The history of baseball reflects the best and worst of America. Baseball is a symbol of American values, but it has also seen significant challenges, including the struggle for racial integration and equal rights. Racial prejudice, antisemitism, gender discrimination, and cultural stereotyping have all been debated within the game of baseball.

The following lesson plans (ideally combined with a visit to the exhibition *Chasing Dreams*) introduce students to the stories of Baseball Hall of Fame stars like Hank Greenberg, Jackie Robinson, Roberto Clemente, and Joe DiMaggio, who became the new faces of baseball's ethnic diversity while confronting racial prejudice. The materials explain how the involvement of these individuals in baseball served as a crucial indicator of the slow change in American values. A special emphasis is given to the fact that the breaking of the racial barriers on the baseball field preceded the legislative efforts to ensure civil rights and civil liberties for all Americans.

Conveying a message of “people make change,” the unit inspires students to think about the importance of social awareness, courage, imagination, and aspiration in their own lives, and motivates them to apply these ideals to their everyday decisions and actions.

Objectives:

- ☐ Understand segregation and integration in baseball within the context of Civil Rights
- ☐ Recognize the role of the All-American Girls Professional Baseball League in challenging gender boundaries and changing public opinion about women and sports
- ☐ Consider and reflect on ethics and ethical behavior
- ☐ Make connections between historical events, contemporary issues, and students' own lives
- ☐ Understand the importance of values such as civic courage and social justice, and the role of social movements in raising consciousness and bringing about change
- ☐ Learn from visual media while viewing it thoughtfully and critically

Unit III, Lesson 1: Introductory Lesson – Baseball, Racism, and Integration

Social Studies (American History, Civil Rights), ELA

Context:

This lesson introduces some of the key ideas of the unit and serves as an introduction to the exhibition for those classes planning to visit. We recommend you begin with this lesson—either as a pre-visit activity or simply to kick off your unit.

Standards:

Common Core Anchor Standards: CCSS.ELA-Literacy.R.1, R.4, R.7, R.9, W.7, W.8, SL.1, SL.2
PA Standards [*Subject Area/Standard Area/Standard*]: 5.1C; 8.1.B; 8.3.A; 8.3.B; 8.3.D; 9.2.D
NJ Standards [*Content Area/Standard/Strand/Content Statement*]: 1.4.A; 1.4.B; 6.1.A.13; 6.1.C.13; 6.1.D.13

Time: One to two class sessions (45-60 minutes each)

Materials:

- o Primary Resource 1: *The second great match game for the championship, between the Athletic Base Ball Club of Philadelphia and the Atlantics of Brooklyn, 1866* (See Appendix A)
- o Primary resource 14: Correspondence between the Washington AL Club and the Chattanooga Baseball Company inquiring as to the racial identity of Raul Lago (See Appendix A)
- o Worksheet 3-1: Primary Document Analysis Worksheet (See Appendix B)
- o Worksheet 3-2: List of Civil Rights Milestones (See Appendix B)
- o Library and/or Internet resources for student research

Learning Outcomes:

- o Students understand segregation and integration in baseball within the context of Civil Rights
- o Students develop close-looking and observational skills
- o Students investigate and analyze primary documents

Procedure:

1. Show students the picture called *The second great match game for the championship, between the Athletic Base Ball Club of Philadelphia and the Atlantics of Brooklyn* (Primary Resource 1). If possible, project the image for the whole class to see; otherwise, reproduce and distribute copies of it for the students to view.
2. Encourage students to look closely at the image. Begin with general observations before drawing any conclusions about what's going on in the picture or what the image means. Discuss:
 - ☐ What do you see? Describe what some of the people are doing.
 - ☐ Where and when do you think this scene is taking place? What do you see that makes you say that?
 - ☐ What is the mood of the picture? What do you feel when you look at it?
 - ☐ What do you think is going on in the picture? Try to tell the story of this picture.
 - ☐ Have you ever seen a baseball game? What was the experience like?
 - ☐ How do you think the game has changed since this picture was created nearly 150 years ago?
 - ☐ What does baseball mean to you? Do you feel a personal connection with the game? If so, why?
 - ☐ Baseball has long been considered America's national pastime. What do you think that means? What makes it American? What do you think baseball means to America and to Americans?
3. Divide students into small groups and give each group a copy of the three documents that make up the correspondence between the Washington AL Club and the Chattanooga Baseball Company inquiring as to the racial identity of Raul Lago (Primary Resource 14). Hand out Worksheet 3-1. Ask groups to read the documents carefully and answer the questions on the worksheet.

4. Discuss the documents and the students' responses to them. Consider the following questions:
- ☐ When were these letters written?
 - ☐ What is the subject of the correspondence?
 - ☐ What is the conclusion?
 - ☐ What do these letters tell you about professional baseball at the time?
 - ☐ How do these letters make you feel? Why?

Then, revisit the earlier question: What does it mean to say that baseball is America's national game? What do you think it meant to different segments of American society at the time these letters were written? How could baseball be considered a national game if some people were excluded?

5. Explain that professional baseball was segregated for the first half of the 20th century. African Americans (or others with dark skin) could not play in the major leagues. There were separate leagues ("Negro Leagues") for African American players. Even after the color barrier was broken, in 1947, it still took more than ten years for all of the major league teams to integrate. And this was only one step in the long process of Civil Rights.
6. Assign each pair of students one of the events on the list of Civil Rights milestones, which places special emphasis on baseball (Worksheet 3-2). **Provide only the milestone**, not the date or any additional information (see next page for additional information about each milestone). Each pair should research the event and write 1-2 paragraphs about it. Have each pair present its research, and then create a timeline of these milestones. Discuss the slow evolution of Civil Rights in this country and the place of baseball's integration within it.



Primary Resource 1

About the Image

This remarkable lithograph provides the real flavor of the ball grounds at 15th and Columbia Avenue in North Philadelphia. The proprietors of the park charged one-dollar admission, the most ever at that time. The Athletics delighted their fans by winning 31-12. Lipman Pike (seated at lower right) made two runs that day: impressive, but not quite the seven homers he had slugged in an earlier game that season.

Civil Rights Milestones

Abolition of Slavery – 1865

On December 6, 1865, Congress ratified the 13th Amendment to the Constitution, outlawing slavery in the United States.

First African American in the US Marines (since the American Revolution) – 1942

For over 160 years, the US Marine had been open only to whites. That changed with the enlistment of the first black units in 1942. But it was not until 1960 that the Marines became fully integrated.

Integration of Major League Baseball - 1947

Branch Rickey, the General Manager of the Brooklyn Dodgers, selected Jackie Robinson to be the first African American player in the Major Leagues. Robinson played for the Dodgers beginning in the 1947 season.

Integration of the US Military – 1948

On July 26, 1948, President Harry S. Truman signed an Executive Order to integrate the US military. Integration of the Army was not completed until 1954 with the deactivation of the last black unit.

Integration of Schools (Brown v Board of Ed) – 1954

In 1954, The United States Supreme Court unanimously ruled that racial segregation in public schools was unconstitutional. Although this decision paved the way for integration, segregation was still practiced in many southern school systems until the 1970s.

Montgomery Bus Boycott – 1955-56

In December 1955, Rosa Parks was arrested in Montgomery, Alabama, for refusing to give up her seat to a white rider. A 13-month protest followed, ending with a US Supreme Court ruling that declared segregation on public buses to be unconstitutional.

The last Major League Baseball Team Integrates - 1959

Although Jackie Robinson crossed the color line when he played for the Brooklyn Dodgers in 1947, the Boston Red Sox did not integrate until 1959.

Integration of Ole Miss – 1962

After a two-year legal battle, James Meredith, an African American man, was granted the right to enroll at the University of Mississippi in September 1962. His attempt to register for classes was met with riots that left two dead and hundreds wounded.

Civil Rights Act – 1964

Enacted on July 2, 1964, the Civil Rights Act prohibits discrimination based on race, ethnicity, religion, national heritage, or gender. The Civil Rights Act helped put an end to the official practice of “separate but equal” treatment for blacks in the South.

Voting Rights Act – 1965

Although the 15th Amendment granted all citizens the right to vote, most Southern States had adopted legislation that effectively prevented African Americans from voting. The Voting Rights Act, signed into law by President Lyndon Johnson in 1965, enabled the Federal Government to enforce the provisions of the 15th Amendment.

First African American US senator (since Reconstruction) – 1966

Edward W. Brooke, a Massachusetts Republican, was elected to the Senate in November 1966, making him the first African American in the Senate in nearly a century.

First African American Appointed to the US Supreme Court – 1967

Thurgood Marshall became the first African American Supreme Court Justice when President Lyndon Johnson appointed him to the bench in 1967. Marshall had previously argued before the Supreme Court as chief counsel for the NAACP in 1954’s landmark Brown v. Board of Ed case.

Unit III, Lesson 2: Sports, Race, and the 1936 Olympics

Social Studies (American or European History, Holocaust Studies), ELA

Context:

The relationship between Jews and baseball has had implications beyond the borders of our own country. In 1936, the Jewish American baseball player Herman Goldberg found himself in Nazi Berlin to play an Olympic demonstration game. That unique circumstance raises important questions about religious and national identity and the relationship between sports and politics.

Standards:

Common Core Anchor Standards:
CCSS.ELA-Literacy.R.7, W.1, W.4, W.7, W.9, SL.1, SL.2, L.1, L.2, L.3
PA Standards [*Subject Area/Standard Area/Standard*]: 5.1.F; 5.2.A; 5.3.J; 8.1.C; 8.4.A; 8.4.B; 8.4.D
NJ Standards [*Content Area/Standard/Strand/Content Statement*]: 6.2.A.12; 6.2.D.12

Time: One class session (45-60 minutes) + Homework

Materials:

- o Primary Resource 15: Herman Goldberg's 1936 Olympic ID Card
(See Appendix A)

Learning Outcomes:

- o Students reflect on issues of identity, religion, and race
- o Students take a position on a historical issue and make an evidence-based argument
- o Students examine geo-political dynamics in the pre-World War II period

Procedure:

1. Group students in pairs and have them look closely at Herman Goldberg's 1936 Olympic ID card. Pairs should discuss:
 - ☐ What do you notice about this object?
 - ☐ Where and when is this object from?
 - ☐ What do you think this object was used for?
2. As a class, discuss the students' observations. Then explain a little more about the item. Herman Goldberg was a Jewish baseball player in the 1930s. Baseball was not an Olympic sport, but a demonstration game was to be played at the 1936 Olympic Games in Berlin. Goldberg tried out for the American Olympic baseball team and made it. This was his Olympic ID card.
3. Explain what was going on in Germany at the time: Adolph Hitler was in power, Jews and other minorities faced discrimination, and the Germans intended to make the Berlin Olympics a showcase for Aryan athletic supremacy. In America, a debate emerged over whether the US team should boycott the games. Discuss the issue of the boycott with the students:
 - ☐ Does it validate or offer implicit acceptance of the Nazi regime to attend the games?
 - ☐ Do you think the US should have boycotted the games?
 - ☐ Who would be hurt most by a boycott—the Germans? the athletes? the other teams?
 - ☐ Should politics be kept out of Olympic competitions? Is that realistic?
4. In the end, the US Olympic team participated in the games. And although a few Jewish athletes did independently boycott the games, Goldberg decided to play. He later commented:

There were five or six Jewish athletes out of the 300-plus on the team, and some of us were considering whether we would boycott. We came to the conclusion that if the entire team would boycott, we would also do so. But we were really American athletes of Jewish religion. It didn't make sense to us to be the only ones to boycott. We were not Jewish ballplayers. We weren't Jewish sprinters. We weren't Jewish basketball players. We weren't Jewish pistol shooters. We weren't Jewish weightlifters. We were American athletes, selected by the team to represent our country.

Discuss:

- ☐ What do you think about Goldberg's comment?
 - ☐ Should he have boycotted even though the rest of the American athletes decided to play?
 - ☐ Do you think it is possible to separate out one's religious and national identity like that? Assuming it is possible, do you think it's preferable? Why or why not?
 - ☐ What would you do?
5. **For homework**, students should imagine they are living at the time of the 1936 Olympics. Each student will write a letter to the editor of the local paper taking a position on the boycott debate. In making their arguments, students must refer to specific historical circumstances and clearly explain why they think a boycott would be the right or wrong course of action.
6. **Extension:** At the Olympics, Goldberg met and became friendly with another athlete, the track and field star Jesse Owens. Owens is famous for winning four gold medals at the games and being snubbed by Hitler, who refused to shake his hand publicly. You might want to introduce the Owens story to your class in this context. A PBS documentary about Owens is available for free online (<http://www.pbs.org/wgbh/americanexperience/films/owens/>). It provides a good overview of the 1936 Olympics and the issues surrounding the games. You might consider showing it to your students as well.



To Boycott or Not

The question of whether to boycott the 1936 Olympics was a hotly contested issue in the United States in the months leading up to the games. The President of the Amateur Athletic Union, Judge Jeremiah Mahoney, advocated for the boycott, noting that the Germans had broken Olympic rules by expelling Jewish high-jumper Gretel Bergmann from the German team. He believed participation in the games would be a tacit endorsement of the Nazi regime. Meanwhile, Avery Brundage, the President of the American Olympic Committee, opposed a boycott. After a brief inspection of German sports facilities in 1934, Brundage maintained that Jewish athletes were being treated fairly. Furthermore, he claimed that politics had no place in sport. Many American Jewish organizations supported a boycott as part of a broader, ongoing German boycott. Other Jewish organizations, however, did not official back the boycott, fearing an anti-Semitic backlash.

Unit III, Lesson 3: Women and Baseball

Social Studies (US History, Women's History, Gender Studies)

Context:

Between 1943 and 1954, over 600 women had a unique opportunity that few have had before or since—the opportunity to play professional baseball. In this lesson, students learn about the role women have played in baseball and consider the place of women in sports (and American society) more generally.

Standards:

Common Core Anchor Standards: CCSS.ELA-Literacy.R.7, R.9, W.2, W.7, W.8, SL.1, SL.2, L.1, L.2
PA Standards [**Subject Area/Standard Area/Standard**]: 8.1.A; 8.1.B; 8.1.C; 8.3.A; 8.3.D
NJ Standards [**Content Area/Standard/Strand/Content Statement**]: 6.1.D.12; 6.1.A.14; 6.1.D.14; 6.2.D

Time: One class session (45-60 minutes) + homework

Materials:

- o Film: *A League of Their Own: The Documentary* (1987), directed by Mary Wilson, 27 minutes, or *A League of Their Own* (1992), directed by Penny Marshall, starring Tom Hanks, Geena Davis, and Madonna, 128 minutes (see below for sources).
- o Primary Resource 16: Photos of Tiby Eisen and Justine Siegal (**See Appendix A**)
- o Worksheet 3-3: A League of Their Own (**See Appendix B**)
- o Library and/or Internet resources for further student research

Learning Outcomes:

- o Students investigate the history of women in sports
- o Students make connections between history and contemporary gender issues
- o Students learn from visual media while viewing it thoughtfully and critically

Procedure:

1. Begin by showing students the photograph of Thelma “Tiby” Eisen (Primary Resource 16). Discuss:
 - What do you notice about this photograph? How is the subject presented? What image does she portray? [Students might notice that the photograph is black-and-white and depicts an earlier historical era. Eisen is shown as strong, serious, and athletic, though also clearly feminine, as evidenced by the short skirt and long hair.]
 - Notice her uniform. Why might she be dressed like that? Do you think it was comfortable to play baseball in a skirt?
 - What assumptions might you make about this photograph?
 - Does anything surprise you about this photograph?
2. Explain a little bit about the photo and about the AAGPBL. Show students one (or both) of the following films:
 - *A League of Their Own: The Documentary* (1987), directed by Mary Wilson, 27 minutes. This short documentary tells the story of the AAGPBL through vintage footage and the memories of the players, who have come together for a reunion 40 years after playing in the league. You can rent it online at: https://play.google.com/store/movies/details/A_League_Of_Their_Own?id=BUFZlidopiE
 - *A League of Their Own* (1992), directed by Penny Marshall, starring Tom Hanks, Geena Davis, and Madonna, 128 minutes. This feature film is based on the documentary. It tells largely the same story, but because it is historical fiction, some of the details have been altered and the characters are fictionalized. You can rent it online at: http://www.amazon.com/gp/product/B00190KZVY/ref=atv_feed_catalog?tag=imdb-amazon-video-20

Unit III, Lesson 3: continued

3. Before watching the film, ask about its title: What does “A league of their Own” mean to you? Hand out the “League of Their Own” worksheet (Worksheet 3-3) and ask students to either fill it out while watching or use it as a guide for viewing the film. Afterward, discuss the questions on the worksheet. (If you’ve opted to show both films, you can also discuss the similarities and differences between the two movies.)
4. Show students the photo of Justine Siegal (Primary Resource 16) and compare with the picture of Tiby Eisen. Justine Siegal has broken new ground as the first women to pitch batting practice to Major League teams. Siegal also founded an organization called Baseball For All (www.baseballforall.com) to promote participation in the game among women and girls.
Ask students what is different about this picture [for example, it’s a contemporary photograph; she’s wearing a men’s Cleveland Indians uniform]. Have students read this article about Siegal: http://mlb.mlb.com/news/article.jsp?ymd=20110221&content_id=16694130&c_id=mlb. Then discuss:
 - ☐ What has changed between the time of Tiby Eisen and Justine Siegal? [Women have gained many opportunities in contemporary society to compete on equal footing with men, and are increasingly judged on their skill and talent and not merely on looks or other “feminine” attributes. On the other hand, women had their own baseball league in the 1940s and 50s, and they no longer do.]
 - ☐ What hasn’t changed? [Women still face challenges to full equality in professional sports and elsewhere, where they are often told they can’t compete.]
 - ☐ What should change?
5. **Option:** Consider asking students to conduct further research on the history of women in sports. Topics could include the recent growth of professional women’s soccer and basketball, the history of women’s participation in the Olympics, media perceptions of female athletes, or the passing of Title IX in 1972, which created new athletic opportunities for women and girls.
Encourage students to make connections between the role of women in sports and the place of women in contemporary society more generally.
6. **Extension:** You can also ask students to collect images from newspapers, magazines, and websites that depict female athletes. Discuss:
 - ☐ How are female athletes depicted? Are they shown as strong? feminine? sexual? manly?
 - ☐ How does their portrayal compare to that of male athletes?



Tiby Eisen

Thelma “Tiby” Eisen (b. 1922) Tiby Eisen was one of the early stars of the All-American Girls Professional Baseball League. The AAGPBL was founded in 1943 by chewing-gum mogul Philip K. Wrigley in order to help keep America’s national pastime alive while many of the country’s young men were fighting in World War II. Between 1943 and 1954 (when the league folded), hundreds of thousands of fans came out to watch the women of the AAGPBL play. You can learn more about the AAGPBL at www.aagpbl.org.

Thelma “Tiby” Eisen, 1945
American Jewish Historical Society

Unit III, Lesson 4: Baseball Ethics

Social Studies, Ethics, Debate

Context:

Baseball has seen its share of controversies and scandals over the years, from cheating and gambling to racial segregation. Today, one of the biggest ethical issues involves the use of performance-enhancing drugs. In this lesson, students research all sides of the issue and debate the implications.

Standards:

Common Core Anchor Standards: CCSS.ELA-Literacy.W.1, W.7, W.8, W.9, SL.1, SL.2, SL.3, SL.4, SL.6, L.3
PA Standards [*Subject Area/Standard Area/Standard*]: 3.4.B; 3.4.E; 5.1.C; 10.12.D
NJ Standards [*Content Area/Standard/Strand/Content Statement*]: 2.3.B; 2.5.C; 6.1.A.16; 6.1.B.16; 6.3.A; 9.1.F

Time: Two class sessions (45-60 minutes each)

Materials:

- o Worksheet 3-4: Baseball Ethics (*See Appendix B*)
- o Internet resources for further student research

Learning Outcomes:

- o Students consider and reflect on personal ethics and ethical behavior
- o Students research a topic, form an opinion based on the evidence, and debate the issue
- o Students make connections between historical events, contemporary issues, and their own lives

Procedure:

1. Introduce the lesson by discussing the Black Sox scandal with students. In 1919, eight members of the Chicago White Sox were found guilty of agreeing to throw the World Series and were banned from baseball for life. There is a good, in-depth overview of the scandal on the Chicago Historical Society's website: <http://www.chicagohs.org/history/black-sox.html>, and additional resources can be found on the Library of Congress's site: <http://www.loc.gov/rr/news/topics/sox.html>. The feature film *Eight Men Out* (1988) also tells the story; you might consider watching it with your students.

Discuss:

- ☐ Why was the action of the Chicago Eight wrong? What made it unethical?
 - ☐ What does it mean to behave ethically? What are some examples of ethical and unethical behavior?
 - ☐ What, or who, determines what is ethically acceptable?
 - ☐ What about sports—why are we required to behave ethically in the context of sports? What constitutes ethical/unethical behavior in sports?
2. Most people agree that ethical standards of behavior apply to sports just as they apply to other areas of life—and that when players gamble on their own teams, they have crossed an ethical line. But there are times when it's not as clear what constitutes ethical behavior.

Break students into small groups, and give each group the list "Baseball ethics," (Worksheet 3-4) cut up so each scenario is on a separate piece of paper. (These scenarios are based on materials originally developed for an American Studies course at Carleton College. See <http://www.hardballtimes.com/main/article/ranking-baseballs-ethical-transgressions/> for more information).

Ask groups to read each scenario and discuss the ethical issues involved. Is the particular action or behavior ethical? Why or why not? Which scenarios are most problematic? Ask students to put the scenarios in order from most to least ethical. Share and discuss:

- ☐ On what basis did you decide the ethics of each scenario?
- ☐ What issues came up in your process?
- ☐ How do these scenarios relate to ethical issues that may arise outside of sports?
- ☐ How do these scenarios relate to your personal experiences? Have you faced similar choices in your life?

3. Transition to a discussion of ethical issues in the contemporary sports world.

Explain that today, the use of performance-enhancing drugs raises important concerns. In 2013, for example, dozens of professional baseball players, including superstars Alex Rodriguez and Ryan Braun, were suspended for allegedly using performance-enhancing drugs. Many people believe the use of these drugs is inherently unethical, giving some players an unfair advantage and encouraging drug-use by young people. But others question the ban on performance-enhancing drugs. They argue that it doesn't create an unfair advantage if everyone is allowed to use them, and that sports allow many other performance-enhancing technologies (such as laser-eye surgery, new materials for swimsuits, and prosthetic limbs)—so it is not clear where to draw the line.

4. **For homework**, have each student research the issues related to performance-enhancing drugs and choose a side.
5. Then hold a class debate on the subject: Should performance-enhancing drugs be strictly banned in professional baseball? Why or why not? More information about the performance-enhancing drug debate can be found here:

<http://www.npr.org/2008/01/23/18299098/should-we-accept-steroid-use-in-sports>

<http://www.chron.com/sports/astros/article/Baseball-s-steroid-issue-calls-ethics-in-to-1743395.php>

<http://www.theatlantic.com/entertainment/archive/2013/06/the-only-good-reason-to-ban-steroids-in-baseball-to-prevent-an-arms-race/276932/>

<http://www.bbc.co.uk/ethics/sport/debate/debate.shtml>

<http://www.youtube.com/watch?v=Nb9Op9NEevw>

6. After concluding the debate, have each student write a short paper summarizing the opposing side's argument. Ask students to consider whether their own views were affected at all by the opposing argument.

Unit III, Lesson 5: Standing Up for Your Beliefs

Social Studies (Civil Rights, Social Action, Character Education), ELA

Context:

Baseball became integrated because there were individuals who stood up for what they believed was right. Students can learn from the examples of the past to identify problems in their own communities, develop plans for change, and take real action for social justice.

Standards:

Common Core Anchor Standards: CCSS.ELA-Literacy.R.1, R.2, R.6, R.7, W.2, W.4, W.6, SL.1, SL.3, L.1, L.2
PA Standards [*Subject Area/Standard Area/Standard*]: 5.1.C; 8.3.C; 8.3.D; 16.3.C
NJ Standards [*Content Area/Standard/Strand/Content Statement*]: 2.2.C-D; 6.1.A.13; 6.1.D.13; 6.3.A; 9.1.A

Time: One to two class sessions (45-60 minutes each) + ongoing homework

Materials:

- o Primary Resource 17: *Free Minds and Hearts at Work*, by Jackie Robinson (See Appendix A)
- o Primary Resource 18: Anti-Discrimination Subway Poster (See Appendix A)

Learning Outcomes:

- o Students reflect on and express their own values and beliefs
- o Students work toward real-life contributions to social change
- o Students connect historical developments with contemporary issues

Procedure:

1. Revisit the integration of baseball. How did it happen? It happened because enough people believed the system was wrong and took steps to change things. It happened because of the journalists who publicized the injustices and pushed for changes; it happened because Dodgers' manager Branch Rickie was willing to challenge the status quo; it happened because Jackie Robinson had the courage to step across that line. Robinson wasn't just a great ball player; he was a fearless fighter for civil rights throughout his life.
2. In 1952, Robinson recorded an essay for the radio show "This I Believe." Have students read Robinson's essay (Primary Resource 17) or listen to it on the "This I Believe" website: <http://thisibelieve.org/essay/16931/>. Discuss:
 - ☐ What does Robinson stand for? What does he believe?
 - ☐ What are his values?
 - ☐ What are values? Where do values come from?
 - ☐ What are some of your values?
3. Of course, baseball didn't integrate simply through beliefs. People had to take action. Show students the image of the subway poster "What's his race or religion got to do with it - He Can Pitch!" (Primary Resource 18) Discuss the idea of turning beliefs into action:
 - ☐ How does this poster reflect a translation of beliefs into action?
 - ☐ Do you think public information campaigns like this are effective ways to make change?Revisit the case of Jackie Robinson: How did he turn his beliefs into actions? What challenges did he face?
4. For homework: Encourage students to explore the "This I Believe" website and listen to or read other essays on the site. Then have students write their own "This I Believe" essays. Their essays should reflect their personal values.
5. Have some of the students share their essays. Then, in pairs, have students discuss ways they can turn their beliefs into actions. For example, if they believe no one should go hungry, maybe they can decide to organize a food drive or come up with a new idea to address the issue. If they believe no one should be bullied, maybe they'll start an anti-bullying campaign.
6. Have each student draw up an "action plan" for turning his or her beliefs into action. Plans should include: 1) specific and realistic goals for change, 2) concrete steps for achieving those goals, and 3) a feasible timeline for getting the work done. Have students document their progress over the course of the semester or year. At the end of the term, ask each student to create a presentation describing his or her effort and evaluating its success.

Appendix A
PRIMARY RESOURCES
(Images, Documents, and Texts)



The Second Great Match Game for the Championship, featuring the Philadelphia Athletics against the Brooklyn Atlantics, 1866

by J. L. Magee

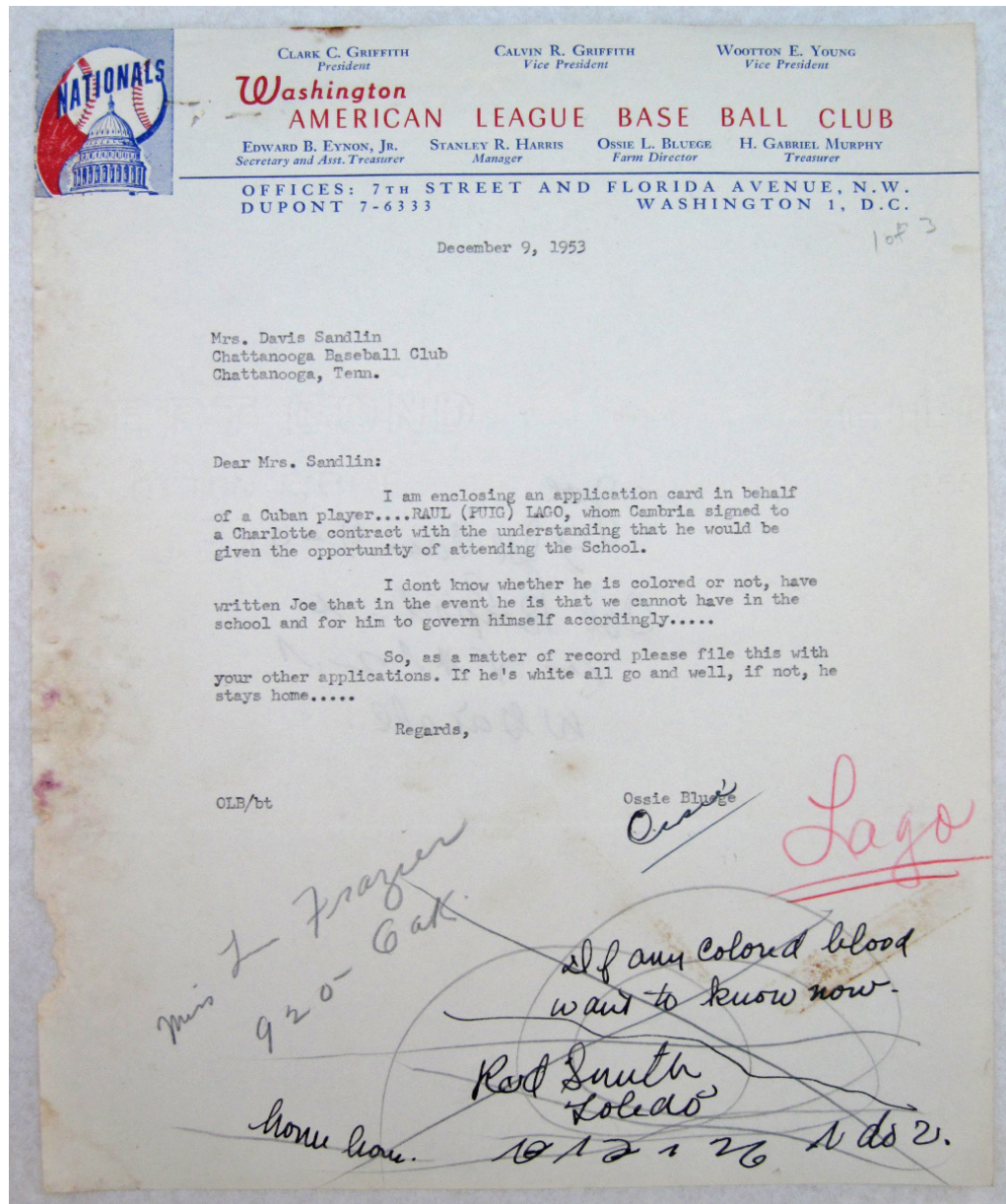
Courtesy of the National Baseball Hall of Fame and Museum, Cooperstown, NY (reproduction)

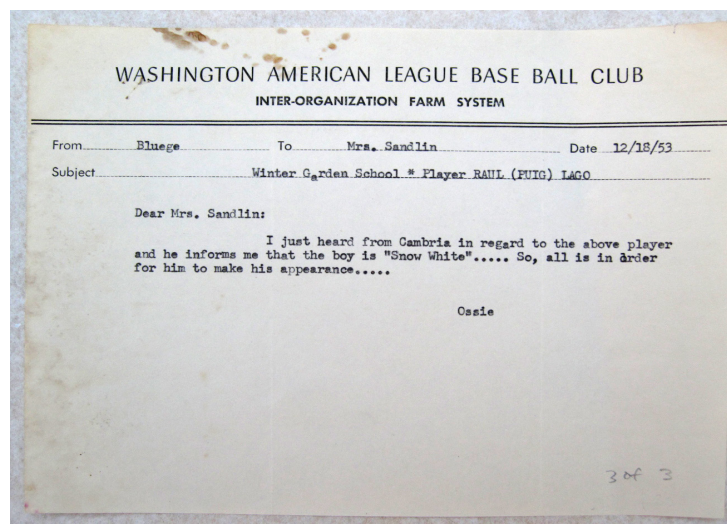
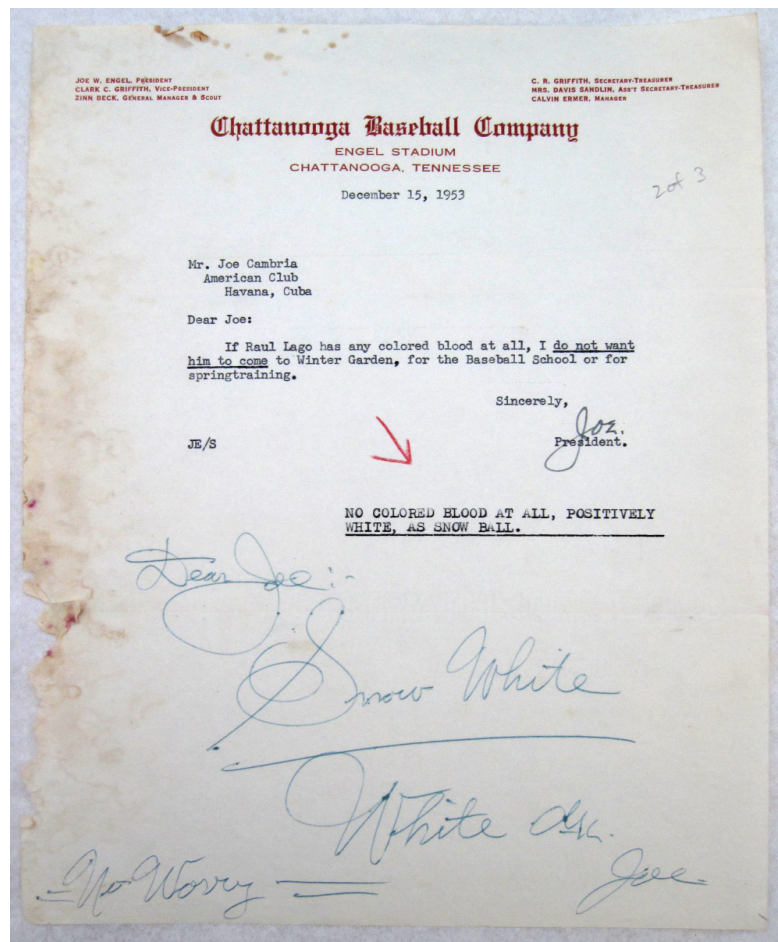


A modern baseball team in action

The baseball diamond of the San Diego Padres' PETCO Park, seen from the stands

Primary Resource 14:





Correspondence between the Washington AL Club and the Chattanooga Baseball Company regarding the racial identity of Raul Lago, December 1953
Courtesy of LTC (R) Dave Grob

Primary Resource 15:



Herman Goldberg's internal passport for Olympic athletes, 1936

Gift of Yehuda Nir in memory of his father, Samuel Grunfeld, Museum of Jewish Heritage - A Living Memorial to the Holocaust NY

Primary Resource 16:



Thelma "Tiby" Eisen, 1945
American Jewish Historical Society



Justine Siegal, AP images

At the beginning of the World Series of 1947, I experienced a completely new emotion, when the National Anthem was played. This time, I thought, it is being played for me, as much as for anyone else. This is organized major league baseball, and I am standing here with all the others; and everything that takes place includes me.

About a year later, I went to Atlanta, Georgia, to play in an exhibition game. On the field, for the first time in Atlanta, there were Negroes and whites. Other Negroes, besides me. And I thought: What I have always believed has come to be.

And what is it that I have always believed? First, that imperfections are human. But that wherever human beings were given room to breathe and time to think, those imperfections would disappear, no matter how slowly. I do not believe that we have found or even approached perfection. That is not necessarily in the scheme of human events. Handicaps, stumbling blocks, prejudices—all of these are imperfect. Yet, they have to be reckoned with because they are in the scheme of human events.

Whatever obstacles I found made me fight all the harder. But it would have been impossible for me to fight at all, except that I was sustained by the personal and deep-rooted belief that my fight had a chance. It had a chance because it took place in a free society. Not once was I forced to face and fight an immovable object. Not once was the situation so cast-iron rigid that I had no chance at all. Free minds and human hearts were at work all around me; and so there was the probability of improvement. I look at my children now, and know that I must still prepare them to meet obstacles and prejudices.

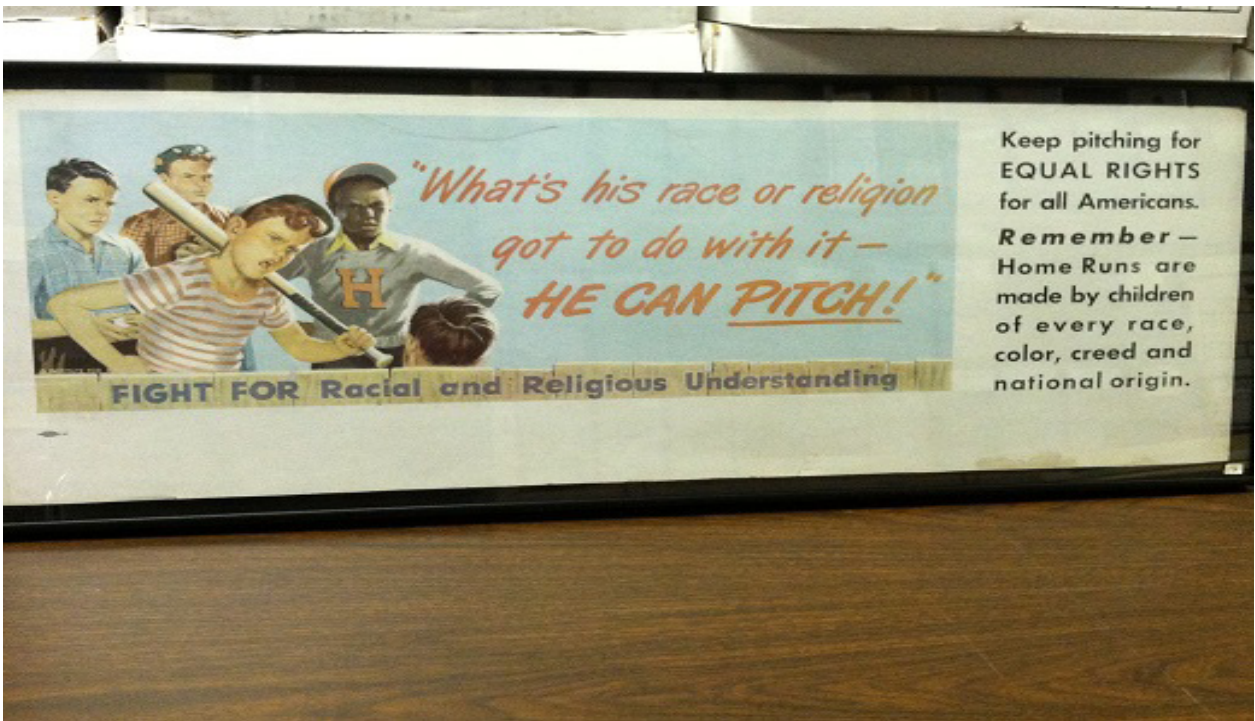
But I can tell them, too, that they will never face some of these prejudices because other people have gone before them. And to myself I can say that, because progress is unalterable, many of today's dogmas will have vanished by the time they grow into adults. I can say to my children: There is a chance for you. No guarantee, but a chance.

And this chance has come to be, because there is nothing static with free people. There is no Middle Ages logic so strong that it can stop the human tide from flowing forward. I do not believe that every person, in every walk of life, can succeed in spite of any handicap. That would be perfection. But I do believe—and with every fiber in me—that what I was able to attain came to be because we put behind us (no matter how slowly) the dogmas of the past: to discover the truth of today; and perhaps find the greatness of tomorrow.

I believe in the human race. I believe in the warm heart. I believe in man's integrity. I believe in the goodness of a free society. And I believe that the society can remain good only as long as we are willing to fight for it—and to fight against whatever imperfections may exist.

My fight was against the barriers that kept Negroes out of baseball. This was the area where I found imperfection, and where I was best able to fight. And I fought because I knew it was not doomed to be a losing fight. It couldn't be a losing fight—not when it took place in a free society.

And; in the largest sense, I believe that what I did was done for me—that it was my faith in God that sustained me in my fight. And that what was done for me must and will be done for others.



Poster, Cincinnati, OH, 1948
Jewish Historical Society of Greater Washington

Appendix B
WORKSHEETS

Abolition of Slavery

First African American in the US Marines (since the American Revolution)

Integration of Major League Baseball

Integration of the US Military

Integration of Schools (Brown v Board of Ed)

Montgomery Bus Boycott

The last Major League Baseball Team Integrates

Integration of Ole Miss

Civil Rights Act

Voting Rights Act

First African American US senator (since Reconstruction)

First African American Appointed to the US Supreme Court

First African American Manager in Major League Baseball

- 1) Why did people feel there was a need to start a women's professional baseball league at this time?
- 2) How did the policies of the league and the response of the fans reflect attitudes toward women at the time?
- 3) How have attitudes about women changed since then? In what ways have they stayed the same?
- 4) What do you think it meant to these women to play baseball?
- 5) Do you think there could be a league like this today? Do you think there should be?

Pitchers often rub their hands in the dirt between pitches to prevent slippery hands. Legend has it that in the 1890s, a groundskeeper in Baltimore would mix soap chips into the dirt around the pitcher's area. While Baltimore's pitchers knew not to use the dirt around the mound, unsuspecting pitchers from the visiting team would end up with slippery, soapy hands.

In 1948, Cleveland Indians pitcher Bob Feller used a telescope to secretly read the opposing catcher's signs and relay them to the Indians' hitters before each pitch. There was no rule against this at the time.

Bill Veeck, a former baseball owner of various minor and major league teams, once arranged to have tiny hand-held mirrors sold in his stadium, so that home-team fans could hamper the opposing team's batters by reflecting the sun directly into their eyes.

In the late 1960s, Cubs manager Leo Durocher once placed a secret listening device (a "bug") in the opposing team's locker room at Wrigley Field to gather information about the visiting team's strategy.

When it started raining during the 4th inning of a game between the Detroit Tigers and Milwaukee Brewers on Aug. 1, 1972, the Brewers were ahead. Hoping that the game would be cancelled before it became official, the Tigers actively tried to slow the game down. One of the Tiger's outfielders intentionally did not catch an easy fly ball, and the Tiger's pitcher made repeated throws to first even though the base runner had taken no lead.

In a game between the Yankees and the Toronto Blue Jays in 2007, Toronto third baseman Howie Clark was about to catch a Yankee pop fly when he backed off at the last second. The ball hit the ground and a run scored. Why did he back off? Just at that moment, the Yankees' Alex Rodriguez yelled out as he ran past Clark, making Clark think that the shortstop, John McDonald, had called for the ball. The play was not illegal.

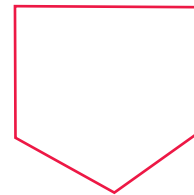
A common ruse: A batter pretends to have been hit by an inside pitch, even though it did not actually hit him.

Another common occurrence: The catcher tries to distract a hitter by taunting him, getting him to laugh, or even flattering him.

Timeline

A CENTURY AND A HALF OF BATS + BALLS

From a scrappy amateur game, baseball grew into our national pastime and a multibillion-dollar industry. It continues to evolve as our country changes.



Trace the sport's major milestones, as well as events and characters both legendary and little known. Events related to the history of Jews and Baseball appear in blue.

1800–1919

1. 1845: In the first recorded game, the Knickerbocker Base Ball Club plays...the Knickerbocker Base Ball Club. It's an intramural affair at Hoboken's Elysian Fields.
2. 1846: David Hart umpires a game for the Knickerbocker Base Ball Club.
3. 1866: Lipman Pike, of Dutch-Jewish heritage, hits 6 HRs home runs (5 in succession) for the Philadelphia Athletics, winning 67–25 against the Alert Club of Philadelphia (which apparently wasn't quite so alert after all).
4. 1871: The 9-team National Association of Professional Base Ball Players, America's first professional league, plays its first game on May 4.
5. 1879: William Edward White becomes the first African American to play in the Majors... for just one game with the Providence Greys.
6. 1882: Louis Kramer, Aaron Stern, and others organize a second major league: the American Association. Kramer and Stern, with the Cincinnati Reds, are the first Jews with ownership stakes in a major league club.
7. 1900: Barney Dreyfuss buys the Pittsburgh Pirates, which he owns until his death 32 years later. In 1903, Dreyfuss invents the World Series, where the Boston Pilgrims sink his Pirates.
8. 1909: Former St. Louis Cardinals manager Louis Heilbroner creates baseball's first statistical bureau. Four years later, brothers Al and Walter Elias found the Elias Sports Bureau—still official statistician of Major League Baseball (MLB).
9. 1919: Eight Chicago White Sox players conspire with gamblers to throw the World Series. Reeling from the scandal, MLB places its bet on Judge Kenesaw Mountain Landis, hiring him for the brand new office of Commissioner.

1920–1957

1. 1920: New York buys Babe Ruth from Boston. Rube Foster founds the Negro National League.
2. 1926–27: Abe Povich (brother of Shirley, uncle of Maury) plays for the Hebrew All-Stars, who face off against the Knights of the Ku Klux Klan and split two contests.
3. 1931: Syd Cohen joins the Mexican-based Nogales Internationals of the Arizona-Texas League. Amid complaints that Nogales relies too heavily on US players, its manager introduces the Spanish-speaking Cohen as “Pablo Garcia.”
4. 1934: A Florida hotel bars Jewish players Harry Danning and Phil Weintraub, in town for spring training with the Giants. The management relents only after Giants manager Bill Terry threatens to move the entire team to another hotel.
5. 1935: Babe Ruth retires. The American League names Hank Greenberg its Most Valuable Player; he is the first Jewish player awarded this title.
6. 1938: Abram J. Shorin and his three brothers found the Topps Chewing Gum Company—and in 1951 hit a homer with a line of baseball cards. Topps still produces its famed collectibles.
7. 1942: Play ball! FDR gives a green light to let professional baseball continue during WWII.
8. 1947: Jackie Robinson plays for Brooklyn on April 15. When the Cleveland Indians sign Larry Doby the following January—followed later by Satchel Paige and Minnie Miñoso—both leagues are racially integrated.
9. 1953: Al Rosen is unanimously voted the American League's Most Valuable Player—the first player since Hank Greenberg (1935) to receive all first-place votes.

1. 1959: Dodgers relief pitcher Larry Sherry wins two World Series games for the Los Angeles Dodgers and saves the other two Dodger victories, an unparalleled feat.
2. 1962: Jackie Robinson is the first African American player inducted into the Baseball Hall of Fame.
3. 1966: Marvin Miller becomes executive director of the Major League Baseball Players Association. He improves the bargaining rights of MLB players, securing their economic standing for decades and creating one of America's strongest labor unions.
4. 1967: Minnesota's Carleton College introduces Rotblatt, an annual one-day, nine-hour, 100+ inning softball match reputedly named by a student with a vintage trading card of White Sox pitcher Marv Rotblatt. Carlton still hosts the merry marathon event.
5. 1971: On June 3, Ken Holtzman becomes the first Cub since Larry Corcoran to pitch two no-hitters (Corcoran had three, from 1880 to 1884).
6. 1973: Ron Blomberg of the New York Yankees becomes MLB's first regular-season designated hitter when he faces right-hander Luis Tiant at Fenway Park on April 6.
7. 1979: Daniel Okrent and friends, while dining at La Rotisserie restaurant in New York City, invent Rotisserie baseball, forerunner of the fantasy sports leagues.
8. 1988: In a nod to noshers, the Baltimore Orioles offer kosher food the year before Camden Yards opens.
9. 1994: The longest strike in baseball history begins on August 12, cancelling the World Series for the first time in 89 years. Players return to work the following spring.

1. 1995: Los Angeles Dodgers pitcher Hideo Nomo is named National League Rookie of the Year, the first Japanese player to win a Major League Baseball award.
2. 1997: On the 50th anniversary of Jackie Robinson's first Dodgers game, all Major League play stops for fans nationwide to watch a special presentation at Shea Stadium in which Acting Commissioner Bud Selig retires Robinson's #42 in perpetuity, except for players currently wearing that number.
3. 2000: Ichiro Suzuki is the first Japanese-born position player to sign with a Major League team, the Seattle Mariners. Concession stands at Seattle's SAFECO Field introduce "Ichiro-rolls" sushi in his honor.
4. 2002: Theo Epstein signs with the Boston Red Sox at age 28, the youngest general manager in Major League history.
5. 2002: On May 23, Los Angeles Dodger Shawn Green hits four home runs in one game against the Milwaukee Brewers, joining only 15 others (in both leagues) who had achieved that feat. Green also sets a new MLB mark, going 6 for 6, with 19 total bases.
6. 2007: Ryan Braun of the Milwaukee Brewers is the first Jewish player named Rookie of the Year.
7. 2010: The Chico Outlaws of the Golden Baseball League draft female pitcher Eri Yoshida, formerly of Japan's Kansai Independent Baseball League—the first woman to play professionally alongside men in America since Ila Borders, and the first to play professional baseball in two countries.
8. 2011: Justine Siegal is the first woman to pitch batting practice for a Major League team, the Cleveland Indians. She later repeats that role for the A's, Rays, Cardinals, Mets, and Astros.
9. 2013: Ryan Braun receives a 65-game suspension for violating MLB's antidrug policy.

GLOSSARY

Acculturation – The adoption by an individual or group of the behaviors and practices of the surrounding culture.

Assimilation – The process by which an individual or group becomes absorbed into the dominant cultural group.

Civil Rights – The fundamental freedoms and privileges afforded to all citizens, such as the right to vote, freedom of expression, and freedom from discrimination. The Civil Rights Movement refers to the efforts made by African Americans and others in the 1950s and 60s to eliminate segregation and establish equal rights for all, regardless of race.

Community – A group that shares common characteristics, attitudes, interests, or goals, and often feels a sense of fellowship with each other.

Discrimination – The unfair treat of an individual or group based on prejudice.

Diversity – The presence of different types of people within a group. Diversity could reflect variety in terms of culture, race, gender, class, or other characteristic.

Ethical Behavior – Actions that follow standards of good or morally right conduct, as defined within a particular society.

Identity – characteristics, qualities, beliefs, and group affiliations that define a person and make him or her unique.

Immigrant – An individual who comes to live in a new country.

Integration – Attempts to challenge policies that separate or segregate people of different races or ethnic backgrounds. In baseball, integration began in 1947 when Jackie Robinson became the first African American in 80 years to play in the Major Leagues .

Racism – A belief that people of certain racial backgrounds are inherently inferior to others. Racism can also refer to hatred or intolerance based on this belief.

Role Model – A person who, based on his or her behavior or accomplishments, is looked to as an example for others to follow.

Social Justice – A belief that all individuals should have equal rights and opportunities regardless of race, religion, class, or other divisions. When people work for social justice, they strive for a society that provides for the social, political, and personal needs of all its citizens.

Sportsmanship – The way one acts or reacts while engaged in competition. When one exhibits “good sportsmanship” he or she exhibits positive attitudes and behaviors, such as self-control, fairness, respect for others, and graciousness in winning and losing.

Teamwork – The act of working together cooperatively to achieve a common goal.

Values – The moral ideals, principles, or standards of a person or group. Values reflect beliefs about right and wrong and what is important in life. One’s values influence his or her attitudes and actions.

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ABOUT THE MUSEUM

The National Museum of American Jewish History, located on historic Independence Mall in Philadelphia, brings to life the 360-year history of Jews in America. Tracing the stories of how Jewish immigrants became Jewish Americans, the Museum invites visitors of all backgrounds to share their own stories and reflect on how their histories and identities shape and are shaped by the American experience. An open door for all, NMAJH honors the past and contributes to a better future by sharing the power of imagination and ideas, culture and community, leadership and service, in ways that turn inspiration into action.

Our object-based lessons provide students with opportunities to develop skills in comprehension and critical thinking through close engagement with primary documents, historic artifacts, maps, and interactive visual and audio displays. Students learn to observe, listen, and participate effectively in group discussions. These lessons can serve as compelling topics for project-based curricula and individual research projects

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