

CIVITAS

THE JOURNAL OF CITIZENSHIP STUDIES

Volume II

2013



Northwestern Oklahoma State University Institute for Citizenship Studies

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for Citizenship Studies and Department of Social Sciences (Alva)

CIVITAS: THE JOURNAL OF CITIZENSHIP STUDIES

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Civitas: The Journal of Citizenship Studies is an annual, interdisciplinary, peer-reviewed publishing venue aimed at promoting scholarship concerning the Humanities and Social Sciences as they relate to citizenship matters. The Journal, which is facilitated by the NWOSU Institute for Citizenship Studies and Department of Social Sciences, draws upon the talents and perspectives of a diverse Review Board from the United States and abroad. It welcomes both qualitative and quantitative submissions by faculty and advanced undergraduate and graduate students from Oklahoma's regional universities, two-year community colleges, and other institutions of higher education and beyond.

DEFINITION OF THE TERM "CIVITAS"

The term "civitas" emanates from Roman antiquity. It originally described a type of settlement or political entity. Later on, the word was used to express the condition of individuals living within the Roman state and to address whether they were full members of the Roman polity. As such, "civitas" differentiated formal citizenship status from those who were not citizens. These early Greco-Roman ideals left an indelible imprint upon the concept of citizenship in the modern Western world. Thus, the modern disciplines of the Humanities and Social Sciences are inexorably intertwined with the concept of citizenship. The word connotes the concept, quality and condition of citizenship and therefore is an appropriate word for the Institute.

EXPLANATION OF THE INSTITUTE LOGO "STATUE OF FREEDOM"

The symbol used by the Institute has appeared under a variety of names, including "The Statue of Freedom," "Armed Freedom," "Freedom," or as she was originally called, "Freedom Triumphant in War and Peace." An allegorical figure representing the concept of Liberty, it was selected to stand on the Dome of the United States Capitol because of the inclusive nature of her physical style and esoteric meanings. Her design, for example, incorporates both classical Greco-Roman and American Indian dress as well as the combination of war and peace motifs. As such, she represents both the Old and New Worlds. This figure also incorporates a number of other important features. First, she faces east toward the main entrance of the United States Capitol to symbolize that the sun never sets on Freedom. Second, the base upon which she stands is inscribed with the Latin phrase "E Pluribus Unum." Third, the statue is imbued with deep symbolic value because of President Abraham Lincoln's insistence that the figure be placed on the Capitol Dome in 1863 to commemorate the eventual reunification of the Union. Thus, all of these factors together make the statue a fitting symbol for the concept of citizenship.

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NOTES FROM THE EDITORS

Salutations from northwestern Oklahoma, and welcome to the 2013 edition of *Civitas: The Journal of Citizenship Studies*.

We express our appreciation to several individuals and groups for their vital assistance this past year. First, we thank the NWOSU Senior Administration, the NWOSU Foundation and the Masonic Charity Foundation of Oklahoma for their support of Institute and Departmental activities. In addition, we are grateful for the professional assistance provided by Alica Hall and her staff at the NWOSU Printing Services, as well as Brandice Guerra, Assistant Professor of Art at Humboldt State University in Arcata, California, for designing the journal's cover. As always, we rely on our many colleagues and associates far and wide who without reservation continue to serve on the journal's editorial review board.

This year's volume continues to highlight local and regional topics, especially on the history and culture of northwestern Oklahoma and southwestern Kansas. The nearby community of Waynoka, Oklahoma, is the focus of attention in three of the volume's contributions. First, prominent Waynoka historian Sandra Olson's "2005: The End of an Era in Waynoka" remembers the Cohlma family, Lebanese retail business owners who played an important role in the community for more than a century. A member of the Waynoka Historical Society, Olson has given us permission to reprint this piece, which first appeared in *Oklahoma Heritage Magazine*. Several wonderful, old drawings and photographs also grace her article. Second, Donovan Reichenberger's "Wings over Waynoka" examines how this Southern Plains town served in 1929 and 1930 as a significant hub in one of the country's first transcontinental air routes. We wish to thank Mr. Reichenberger and *The Oklahoma Chronicles* for granting us permission to reprint this article. Third, several historic images with brief descriptions serve as an addendum to last year's volume article, "The Diaries of Thaleden Sherman Forester: Excerpts from 1906 Visits to Waynoka, Oklahoma," also contributed by Olson.

Maintaining visual records of all kinds remains crucial to historical preservation efforts. Dr. Steve Lohmann at NWOSU submitted to *Civitas* an original copy of the Japanese Instrument of Surrender, which his late uncle, Robert Lee Herdman (1919-1964) of Oklahoma, had received while witnessing the dramatic event on board the USS Missouri on September 2, 1945. We scanned the document and included with it a brief introduction on Mr. Herdman.

Events abroad and immigrant newcomers have often touched Oklahoma's historical development, from Lebanon to Russia and beyond. For example, ethnic Germans from Russia were among the waves of immigrants who settled in northwestern Oklahoma at the turn of the last century. One of them included Volga German Pauline (Schlegel) Lehl (1893-1982). Many years later, she wrote a short recollection of her arrival on the Southern Plains. With permission of the German from Russia Heritage Society's *Heritage Review*, edited by Dr. Eric J. Schmaltz, *Civitas* is re-publishing the article "A German-Russian Woman's First-Hand Account of Coming

to Alva, Oklahoma, in 1913, and Her Family's Century-Long Saga," submitted by Pauline's granddaughter, Ella Marie (Lehl) Frederick of Wichita, Kansas.

Rounding out the volume is Dr. John R. Wood's "Student Engagement: The Development of Citizenship through a New Democratic Lens." His timely article considers different approaches to help better engage the Millennial Generation in America's political process. Wood is an Institute member and political scientist at Rose State College in Midwest City, Oklahoma.

We express sincere gratitude to all our article contributors for making this year's volume yet again a success. We also extend strong encouragement to all to submit their research findings and reviews for future consideration in *Civitas* and eagerly anticipate our next volume in 2014. We soon hope in particular to involve undergraduate and graduate students in publishing with us as well.

Dr. Aaron L. Mason and Dr. Eric J. Schmaltz
Senior Editors, Civitas: Journal of Citizenship Studies

2005: THE END OF AN ERA IN WAYNOKA

SANDRA OLSON

Waynoka was stunned the evening of Thursday, November 3, 2005, when the news spread that Kamell and Dee Cohlmiya were involved in a terrible automobile accident in nearby Alva. They did not survive. While family and friends adjusted to a great personal loss, the town also bid farewell to an era that spanned more than a century — the era of Lebanese retail business owners.

Many Lebanese Christians immigrated to America around the turn of the 20th century. The area from which they came was then known as Syria, but the specific region is now called Lebanon. Lebanese immigrants opened stores in many American towns, including Waynoka, Alva, May, Shattuck, Fairview, Cherokee, Selman, and Avarad in northwest Oklahoma.

Business and selling were traits of the entrepreneurial Lebanese immigrants. They arrived looking for sites to establish businesses.

The September 1929 issue of the R. G. Dun Mercantile Agency Reference Book which lists merchants, tradesmen and manufacturers in Waynoka shows six businesses owned by A. Cohlmiya, Frank Cohlmiya, Kamil Cohlmiya, Richard Cohlmiya, S. N. Cohlmiya, and John Coury.

Shafik N. “Charley” Cohlmiya and his sisters, Adele and Edna, were the first Lebanese to arrive in Waynoka, a thriving railroad town on the Santa Fe line. They were followed by the Courys, their neighbors in Lebanon.

The Lebanese bought town lots on High Street and Waynoka Street east of downtown Waynoka, replacing them with new and larger homes through the years.

Frank Cohlmiya, his wife, Almaz Mady Cohlmiya, and their family moved to Waynoka after their store in May, Oklahoma, was destroyed by fire. Frank opened a dry goods store, Frank’s Department Store, on Cecil Street in 1902.

Frank and Almaz had six children: Leenda Cohlmiya Razook, Mitchell, Kamell, Margaret Cohlmiya Gabriel, Lorine Cohlmiya Mady, and Don.

Frank and Almaz’s daughters worked at Frank’s as teenagers. Two sons, Mitchell and Kamell, joined the family business after high school. Kamell served in the Army during World War II. Mitchell passed away in 1957, and was survived by his wife, Louise, and two young sons.

Kamell married Wadia “Dee” Barkett in 1950. After the death of his father, Kamell and Dee operated Frank’s Department Store for thirty years until their deaths. They are survived by their three daughters, Gayla Cohlmiya Purdham, Stevie Cohlmiya Taylor, both of Oklahoma City, and Michelle Cohlmiya Nelson, Overland Park, Kansas.

Kamell Cohlmlia was about fourteen years old when he had his first job as a bus boy at the Harvey House in Waynoka. He said that he lost the job after being told to unload a load of coal, and responding to his boss that unloading coal was not part of his job. He never forgot the long walk home to tell his father.

In 2001, *A Night of Oklahoma Legends: Airlines, Rail Lines, and Hemlines* was released, telling the story of transportation history in Waynoka. Kamell was filmed in the shoe department at Frank's, telling about his experience of working for Fred Harvey. Individuals with first-hand knowledge of the Santa Fe Railroad, Transcontinental Air Transport, and the Harvey House were interviewed for the piece.

Charley Cohlmlia, Frank's brother, was in the grocery business and operated Cohlmlia's Store on Main Street. Charley's store was renamed Bob and Gene's when the sons of Charley and Mary took over the family business. Their other children were Robert, Victor, and Marquette Cohlmlia Swyden. After Mary's death, Charley married Adele Kraker.

Albert Cohlmlia arrived in the United States in 1900. He traveled across Kansas with a horse and wagon, peddling hair nets, thread, ribbon, and fabric out of a suitcase. He arrived in Waynoka and opened Albert's Department Store in 1907. He married Frank Cohlmlia's sister, Adele, in about 1913.

Albert and Adele had five children: Florine Cohlmlia Razook, Pauline Cohlmlia Maddox, Sam, Madeline Cohlmlia Ruffin, and Genevieve Cohlmlia. Sam was active in his family's department store all his life. His sister, Madeline, worked at Albert's while Sam served in the Army in World War II. Sam married Marguerite "Marge" Razook, and they had three daughters: Debbie Cohlmlia Sizemore, Cindy Cohlmlia, and Becky Cohlmlia Whitaker. Following the deaths of Sam, Albert, and Adele, Marguerite continued to operate Albert's Department Store until its closing in 1997. She later served as a docent at the Waynoka Air Rail Museum and managed the Museum Gift Shop.

Tom Coury emigrated from Lebanon to America, followed by his brothers, Sam H., William, and Nicholas. They settled in the Waynoka area and opened a general merchandise store. Some of the family later moved to Avard. Tom returned to Lebanon, where he married and had two children, Joe and Mary. After Tom died, his brother and sister-in-law, William "Bill" and Nessira Waken Coury, adopted Joe and Mary. Joe Coury became a grocer, operating a Red Bud Food Store in Alva.

Sam Coury met his future wife, Rosa, at Ellis Island when they were both entering the United States of America. They returned to Beirut for their wedding. After the births of their first two children, Sylvia and Annis, they returned to America, and Sam, Rosa, and the children moved to a dugout east of Waynoka. Three more children, John, Alyce, and Annis, were added to the family. They named their youngest son Annis in memory of their first-born son who had been killed in a shooting accident at the age of 11. Sam Coury was a builder, and built a home for his

family at 107 North High Street in Waynoka on the same street where the Cohlmiyas, his friends from the old country, lived.

At the age of 10, John Coury, second son of Sam and Rosa, began working at Albert's Department Store. Albert was a good teacher and John a good student. John borrowed money and opened his own store, Coury's Department Store, at the age of 16 across the street from Albert's in a rented building. He bought the building in 1926. John married Quantella "Quennie" Wehba in 1935. Their store had groceries and meat, as well as clothing for men, women, and children. Eventually, they sold the large fifty-foot-store-front building, opened a Red Bud grocery store across the street from City Hall, and later bought the Oldsmobile dealership on Main Street. John and Quennie were the parents of Dr. Ameal "Sam" Coury, Jeannette Cohlmiya Ackal, Sharon Kae Moss, and Alice Sue "Suzie" Homsey.

Much has been written about the immigrants from Lebanon. *The Lebanese in America*, a rare out-of-print book written by John G. Moses, is reviewed online by Samir Mattar. Mattar writes that the book

is about the tides of Lebanese who left Mount Lebanon during the repressive Ottoman Empire before World War I and crossed borders and oceans for lands unknown. They were escaping persecution and desperate conditions, apprehensive but full of hope and faith. They fled poverty and destitution, filled with the prospect of a new life of plenty in freedom. Many of them began as door-to-door peddlers, traveling the country, hawking their wares from Manhattan to the dirt roads of Iowa and beyond, selling clothes and other necessities to remote farms. It was strenuous work and required long hours of walking, carrying a heavy suitcase of merchandise, usually bedspreads, shirts, combs, and brushes. It was as hard as the work they had left behind, but in America they discovered a robust sense of challenge and fulfillment in boundless opportunity. An early Lebanese immigrant once proposed that a statue be erected to the dauntless Lebanese peddler. Moses records many legends about the Lebanese peddler . . . The portrait that emerges from these pages is that of a good, proud, fiercely independent yet gregarious, affable family person struggling to make the most of opportunities. They maintained awareness of ancestral origins through the institution of the family, preserving ties to the "old country" by sending financial support or sponsoring relatives to join them. Moses' affection and admiration for the resolve, the nerve, the courage and the strength of the first Lebanese immigrants is evident throughout the book.

The history of Waynoka would be incomplete without including the Lebanese immigrants and their contributions to the business and family community of the town.



Marguerite Cohlmi was a docent at the Waynoka Air Rail Museum and managed its gift shop for a number of years after the closing of Albert's.



Kamell Cohlmi with the cash register that was a fixture in Frank's Department Store for many years.



The exterior of Frank's Department Store in Waynoka in 2005, at the time of the death of owners, Kamell and Dee Cohlmlia.



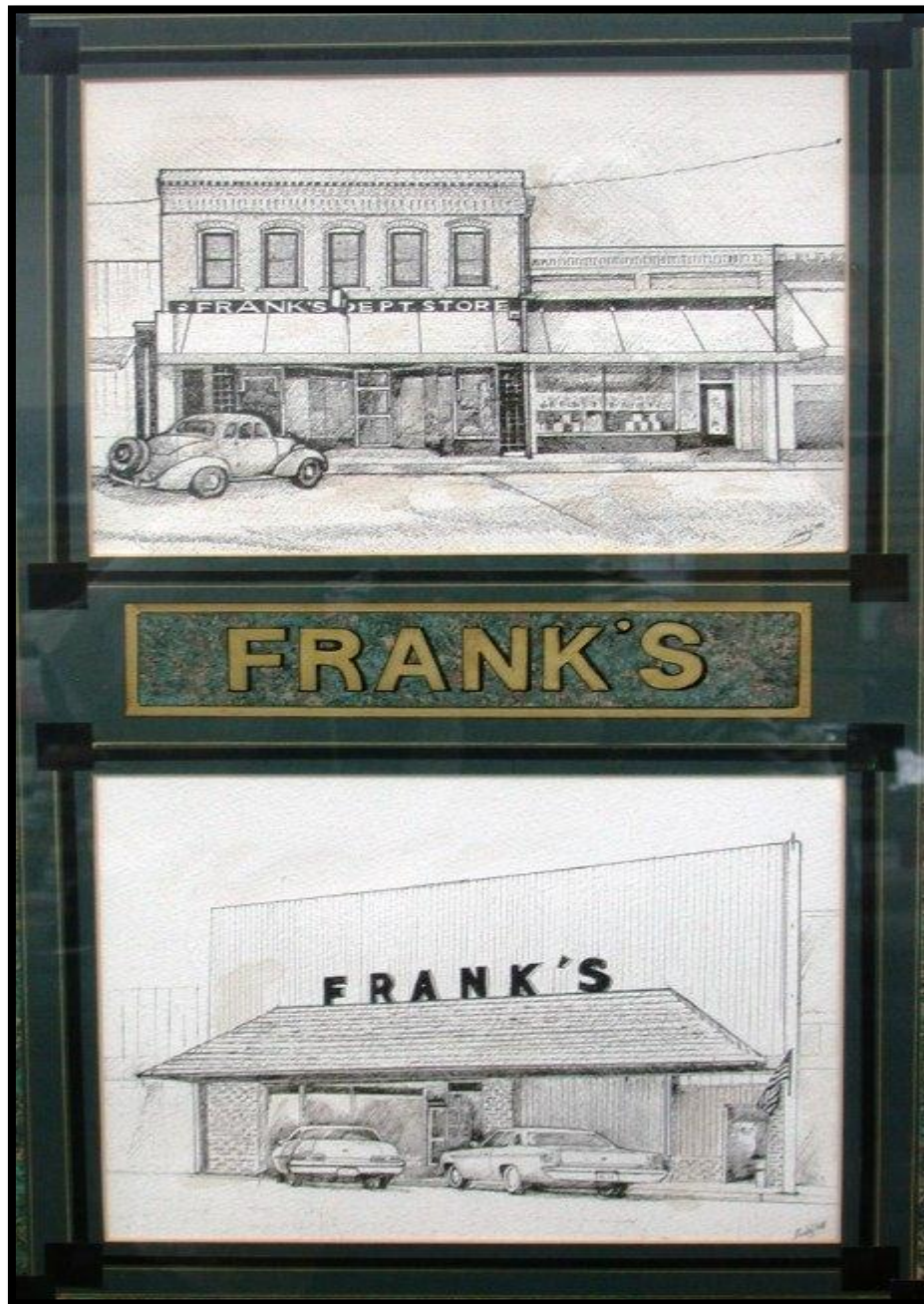
The Charley and Mary Cohlmlia family in 1943. Left to right, Robert, Victor, Eugene, Mary, Marqueta, and Charley.



Albert and Adele Cohlmi's wedding picture.



Sam Cohlmi and his sister Florine ride in a goat-pulled cart in Waynoka.



An early rendering of Frank's Department Store before renovations.

WINGS OVER WAYNOKA

DONOVAN REICHENBERGER

On March 1, 1929, the editor of the *Woods County Enterprise* ran a half-page feature describing his town's glorious future: "With our transcontinental airport, our half million dollar Santa Fe improvements, the installation of natural gas for commercial and domestic use, the placing of our 'white way,' the building from all directions . . ., the opening of our big sand pit . . ., now is our opportunity for building a greater Waynoka. Let us all get together and boost—and boosting, grow and prosper."¹ Written by Simpson Bryant Richards, this urban battle cry not only proved one man's faith in Waynoka, but also confirmed the traditional frontier role of editors as town promoters.

As Richards indicated so forcefully, 1929 was indeed a very good year for Waynoka. But of all the good news and optimistic headlines, nothing topped the selection of Waynoka as a terminal division point on the coast-to-coast route of Transcontinental Air Transport, Inc. To Richards, the possibilities of air transportation were revolutionary, and to him, the TAT could do for Waynoka what the railroads had done for so many cities before. Through his newspaper, Richards would conduct a three-year love affair with aviation, the TAT, and the promising future of Waynoka as a transportation hub.

S. B. Richards was born at Indianola, Iowa, on November 1, 1870. In 1909 he moved from Webster City, Iowa, to Waynoka, Oklahoma, where he edited and published the *Woods County Enterprise* until his death on January 27, 1931.²

By the late 1920s Waynoka was a town of approximately 2,100 people. It was basically an agricultural community, but the economy was strengthened by the Santa Fe Railroad emergency repair yard with its monthly payroll of \$30,000. Under the stewardship of leaders such as Richards, Waynoka had developed into a town with four hotels, a large Harvey House Restaurant, two schoolhouses, eight churches, and a Main Street lined with prosperous businesses.³

Like society in general and his fellow editors in particular, Richards was dazzled by the "romance of air travel." For these men America's frontier fascination with covered wagons and railroads was replaced with airplanes flying across the continent from Atlantic to Pacific. But the promoters of air travel and their newspaper allies often had to convince the public that air travel was safe. Towards this goal, Richards published an item from a speech delivered to the American Society for the Promotion of Aviation entitled "Flying Safer Than Standing Behind A Mule."⁴

Editors such as Richards also gave newly organized airlines invaluable free advertising in front page stories. In August of 1927 Richards described air service between Dallas and Chicago at a cost of 10 cents per mile. The news story gave the air fares between Oklahoma City and various points on the route, the flying time to select destinations, and the arrival and departure times for

various cities. Readers were told that the airfare from Oklahoma City to Chicago was \$78.80 and the flying time was 8 hours and 45 minutes.⁵

Air heroes received banner coverage in newspapers large and small, but Richards did not even mention the trans-Atlantic flight of Charles A. Lindbergh, the greatest public aviator of the era. Unfortunately, Lindbergh's flight occurred while the *Enterprise* was conducting a subscription contest and increasing the paper's circulation was more important. Richards faithfully reported Lindbergh's later activities, such as a front page headline on August 26, 1927, which declared, "Vast Crowd At Wichita To See Young 'Lindy,'" and the January 13, 1928 headline that proclaimed, "Great Ovation For Lindbergh at Havana."⁶

Second only to Lindbergh in the public's and Richards's adulation was Amelia Earhart. Fortunately, her trans-Atlantic flight in June of 1928 was not overshadowed by a local subscription contest. Richards hailed her achievement with a front page headline that stated, "Lady Lindbergh Makes It Across The Atlantic."⁷

Meanwhile, various airlines were making plans for transcontinental passenger service, providing editors such as Richards the opportunity to combine town promotion with their fascination for air travel. By the winter of 1928-1929 three carriers—Western Air Express, Universal Air Express, and Transcontinental Air Transport, Inc.—were laying out routes between New York City and Los Angeles. Western Air Express would offer "fly all the way" service while the other airlines would provide "air-rail" transportation.

Universal Air Express, in cooperation with the New York Central and Santa Fe railroads, proposed a 60-hour schedule. Passengers would leave New York's Grand Central Station at 5:00 P.M. on the New York Central's *Southern Limited* for Cleveland, Ohio. At Cleveland the next morning, the travelers would board a 14-passenger Fokker trimotor airplane for the 1,087-mile trip via Chicago and Kansas City for Garden City, Kansas. At Garden City the passengers would board Santa Fe's *California Limited* and arrive in Los Angeles at 9:15 the second morning. This service would eventually commence on June 14, 1929, with a fare of approximately \$250 depending upon the type of Pullman accommodations.⁸

While that service was in the planning stage, the TAT hired Charles Lindbergh as its chief technical adviser to survey a route and locate airfields for its own New York-to-Los Angeles service. C. M. Keys, TAT's president, thought they could put the airline into operation within six to nine months; it eventually took fifteen months to lay out the route, purchase equipment, and construct the airfields and other support facilities.⁹

As reported in the *New York Times*, TAT officials identified seven essential requirements before operations could commence. First, they needed airports capable of handling takeoffs and landings of heavily-laden transport planes carrying 10 to 20 people. They also needed a complete system of communications and weather reporting along the route and the best equipment such as radios and planes, regardless of the cost and source of supply. They needed a team of trained

and experienced pilots who had a specified number of hours carrying passengers on large airplanes and who were familiar with the route, the airfields, and radio communications. There had to be adequate stations and comfort facilities at all landing fields, the latest appliances on all airplanes for passenger comfort, and a complete system of emergency landing fields at intermediate points along the entire route. And finally, an integrated rail-air schedule had to be coordinated.¹⁰

In February of 1929 editor Richards announced to his readers that the TAT had selected their town, Waynoka, for one of the primary airport facilities. Under the headline "Transcontinental Airport for Waynoka," Richards reported that the company had already purchased half a section of land for construction of the airport and adjacent land for an airline radio station.¹¹ In the same edition, Richards summarized various community improvement projects in progress and concluded the news story with the observation, "Waynoka is looking up and the citizens are beginning to realize they have a bright future."¹²

In the following issue Richards provided his readers with additional details. Waynoka was to be the western terminal of the TAT's Eastern Division, elevating their town into the ranks of other division points such as Columbus, Ohio, Clovis, New Mexico, and Los Angeles. Donning the hat of town booster, he proclaimed that "all roads lead to the airport at Waynoka." According to Richards, passengers from Alva and other distant towns would be coming to Waynoka by train, auto, and other means to board the big airplanes.¹³

Within two weeks of the announcement, TAT construction supervisors arrived in Waynoka to do preliminary work for placing runways and locating buildings. Ground breaking ceremonies were held on March 4, 1929. Although it was a cold and windy day, a crowd estimated at 3,500 to 4,000 people watched airplanes land, listened to speeches, and ate barbecue provided by the Chamber of Commerce.

For three months, Richards furnished weekly progress reports on the airport construction. Almost two months before the construction was completed, he was telling Waynokans that the field would be opened on June 15. Following the inevitable delays, dedication of the airport took place on June 22, 1929.¹⁴

Thousands of people attended the airport's dedication and heard state attorney general, Ed Dabney, deliver a speech. In addition to the TAT airplanes sent to Waynoka for the dedication, several airlines, flying schools, and airplane manufacturers sent aircraft to participate in the ceremony. The Braniff-Universal Air Line of Oklahoma City and the Braley School of Flying in Wichita extended an invitation to anyone over 65 years of age to take a free ride in their planes. Seventeen senior citizens accepted the offer. Six of the seventeen, with an aggregate age of 443 years, were shown in a picture published in the *Oklahoma Times*.¹⁵

Although TAT pilots had been flying familiarization and training flights for two weeks before scheduled operations, the formal inauguration of service began when Lindbergh pressed an

electric button at 6:05 P.M., EST, Sunday, July 7 in Los Angeles. Then the Pennsylvania Railroad's train *The Airway Limited*, left New York City's Pennsylvania Station for the overnight trip to Columbus, Ohio. At Columbus, two airplane loads of westbound passengers departed at 8:15 A.M. and arrived in Waynoka at 6:12 P.M, twelve minutes ahead of schedule. Meanwhile, two eastbound airplanes, one piloted by Lindbergh as far as Winslow, Arizona, departed Los Angeles on Monday morning for Clovis, New Mexico, where the passengers transferred to the train that evening and arrived in Waynoka Tuesday morning.¹⁶

Richards boasted that the airline had received requests from more than 1,000 people to participate in the inaugural flight from New York, but only twenty applicants were accepted.¹⁷ The first passengers were news, railroad, aviation, and chamber of commerce officials.

Among the first dignitaries to arrive in Waynoka from New York City was Amelia Earhart. She had been appointed as an assistant to the general traffic manager of the TAT a week earlier. T. B. Clement, the general traffic manager, had sought her services and advice in an effort to present a transportation system appealing to women.¹⁸

Earhart and the other passengers were officially welcomed to Waynoka in a brief airport ceremony and then taken by "aero car" —a fifth-wheel bus—to the TAT station adjacent to the local Santa Fe's Harvey House. Richards assured his readers that Miss Earhart and her traveling companion, Mrs. G. P. Putnam, were entertained at an 8:00 P.M. dinner at the Harvey House by the Waynoka ladies of the P.E.O. before continuing their trip by Pullman at 11:00 P.M.¹⁹

At the time of the first flights, the TAT complex at Waynoka included radio and weather stations, lighted runways, and a hangar measuring 120 feet x 202 feet, the third largest aircraft hangar in the nation. A machine shop measuring 24 x 202 feet was built on the north side of the hangar with a steel octagon tower above it. The sides of the hangar were made with steel and brick, including a four-and-a-half-foot brick wall base with steel frame and windows extending the rest of the way to the top. Glass and steel doors covered the 120-foot ends of the hangar.²⁰

Demonstrating his infatuation with air service, Richards packed his reports with countless details. The airline used ten Ford trimotor airplanes. Two were kept at Columbus, Ohio; two were based at Waynoka, Oklahoma; two were housed at Clovis, New Mexico; and two were based at Los Angeles. One airplane was stationed at each of the two divisions' intermediate points—St. Louis, Missouri, and Winslow, Arizona. Two flight crews of three men each were based at Waynoka. The ground crew at Waynoka consisted of the field manager, ticket agent, meteorologist, radio operator, teletype operator, field clerk, chief mechanic, and five mechanics trained to refuel and oil airplanes in three minutes. There also was a maid on duty to look after lady passengers' comfort.²¹

Richards also noted that Lindbergh, as the company's technical adviser, was concerned primarily with the condition of the ground facilities and safety. It had taken him several months to select 18 first pilots. This group had an average of 3,000 hours flying time, including an average of 500

hours in trimotor airplanes. Whenever possible, these pilots were assigned to sections of the country where they were familiar with the topography and weather conditions. The co-pilots were skilled in the operation of all types of aircraft and the use of the radio. The third crew member, also called the courier, tended to passenger needs.²²

To ease any apprehensions about safety, Richards stressed that TAT had rules about questionable flying weather. If there was any doubt, the first pilots, weather man, field manager, and whenever possible, the division and general superintendents decided whether or not the flight should take off. The airline's route followed the rail route, and its flight schedule was coordinated with the railroad's schedule. If the weather was deemed unsafe for flying, the passengers would continue their trip by rail. In flight, if the pilot encountered turbulent weather, he could land and transfer passengers to a train at emergency landing fields located about every 50 miles along the route.²³

TAT officials and the city of New York engaged in a large-scale promotion of the new service. A fully equipped Ford trimotor, attended by a uniformed crew, was on display in Pennsylvania Station. Passengers catching the railroad's *Airway Limited* train passed directly under the plane's wings. During the first month of operations, an estimated average of 1,046 persons per hour inspected this plane from 10:00 A.M. until 12:00 midnight. Large banks in New York City also had their windows trimmed with TAT aviation equipment and information about routes and service. Moreover, the city's large department stores installed aeronautical travel bureaus, and the airline sponsored a musical program on radio station WRNY from 9:00 to 10:00 every Tuesday night. During the broadcast an airline official spoke on the "sky-ride" service offered by the TAT between New York City and Los Angeles.²⁴

After the airline had been operational for a month, Richards summarized a TAT official's report that said the Eastern Division had operated at 43 percent of capacity while the Western Division had operated at 38 percent. The figures showed the TAT had carried 433 passengers, not including guests of the company. Of the total, 153 passengers had traveled between New York City and Los Angeles while the other 280 passengers had made shorter trips between intermediate points. On the passenger list were salesmen, produce men, bankers, manufacturers, oil producers, stage and screen personalities, professional men and women, and tourists. The reasons offered for using air travel were as varied as the passengers' occupations. One round-trip passenger estimated that he saved five business days by flying. The freedom from dust and smoke as well as the aerial view of America's scenery was particularly appealing to the passengers.²⁵

The airborne activities of both famous and local people never escaped the notice of Richards. He identified by name seven Waynokans who flew to Wichita for an all-day outing on January 1, 1930. He also reported the arrival of a Woodward native, Miss Billie Sibel, from New York. She was a magazine artist's model returning home for a visit. A visit to Waynoka by Lindbergh and his wife, even just for refueling on his inspection trips, also drew detailed coverage from Richards.

By preference, Lindbergh avoided publicity as much as possible and his arrival times usually were not scheduled. Reporting on a January 3, 1930 visit to Waynoka by Lindbergh and his wife, the editor was apologetic because the Waynokans were unable to get to the field to welcome the "Prince of the Air and his flying companion." Richards particularly was piqued by a *Daily Oklahoman* headline concerning the same visit that proclaimed "Waynoka Pays No Attention to Lindbergh."²⁶ Perhaps to make amends, a few months after this incident Richards ran an article on a coast-to-coast, high altitude flight by Lindbergh and his wife, Anne, with the headline "Lindy Passes Over."²⁷

Amelia Earhart, while flying to the bedside of her seriously ill father in California, transferred from an airplane to a train in Waynoka. Being advised of Miss Earhart's forthcoming arrival, Waynoka's ladies made hasty plans to welcome and entertain the famous guest. Miss Earhart accepted a "radio invitation" while en-route from Kansas City. Following her landing in Waynoka, she was taken to the Harvey House for dinner, then on to the country home of Mrs. E. W. Bixler for a social hour.²⁸ Afterwards, Miss Earhart boarded the Pullman for the night ride to Clovis, New Mexico.

Richards recognized the direct and indirect benefits of the TAT airport to Waynoka. In a story titled "What T.A.T. Means to Waynoka," he pointed out that the heretofore inconspicuous Waynoka was known throughout the country because of TAT publicity. Window displays, maps, movie theater news, and newspaper and magazine articles publicized Waynoka's role in the transcontinental system. For Richards, the national prominence of Waynoka brought by the TAT's efforts proved there was a Santa Claus. Moreover, Waynoka received a \$250,000 airport without any obligation being placed upon the city. Local materials and labor had been used in the airport's construction wherever possible. The airport's monthly gas and light bill exceeded \$1,000. And the annual payroll of the TAT in Waynoka was almost \$44,000. The editor estimated that more than half of this payroll money was spent locally.²⁹ Although not mentioned by Richards, the TAT also ran a 6- to 12-inch, two-column ad in the *Enterprise*.³⁰

Richards noted that during the first six months of operations, Waynokans purchased four one-way tickets to Wichita at a total cost of \$80, and four others had purchased \$18 round-trip shopping excursion specials to Wichita. Furthermore, the TAT's Waynoka traffic agent was willing to arrange other special excursions to Wichita and Kansas City.

This string of glorious news was suddenly shattered on Wednesday, October 8, 1930, when national newspapers reported that Waynoka's airport would be abandoned. Although denying these reports, TAT's New York City office released a report announcing that Tulsa would be a new base serving the southwestern United States. Waynoka would be an intermediate point on the route between Kansas City and Amarillo, Texas, for a new organization thereafter to be known as the Transcontinental and Western Air, Inc., the modern TWA.³¹

After the Wednesday news story that the airport was to be abandoned, the Waynoka Chamber of Commerce wired the company seeking clarification of Waynoka's future role. O. L. Bane,

chamber president, received a reply saying that at present the company had no intentions of discontinuing its use of the Waynoka airport although there would be schedule changes.

Richards could not tell his readers how Waynoka would fit into the new organization's plans, except to say that the big Fokker airplanes used by Western Air Express would make their stops at Waynoka. He added that this operation would be providing California-to-New York service by air.³²

Despite these assurances, Waynoka was abandoned by the airline; the last regular flight into Waynoka arrived Tuesday evening, October 14, 1930. Richards's headline proclaimed the abandonment by noting that the airline was leaving Waynoka with an empty \$250,000 hangar.³³ Subsequent issues of the *Enterprise* nostalgically noted the use of the airport as an emergency field and for communications by the airline.³⁴

Whatever its importance may have been, Waynoka's designation as a vital link in the transcontinental air service had ended. For 16 months, it had been a part of the pioneering air passenger service, and Richards had faithfully reported every aspect of the development. In the true spirit of the frontier editor, he promoted the new transportation system, reported Waynoka's substantial contributions to the fledgling industry, and noted the many benefits to his town and readers.

ENDNOTES

* Donovan Reichenberger is Professor Emeritus of History at Northwestern Oklahoma State University. He delivered this paper at the 1987 Oklahoma Historical Society Annual Meeting in Woodward.

¹ *Woods County Enterprise* (Waynoka, Oklahoma), March 1, 1929. Hereafter cited WCE.

² WCE, February 6, 1931.

³ *Daily Oklahoma* (Oklahoma City, Oklahoma), March 10, 1929, Sect. D.; WPA Writers Project, "Waynoka," a one-page description of the town filed in the Vertical Files, Research Library, Oklahoma Historical Society, Oklahoma City.

⁴ WCE, January 21, 1927.

⁵ WCE, August 12, 1927.

⁶ WCE, January 13, 1928.

⁷ WCE, June 22, 1928.

⁸ *New York Times*, June 16, 1929, Sect. IX, p. 14. Hereafter cited NYT.

⁹ *Ibid.*

¹⁰ *Ibid.*

¹¹ WCE, February 15, 1929.

¹² *Ibid.*

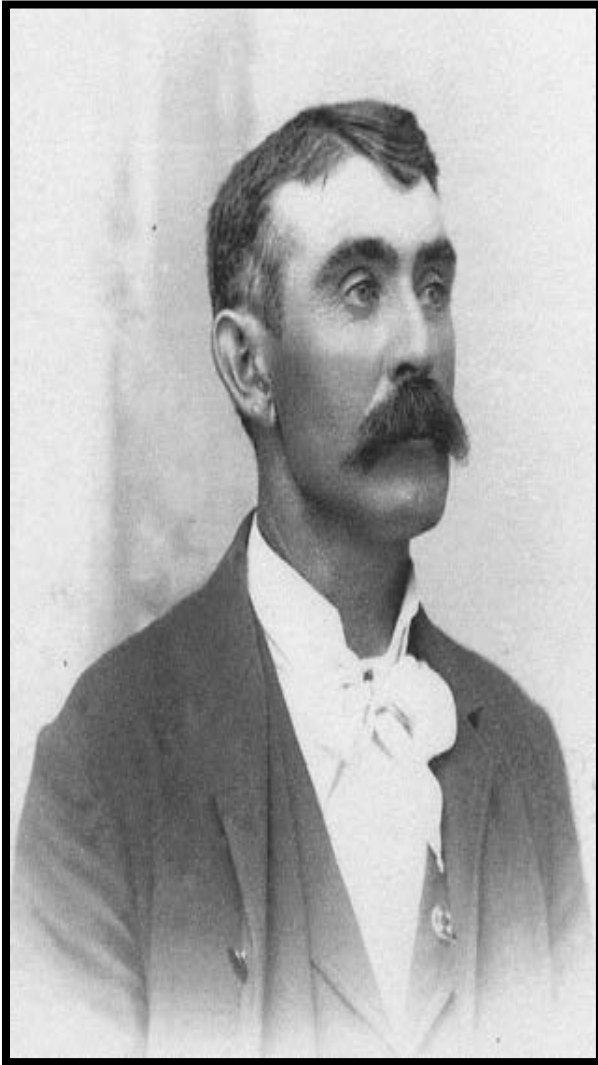
¹³ WCE, February 22, 1929.

¹⁴ WCE, March, April, May, and June 1929 issues.

- ¹⁵ WCE, June 28, 1929; *Oklahoma City Times*, June 24, 1929, p. 7.
- ¹⁶ WCE, July 12, 1929.
- ¹⁷ NYT, June 11, 1929, p. 2.
- ¹⁸ WCE, July 5, 1929.
- ¹⁹ WCE, July 12, 1929.
- ²⁰ WCE, April 5, 1929.
- ²¹ WCE, July 26, 1929.
- ²² WCE, June 18, 1929, p. 45.
- ²³ WCE, June 28, 1929.
- ²⁴ WCE, July 26, 1929; NYT, May 27, 1929, p. 21.
- ²⁵ WCE, August 16, 1929.
- ²⁶ WCE, January 10, 1930.
- ²⁷ WCE, April 25, 1930.
- ²⁸ WCE, September 19, 1930.
- ²⁹ WCE, December 27, 1929.
- ³⁰ WCE, July 5, 1929.
- ³¹ WCE, October 10, 1930.
- ³² *Ibid.*
- ³³ WCE, October 17, 1930.
- ³⁴ WCE, October 24, 1929, January 2, 1931.

**HISTORIC IMAGES: ADDENDUM TO THE DIARIES
OF THALEDEN SHERMAN FORESTER: EXCERPTS FROM
1906 VISITS TO WAYNOKA, OKLAHOMA**

SUBMITTED BY SANDRA OLSON



Robert A. Forester

The story concerns Thaleden Forester and entries from his journal from about 1906, along with photos. It is especially interesting because the man comes on the train from Michigan to Waynoka to see his sick father, Robert A. Forester, and he describes the train trip, going and coming, in fascinating detail. (The return trip[s] were by way of Waynoka to Aard to Carmen, etc.) Then his time on the farm west of Waynoka near the Cimarron River is very interesting as well. I wrote an article for our Waynoka Chronicles, published by the Waynoka Historical Society, in about 2006. It has had limited circulation. The original diary is much longer. Also of interest is that the story is about the great-grandfather of Pam Davidson's husband; Pam works at the NWOSU Library.

Among the photos is "Janney's Mountain," which Forester mentions in his diary. They walked across the Cimarron to "Jenny's Mountain"—actual spelling would be Janney, the last name of the people who owned the site. There is also a photo of the Waynoka Depot, which would have been a wooden structure around the time that Thaleden Forester was coming and going.



Forester Family



Family of Thaleden and Mary Forester in 1902.



"Janney's Mountain"



The 2 S Hotel in Waynoka



The Waynoka Depot

**DOCUMENTS IN HISTORY:
THE JAPANESE INSTRUMENT OF SURRENDER**

SUBMITTED BY DR. STEVE LOHMANN



Editorial Note: Robert Lee Herdman of Oklahoma served in the United States Navy from 1942 to 1964. He was born on November 24, 1919, and passed away on December 24, 1964. During his career, he served in both World War II and the Korean War. On September 2, 1945, Senior Chief Yeoman (YNCS) Herdman had the privilege of witnessing the formal Japanese surrender to the Allied forces on board the USS Missouri. As a commemorative of the ceremony, all crewmen on board the USS Missouri received a copy of the Japanese Instrument of Surrender. It appears in both the English and Japanese languages, eight pages in length.

Herdman's nephew, Dr. Steve Lohmann, donated the original copy to the archives of the Northwestern Oklahoma State University's Institute for Citizenship Studies a couple of years ago. The document was scanned in its entirety during the summer of 2013 for inclusion in this year's Civitas.

INSTRUMENT OF SURRENDER

We, acting by command of and in behalf of the Emperor of Japan, the Japanese Government and the Japanese Imperial General Headquarters, hereby accept the provisions set forth in the declaration issued by the heads of the Governments of the United States, China and Great Britain on 26 July 1945, at Potsdam, and subsequently adhered to by the Union of Soviet Socialist Republics, which four powers are hereafter referred to as the Allied Powers.

We hereby proclaim the unconditional surrender to the Allied Powers of the Japanese Imperial General Headquarters and of all Japanese armed forces and all armed forces under Japanese control wherever situated.

We hereby command all Japanese forces wherever situated and the Japanese people to cease hostilities forthwith, to preserve and save from damage all ships, aircraft, and military and civil property and to comply with all requirements which may be imposed by the Supreme Commander for the Allied Powers or by agencies of the Japanese Government at his direction.

We hereby command the Japanese Imperial General Headquarters to issue at once orders to the Commanders of all Japanese forces and all forces under Japanese control wherever situated to surrender unconditionally themselves and all forces under their control.

We hereby command all civil, military and naval officials to obey and enforce all proclamations, orders and directives deemed by the Supreme Commander for the Allied Powers to be proper to effectuate this surrender and issued by him or under his authority and we direct all such officials to remain at their posts and to continue to perform their non-combatant duties unless specifically relieved by him or under his authority.

We hereby undertake for the Emperor, the Japanese Government and their successors to carry out the provisions of the Potsdam Declaration in good faith, and to issue whatever orders and take whatever action may be required by the Supreme Commander for the Allied Powers or by any other designated representative of the Allied Powers for the purpose of giving effect to that Declaration.

We hereby command the Japanese Imperial Government and the Japanese Imperial General Headquarters at once to liberate all allied prisoners of war and civilian internees now under Japanese control and to provide for their protection, care, maintenance and immediate transportation to places as directed.

The authority of the Emperor and the Japanese Government to rule the state shall be subject to the Supreme Commander for the Allied Powers who will take such steps as he deems proper to effectuate these terms of surrender.

Signed at TOKYO BAY, JAPAN at 0904. I
on the SECOND day of SEPTEMBER, 1945.

重光葵

By Command and in behalf of the Emperor of Japan
and the Japanese Government.

梅津美治郎

By Command and in behalf of the Japanese
Imperial General Headquarters.

Accepted at TOKYO BAY, JAPAN at 0908 I
on the SECOND day of SEPTEMBER, 1945,
for the United States, Republic of China, United Kingdom and the
Union of Soviet Socialist Republics, and in the interests of the other
United Nations at war with Japan.

Douglas MacArthur
Supreme Commander for the Allied Powers.

G. W. H. Nimitz
United States Representative

徐永昌
Republic of China Representative

Bruce Fraser
United Kingdom Representative

Leonid Brezhnev
Union of Soviet Socialist Republics
Representative

G. A. Blamey
Commonwealth of Australia Representative

Charles F. G. G. G.
Dominion of Canada Representative

Leclerc
Provisional Government of the French
Republic Representative

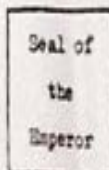
M. M. M.
Kingdom of the Netherlands Representative

L. M. L.
Dominion of New Zealand Representative

PROCLAMATION

Accepting the terms set forth in Declaration issued by the heads of the Governments of the United States, Great Britain and China on July 26th, 1945 at Potsdam and subsequently adhered to by the Union of Soviet Socialist Republics, We have commanded the Japanese Imperial Government and the Japanese Imperial General Headquarters to sign on Our behalf the Instrument of Surrender presented by the Supreme Commander for the Allied Powers and to issue General Orders to the Military and Naval Forces in accordance with the direction of the Supreme Commander for the Allied Powers. We command all Our people forthwith to cease hostilities, to lay down their arms and faithfully to carry out all the provisions of Instrument of Surrender and the General Orders issued by the Japanese Imperial Government and the Japanese Imperial General Headquarters hereunder.

This second day of the ninth month of the twentieth year of Syōwa.



Signed: HIROHITO

Countersigned: Haruhiko-Ō
Prime Minister

Manoru Shigemitsu
Minister for Foreign Affairs

Iwao Yamazaki
Minister for Home Affairs

Juichi Tsushima
Minister of Finance

Sadamu Shimomura
Minister of War

Mitsumasa Yonai
Minister of Navy

Chuzo Iwata
Minister of Justice

Tamon Maeda
Minister of Education

Kenzo Matsumura
Minister of Welfare

Kotaro Sengoku
Minister of Agriculture
and Forestry

Chikuhei Nakajima
Minister of Commerce
and Industry

Naoto Kobiyama
Minister of Transportation

Fumimaro Kono
Minister without Portfolio

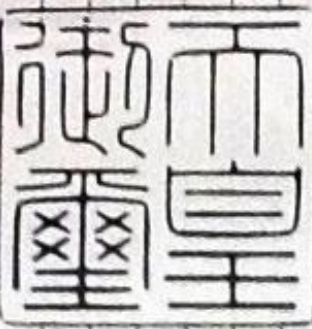
Taketora Ogata
Minister without Portfolio

Shinichi Ohta
Minister without Portfolio

朕ハ昭和二十年七月二十六日米英支各國
政府ノ首班カポツダムニ於テ發シ後ニ
蘇聯邦カ參加シタル宣言ノ揚フル諸
條項ヲ受諾シ帝國政府及大本營ニ
對シ聯合國最高司令官カ提示シタ
ル降伏文書ニ朕ニ代リ署名シ且聯合
國最高司令官ノ指示ニ基キ陸海
軍ニ對スル一般命令ヲ發スヘキコトヲ
命シタリ朕ハ朕カ臣民ニ對シ故對行
爲ヲ直ニ止メ武器ヲ措キ且降伏文書
ノ一切ノ條項並ニ帝國政府及大本營ノ
發スル一般命令ヲ誠實ニ履行セム
コトヲ命ス

内閣

裕仁



昭和二十年九月二日

内閣總理大臣 近衛文麿

國務大臣 齋藤實

海軍大臣 末次信正

外務大臣 重光葵

運輸大臣 小島通登

大藏大臣 津島清一

司法大臣 岩田吉造

農林大臣 千石興太郎

國務大臣 佐方竹虎

内務大臣 山崎巖

商工大臣 中島知久平

厚生大臣 松村謙三

文部大臣 高田多門

國務大臣 小畑敏四郎

陸軍大臣 下村定

裕王

Translation.

H I R O H I T O ,

By the Grace of Heaven, Emperor of Japan, seated on the Throne occupied by the same Dynasty changeless through ages eternal,

To all to whom these Presents shall come, Greeting!

We do hereby authorise Mamoru Shigemitsu, Zyosanni, First Class of the Imperial Order of the Rising Sun to attach his signature by command and in behalf of Ourselves and Our Government unto the Instrument of Surrender which is required by the Supreme Commander for the Allied Powers to be signed.

In witness whereof, We have hereunto set Our signature and caused the Great Seal of the Empire to be affixed.

Given at Our Palace in Tōkyō, this first day of the ninth month of the twentieth year of Syōwa, being the two thousand six hundred and fifth year from the Accession of the Emperor Zinmu.

Seal of
the
Empire

Signed: H I R O H I T O .

Countersigned: Naruhiko-ō
Prime Minister

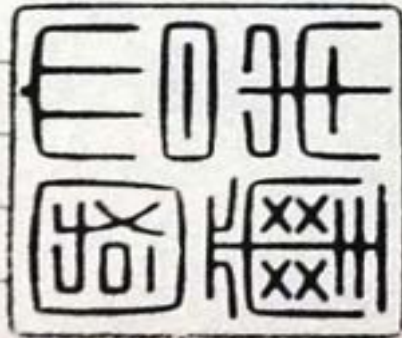
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大日本帝國天皇裕仁此、書ヲ見ル有
衆ニ宣示ス

朕茲ニ聯合國最高司令官ヨリ署名ノ要
請アリタル降伏文書ニ朕及朕ノ政府ノ命ニ
依リ且朕及朕ノ政府ニ代リ署名スルノ權限ヲ
正三位勳一等重光葵ニ付與ス

神武天皇即位紀元二千六百五年昭和二十年
九月一日東京宮城ニ於テ親ラ名ヲ署シ璽ヲ

鈐セシム

裕仁



內閣總理大臣 齋藤 隆夫

H I R O H I T O ,

By the Grace of Heaven, Emperor of Japan, seated on the Throne occupied by the same Dynasty changeless through ages eternal,

To all to whom these Presents shall come, Greeting!

We do hereby authorize Yoshijiro Umezū, Zyosannai, First Class of the Imperial Order of the Rising Sun, Second Class of the Imperial Military Order of the Golden Kite, to attach his signature by command and in behalf of Ourselves and Our Imperial General Headquarters unto the Instrument of Surrender which is required by the Supreme Commander for the Allied Powers to be signed.

In witness whereof, We have hereunto set Our signature and caused the Great Seal of the Empire to be affixed.

Given at Our Palace in Tōkyō, this first day of the ninth month of the twentieth year of Syōwa, being the two thousand six hundred and fifth year from the Accession of the Emperor Zinmu.

Seal of
the
Empire

Signed: H I R O H I T O.

Countersigned: Yoshijiro Umezū
Chief of the General
Staff of the Imperial
Japanese Army

Soemu Toyoda
Chief of the General
Staff of the Imperial
Japanese Navy

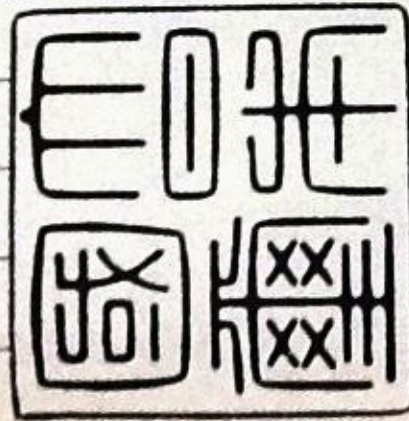
天佑ヲ保有シ萬世一系ノ皇祚ヲ踐メル
大日本帝國天皇裕仁此ノ書ヲ見ル有衆ニ
宣示ス

朕茲ニ聯合國最高司令官ヨリ署名、要請
アリタル降伏文書ニ朕及朕、大本營、命
ニ依リ且朕及朕、大本營ニ代リ署名スル、權
限ヲ陸軍大將正三位勳一等功二級梅津美
治郎ニ付與ス

神武天皇卽位紀元二千六百五年昭和二十年九月

一日東京宮城ニ於テ親ラ名ヲ署シ璽ヲ鈐セシム

裕仁



參謀總長梅津美治郎

軍令部總長吉田茂

A GERMAN-RUSSIAN WOMAN'S FIRST-HAND ACCOUNT OF COMING TO ALVA, OKLAHOMA, IN 1913, AND HER FAMILY'S CENTURY-LONG SAGA

PAULINE (SCHLEGEL) LEHL

COMMENTARY BY ELVEST LEO LEHL

SUBMITTED BY ELLA MARIE (LEHL) FREDERICK



Editorial Note: The Germans from Russia started migrating into northwestern Oklahoma in the early 1890s. In 1913, one of these immigrants to Oklahoma included Volga German Pauline (Schlegel) Lehl (1893-1982). What follows is her first-hand account of coming to Ingersoll and then Alva, Oklahoma, originally hand-written in late 1955 and seven pages in length. For authenticity's sake, the typed text version retains Pauline's original grammatical and spelling usages, particularly some German influences mixed with her English. As a supplement to the travel reflection, her eldest son Elvest Leo Lehl (1915-2007) compiled a family history about his mother's life as well as the fate of the Schlegel family who had stayed behind in Russia. The family's saga over the past century is truly remarkable, as readers will quickly discover. Elvest's daughter Ella Marie (Lehl) Frederick of Wichita, Kansas, taught high school English for 32 years and is currently teaching a couple of composition courses each semester at Friends University in Wichita. Ella kindly submitted these materials to Dr. Eric J. Schmaltz in October 2012. This article first appeared in the December 2013 issue of Heritage Review published in Bismarck, North Dakota.

Pauline (Schlegel) Lehl's First-Hand Account Written in 1955:

Nov. 25 – [19]55

it was a day in the late fall of 1913 when everything was ready for me to leave for America. it was a answer to 6 years of prayer. I was 14 years of age when I made up my mind to go to the U.S.A. and I was nearly 20 years old when my wish was fullfilld Papa caled us in the living room and knealed down with us and prayd for my safety then we all repeated the Lords prayr mama blesset me too with the doronic blessing.

there were 7 children. 1 Sister was Marriet. Mother had a cousin in Oklahoma so I wrote to them about my wish to go out of Russia and if they could see there way of sending me a Direct ticket. I was happy beon words when a letter came with a promice of helping me. but the crops were poor at that time and I was to young to travel by myself so we wrote to each other back and fort for several years.

My Home was an Agricultural Town of 7000 population in South Eastern Russia of the Don Basin the people were prosperous in that part of Russia. my parents settled there coming from the German Colonies along the Wolga River. During the time of Kathirine the Great who was a German Prinsses. She Invited Germans to Settle in Russia along the Wolga and also in the South and for that She gave them Religious fridom and also 100 years Fridom from Military Service, so many went out there and started a Pionear Life as the country was baren and Rocky. the Rocks were uset to Built there Dwelings. They were my ancestors.

as we children grew up we were sent to the Russian School and Church but we had our Protestant Service every morning and evening in German language we were thought to read and write german at our Home as there were only a vew germans in that town it was imposible to have a German School.

my Fathers name was Hainrish-Johan Schlegel. our Business was Furniture Making and Butcher Shop. we prossest all the meat reddy to eat such as Hams Bacon and all kinds of sousages

we had Russian and German people working for us

we had many Kozack friends who came from surrounding villages to trade in town the name was Mihailowka it was a beatifful plase an outside was Hilly farm land and the other side was woodet with rivers lakes and medows. winters were very cold and blustery but it was funn to Swim in summer and Skate in Winter

it was hard to part with all that was dear to me but the pull to go was greater then I could resist I found out later that it was Gods hand that led me.

after I bordet the Train wich went to Tsaricin the present Stalingrad [Volograd after 1962] I imbarket on the Boat to Saratow my parents home Gov. City where I had to get my pasport. then I went on the train wich went to the West border. there I was met by the Travelers agent who send me ackros Germany to the Bremer Hofen where the Ocean Liner was ready to sail the next day. the Sea was very heavy most of the way. I was see sick for several days in Filidelfia where I and some other passengers went ashore to buy some fruits and candy. we was there on the Ship over Sunday. some German Ministers came on board with some religious literature for us, so we would not be to lonesome as the day was cold and cloudy, the paper I got was the German Methodist Apologist. on Monday we left the Sea was calmer and as we went around Florida the Sea was as smooth as a looking-glass. not a ripple and so we came to Galveston in the golf of Mexico. There on Train up to a Kansas town where I stayd in a Hotel over night. in the morning I went on the train to Alva Okla my destination. it was Thanksgiving day Nov. 24 – 1913 My cousin was at the Depo. we drove to there Farm 6 miles out east of town where I eat my first Thanksgiving dinner. so I was in the New World

I started working in January for a Bankes Family. I was as one of there own and was very happy I learnd to Speek very soon and read and write as I new the Latin alffabets. in Nov 1914 I marriert a Farmer and so started a life of hard work. the summers was hot and dusty but the years went by so rapidly with 3 wars in between [World War I, World War II and the Korean War] we had many joys and Sorrows. God has been good to us. the 4 children are Christian Sitizens have homes and children of there own.

our Names are William and Pauline Lehl. we are still living on our Farm we are not well and strong anymore. but keep Serving in our Alva Methodist Church I am a member of the Womans Society of Christian Service and am Happy to help where help is neddet

if this Story has helpt any one to Trust and Serve God then it has acomlishet its purpose

Submitted by
Mrs. William Lehl
Alva Oklahoma

Commentary by Elvest Leo Lehl (Written in Circa 1996):

The following is a story of miracle after miracle by following the Light day after day, a historical saga over a period from 1907 to 1996.

In 1907, a young maiden, Pauline Schlegel, of German heritage in the Russian town of Michaylovka, Saratov Oblast, was having thoughts of coming to America. She had relatives in Oklahoma who could possibly help by sponsoring her to come over. She made plans by studying the English language and writing letters to her sponsor who was a relative of her mother.

Finally, the day came in November 1913 when her preparations were complete. She left behind her parents, two sisters, four brothers, and all other relatives. She was twenty years old.

Pauline was on her own now, venturing into the unknown. She went by boat up the Volga River to Saratov where she boarded the train for Bremen, Germany. There she boarded the ocean liner the *S.S. Breslau*. The ocean voyage to America took fourteen days. At one point the ship was almost lost in a storm.

Pauline landed in Galveston, Texas, where she boarded the train for her destination—Alva, Oklahoma. She arrived at the farm home of her sponsor, Mr. Henry Korrel, on Thanksgiving Day, thankful for a safe journey to her newly adopted country.

Pauline soon found employment as a housekeeper for a banker's family, the Stewarts. They had a daughter who was Pauline's age; these two were close friends all their lives. Pauline made new friends easily, especially in the farm community of Ashley, Oklahoma, on the border of Alfalfa and Woods Counties. It was here that she met her husband, William, whom she married in 1914.

She came from a family of business people who were merchants of furniture, meats, and manufacturers of winnowing machines (forerunners of the thrashing machines and combines for grain harvesting).

She became a hard-working farm wife. On September 4, 1915, their first child, Elvest, was born. Elmer Clarence was born next, but died of pneumonia at age one in the flu epidemic of 1918. One other child died in infancy. Four of Pauline's children are living today: Elvest, Nellie, Frieda and Carl.

Pauline had a quite productive life made of hard work on the farm and was much revered for her service to the community.

She corresponded with her family in Russia from 1913 to 1937 when she received her last letter from the wife of her eldest brother, begging for money to buy food. The families were starving there, as this occurred during Stalin's reign of terror. Mother Pauline kept all the letters that she received from her family through the years. Father William had made a wooden box in which the letters were kept. They were in the Russian language because Stalin forbade the use of German.

I remember so well Mother receiving letters from her family, causing her to go into her bedroom and weep, and our father trying to console her. We children recall the dark-colored wooden box which Father had constructed to store these letters, kept under our parents' bed. We children revered this box, for I do not remember any of us ever asking about or looking into it.

Miracle number one was about to happen. When Mother passed away on March 22, 1982, her children wondered what should be done about the old family letters. We naturally had to settle the estate because Father had died earlier. Upon opening up the keepsake box, we found all these correspondences from home in Russia, the majority of them in the Russian language, some in German. Most of them were undated.

I remember Mother saying many times that she felt the hand of Almighty God in the fact that she had come to America. We children also feel His hand in the way things are working out, from the fact that Mother had kept all these letters (283 in all) and pondered them in her heart and preserved them for us.

Our daughter, Carolyn Miller, of Minneapolis, Minnesota, was driving when she heard on the radio that those who were related to Germans from Russia were holding a convention in Minneapolis. Carolyn called the convention organizers and learned that there was a chapter of the American Historical Society of Germans from Russia (AHSGR) in Wichita, Kansas, the home of her parents. Carolyn, knowing of her grandmother Lehl's story, called Martha Issinghoff, president and founder of the Golden Wheat Chapter in Wichita, who was delighted to include us as new members in 1981. The AHSGR's main objective is to honor our heritage and help our people reestablish our genealogical ties with our remaining relatives in Russia and back in Germany from where they originated.

The first miracle was that Pauline had saved all her letters; the second was our joining the AHSGR.

Having become members of a historical society whose purpose is research and preservation, we knew what our reason for coming to this moment was. We must get these letters translated into the English language and made available to all the family. First, the letters had to be separated into the years in which they were received, and without dates, this was a tough task. Second, we tried several translators, but most were not able to provide the actual meaning because of dialect differences.

Then one morning, miracle number three happened in the first part of November 1988. In the *Wichita Eagle* newspaper, I read an article about Eugenia Felton, a professor of Slavic language at the University of Kansas in Lawrence. We made arrangements to meet. When I first met her, I was amazed at her resemblance to my mother; her face and speech were nearly identical to Mother's.

A little history about Eugenia: Her heritage is Estonian heritage, her parents deported to Russia during Stalin's Baltic takeover in 1940. She was born in Russia around the same time as our mother. Therefore their language and script were almost identical.

Eugenia immediately agreed to translate the letters, a total of 283. We were soon on our way with Mother's letters to what became a real glorious revelation. After electing Eugenia to serve as translator, we reviewed some letters and began the process of dating them, first according to the year, then season of the year, and then finally by the letters' content. Eugenia's labor began in 1988 and was completed in 1992. The translated letters were compiled into a book entitled *Letters from Russia to Pauline Schlegel Lehl, 1913-1937*, published in 1994 and delivered to members at the Lehl family reunion on Memorial Day that year in Alva, Oklahoma.

Miracle number four was to make its appearance in a strange form. At one of the Golden Wheat Chapter meetings at the beginning of the 1990s, one of our young members, LeAnn Strobel, brought a clipping from the *Wichita Eagle* about pen pals from Russia. We immediately sent an application, including information on the location where we would like to have a pen pal.

After the deportation and oppression of Germans from the Volga and other areas to the eastern Asian parts of the Soviet empire, the families were scattered, and all communication with them was lost—until 1991. This was the beginning of hope once more, and yet another miracle. How delighted Mother Pauline would have been to have known what happened next.

Miracle number five was hearing from our pen pal, Elena Bazarkina, a teacher of English in the Russian school system. Her school is located just thirty miles from Mother's home of Michaylovka.

Elena visited Michaylovka and began searching for members of Mother's family. She learned of the families being deported, but since the Soviet collapse in 1991, circumstances have changed, and some of the Germans who married Russians have been permitted to return to their former homelands. Elena found an elderly German lady who knew the Schlegel family, and even more

astonishing, knew the name and address of one of my cousins, Larisa, the daughter of one of my mother's brothers.

Last summer in July [1995], our family gathered their resources and brought Larisa and her youngest son Alexsey (who speaks English) to visit my family and the families of my siblings. Larisa has helped us correspond with the eight other cousins, children of Mother's brothers and sisters.

Elena, our pen pal, was such a help and blessing to us that we felt that we should do something for her. She wished that she could assist others to find their long-separated relatives. Arrangements were made which made it possible for Elena to come to the USA during the AHSGR convention in Minneapolis in June 1996. She gave us an address on finding Lehl relatives in Russia.

The following is part of the historical account of what the Schlegel family endured from Stalin's deportation of the Germans from the Saratov Volga region to the far reaches of Siberia. It is directly quoted from letters of Elvest's cousin Margarita, daughter of Karl Schlegel, who was Pauline's brother:

My father was a gifted person. He graduated from the Saratov University with honors and was a wonderful doctor. He had an absolute hearing, played the mandolin and guitar beautifully. Everything was going perfect until the war began.

During World War II, we were removed as Russian Germans to East Kazakhstan, Siberia, in 24 hours. It changed our lives 180 degrees. We had to leave everything, all our furniture from red wood, piano, etc. They sent us to Kazakhstan, Siberia, by railway in cattle wagons. I won't describe to you all the hard times. The worst tragedy is that we never met our dear father again. He was recruited to work in a Red Army [Labor Army]. He died there in a concentration camp. He loved us with a passion; he wrote us lovely and kind letters. It was a terrible time; only a few survived.

My grandfather, [my] mother's father, priest Ivan Shturbin, was arrested on the 24th of August in 1937. He was probably killed, as were most of the priests. Right now I go under his name. During the communist time Russian Germans were persecuted in Russia and after completing a college degree I had to take grandfather's [Russian] last name.

I put my knees down in front of my mother that she carried her love to my father through all her life. She tried to make everything she possibly could out of all of us. We all received education. I have a bachelor's degree. Leonid, my brother, could not enter the Medical Institute because he is German; therefore, he had to take a lower status type of work, special training in cheese making. He became a developer of special cheeses.

This was the type of cruel treatment meted out to the German people. Later in 1955 the Soviet government gave these people amnesty, but it was too late, and they were not permitted to relocate back to their original homes.

I am now corresponding with eight of my cousins in Russia, Kazakhstan, and Ukraine.

STUDENT ENGAGEMENT: THE DEVELOPMENT OF CITIZENSHIP THROUGH A NEW DEMOCRATIC LENS

JOHN R. WOOD

Given the press afforded groups like “Rock the Vote” and “Vote or Die,” it is probably no surprise that the Millennial Generation votes at rather low levels. This generation has, so it seems, largely given up the practice and study of traditional politics (Wattenburg 2011). The Pew Research Center found that while 18- to 29-year-olds were more engaged in the 2008 election than at any time in recent memory, not only was their engagement still lower than other generations, that engagement was fleeting (“The Generation Gap and the 2012 Election” 2011). Bowling (2012) found that in 2012, only a slight downturn in Millennial turnout occurred from a peak in 2008.

This paper enables the cultivation of the student interest in civic engagement by overcoming the narrowness of current government courses. Galston (2004: 264), for example, states “Unlike the traditional civics course, today’s government class analyzes and describes politics as a distant subject-matter, often with little explicit discussion of citizens’ rights and responsibilities.”

This paper argues that the classroom should work on the project of redefining democracy partly based on a more complicated understanding of human nature itself, as well as recognizing the need for students not only to gain greater political knowledge, but also to build civic skills. It is the purpose here to reach back in time to older American government texts that acted as “how-to” manuals for citizens (Schwartz 2002). This is not to say the political world should bend to this generation of students, but faculty and other scholars need to understand how to meet them half way.

Who Are the Millennials?

The Millennial Generation, also known as Generation Y, are the demographic trailing the cohort before it—Generation X (Horovitz 2012; Howe and Strauss 2000). Horovitz notes that scholars, while definitions differ widely, tend to define a range for the Millennials Generation as starting its birth cohort year in 1982 through about 2004. Howe and Strauss (2000) describe this cohort as high-achieving, engaged, and confident, among other “core traits.” However, Twenge (2006) argues that this is not so as she cannot find evidence that this cohort has much group cohesion or even a connection to a sense of duty. She argues instead that this generation has been told by their “helicopter” parents to place their own needs in front of others and in its place focus on themselves. Twenge argues further that unfortunately, this generation’s population, more than any of the others before it, are absorbed in their own problems and rather isolated, which does not portend well for society in overall.

Why is this generation worth talking about with regard to politics? Hais and Winograd (2011) claim that whichever party can figure out how to mobilize this generation cohort, will win not only the 2012 election, but future ones as well. These authors note that by 2008, only 40 percent of Millennials were able to vote; however, each year, nearly 4 million more Millennials become eligible, which is substantial. This generation is also going to influence the direction of America from the bottom up.

Problem: Millennial Participation Is Low

Galston (2004) argues that civic education has failed us. He is not isolated in his displeasure at the decline in civic education in recent years, especially visible in this current cohort demographic. For example, participating in politics is not what these Millennials are inclined to do. For example, 74% of young people said in a 2002 survey that “voting is something older people do” (Wattenburg 2011: 4). Likewise, Hess and Stanton (2012) in a Focus on the Family report discovered, “Millennials are increasingly disassociating with churches and individuals who practice what they see as strident conservative political rhetoric.”

The participation gap between younger and older citizens has increased a great deal as well. For example, the 2012 Census Bureau report found that the 18- to 24-year-olds’ turnout rate dropped from 48.5% in 2008 to only 41.2% in 2012. At the same time, the turnout rates for ages 65 and older rose 1.6% from the previous four years to 71.9% in 2012 (Census Bureau Report 2012). Over the long haul, voter turnout has dropped 15% from 1972 levels when 18- to 20-year-olds initially won the vote until 2000 (Levine and Lopez 2002). More worrisome is that the Census Bureau report points out that the Millennials make up approximately 25.5% of the eligible electorate, and by 2020, their potential power will grow to 36.5% of the electorate (Census Bureau Report 2012).

Can we blame young people today when the number of civics courses in high schools has declined by two-thirds since 1960? (Macedo *et al.* 2005). In a race with the Soviet Union to gain space superiority after Sputnik, science and math classes were beefed up, replacing civics and American government classes. On top of a decline in the number of classes, political science textbooks seemed lacking in pushing for a real need to vote.

For Dye, in Zeigler and Schubert’s (2011: 1) popular American government text, with an Elitist perspective, *Irony of Democracy*, for example, a lack of voting is expected because the founders intended for “elites—not masses to govern the United States.” For pluralists, voting is optional because it is the domain of competing interest groups representing people who are, for the most part, apathetic toward government. Therefore, both models do not seem to think a lack of voting, even in this generation, poses a particular problem (Hudson 2011). Dye, Zeigler, and Shubert (2011) describe pluralism as interest groups, actually competing not for the average voter, but mainly for attentive elites.

Not only does this generation not vote at very high levels, the Millennial Generation is not really paying attention either. For example, only a paltry 37% of those asked agreed that they found “keeping up to date with political affairs” important (Student Poll 2008). A 1999 national poll additionally found two out of three 18- to 34-year-olds felt disconnected from their government.¹ Poindexter (2012) found that Millennials said they do not depend on news to help them in their lives. Additionally, 64% of students do not trust the federal government “to do the right thing most of the time” and criticize the concentration of power and large top-down institutions (Liu 2013; Harvard University Institute of Politics 2001). Political scientist Martin Wattenberg (2007: 5) concluded that young adults today are the “least politically knowledgeable generation ever in the history of survey research.” Additionally, even after a college education, students only know as much about politics and government as the average high school senior 50 years ago (Macedo *et al.* 2005). Robert Putnam who wrote *Bowling Alone* noted that this is a worrisome indicator of

future trends when America's youngest generation is the least likely to participate in civic life (Putnam 2000). As a result, politicians as well as the party elites themselves know that they really do not have to fight for this generation's vote; therefore, politicians feel secure in keeping their seat even while ignoring the Millennial point of view. To illustrate, "Look," a fed-up Wyche Fowler, Jr., said, "students don't vote. Do you expect me to come in here and kiss your ass?" (Navarrette Jr. 1993).

Civic Engagement Is Up

Though the Millennial Generation seems to have largely dropped out of traditional politics, it has turned to civic engagement. The Institute of Politics in 2002 found that 66% of young people volunteered in their community, but only 10% in a political campaign (Mattson 2003). More recently, 85% said that they believe volunteerism is more effective at solving problems than traditional political means ("Millennials: A Portrait of Generation Next" 2010). In addition, from 2008 to 2010, nearly 11 million Millennials volunteered with an organization and one-fourth donated more than \$25 to a charity (Civic Life of Millennials 2012). On top of this, 53% bought products for a meaningful cause, which is 12 percentage points above average for all generations (Cone Cause Evolution Study 2010).

Why are students choosing civic engagement over political engagement? The driving assumption seems to be that serving the community is not just an alternative to politics, but an alternative type of engagement, blending the political with the personal in addressing public issues through community works (Long 2002; Zukin *et al.* 2006). Mattson (2003) found that young people today describe their personal community work, or "doing good," as being above politics. Tobi Walker argued that, "In a culture that regards politics with distrust and disgust, for young people eager to make a difference service may present a welcome way of 'doing something' without the mess and conflict of [traditional] politics" (Long 2002: 18).

One example, Jarrod Warnock, an Oklahoma State University sophomore who recently won the Newman Civic Fellowship among other awards for his hundreds of hours of service, is providing leadership for students to direct community service cleanup events, including the annual "Into the Streets" event to help citizens in Stillwater, Oklahoma. Warnock also supervised and trained other students to lead the program in future years (Campus Compact 2013).

What does this kind of engagement mean? It indicates that this new generation of young people holds the potential to change our traditional concept of democracy back to one that is all but forgotten. It actually represents a more complicated and dynamic form of democracy that challenges academicians to redefine the term in today's American government textbooks.

Democracy

The word "democracy" is problematic at best, even though the dictionary and many books define this concept as "government by the people." In Greek, it means *demos*, or "the people," and *kratein*, meaning "to rule." Nevertheless, the word suggests various meanings to different people. My students often respond to me asking, "What is democracy?" by positively affirming the word with remarks such as "freedom," "liberty," "majority rule," and "the American way."

The word “politics,” however, seems to illuminate for me the dichotomy between the ideals of our government and our political culture. When I bring up the term to my classes, negative words such as “dirty,” “arrogant,” “selfish,” “fighting,” etc., are thrown about. It is a word that reveals how young people see the government as not fulfilling its promise set forth in our Constitution’s Preamble, which starts,

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

In a political culture where “We the People” feel ignored and politicians seem arrogant, people get tired of “fighting the system” and turn off. This sentiment is obvious when 59% of students agree that “elected officials seem to be motivated by selfish reasons” (Perez and Volpe 2012). With this notion of democracy, there is little sense of ownership as 60% feel disconnected, considering it not “our” government, but only “the” government (Leon and Panetta Institute of Public Policy 2002). Moreover, another poll found that 64% of young adults “think that government is run by a few big interests looking out only for themselves” (Sitaraman and Warren 2003: 20).

This theory of democracy practiced today has glimmers of elitism where only a specialized few gain power by a competition for people’s votes (Miroff, Seidelman, and Swanstorm 2002). Students and others describe this type of democracy as being somewhere else, such as distant Washington D.C. It is always elsewhere, so that it does not seem to be “our” government.

However, this understanding is at odds with the U.S. Constitution’s opening words, “We the People.” These words boldly and ideally describe our place as America’s decision-makers and those who matter. Our current political culture connotes a type of democracy where people feel that only a few selfish individuals are merely looking out for themselves and “getting theirs.” Political scientists and other scholars have debated the type of democracy we have had for years (Hudson 2012). Is it elitist?² Or, because the number of people enabled to vote has swelled since the Founding Fathers signed the Constitution more than 225 years ago in 1787, it is now a more diverse and inclusive democracy? Pluralists, alternatively, declare that we do not have an elitist system because more and more groups of people, such African-Americans, women, the landless, and young people ages 18 to 21 can vote, unlike during our founding.³

Human Nature in Democracy

Typical American government textbooks today state that we have either an elitist or pluralist form of democracy. What type of democracy matters because both theories of democracy make a fundamental assumption about human nature. James Madison, the father of our Constitution, for example, made this connection when he asked in *The Federalist Papers No. 51*, “What is government itself, but the greatest of all reflections on human nature?” (Barber 2004). Human nature is overly simplistic to theorists in the elitist and pluralist schools of thought. They argue that we as people are essentially and quite simply passive, even greedy and materialistic. Madison went on to characterize this notion of our human nature in *The Federalist Papers No. 10*. In

pessimistic terms, he described people who are “much more disposed to vex and oppress each other than to cooperate for their common good” (Miroff, Seidelman, and Swanstrom 2002: 35). Indeed, many of us are not cooperative and are greedy and materialistic. Not surprising, then, that “Shop ‘til you drop” is often the theme that dominates the television air waves these days.⁴

Advertising often motivates us to consume and just charge what we want to our credit card. We hold the capacity to do so because 83% of college undergraduates and one-third of high school students have credit cards (DeGraff, Wann, and Naylor 2005). The average American household had about \$9,000 in credit card debt in 2002, and ten years later it reached an amazing \$15,162 (NerdWallet 2013). So, yes, many Americans on average appear to be both materialistic and passive as we have clearly observed so far. In addition, with what we have already talked about examining this generation’s drop in its engagement in traditional politics, coupled with the fact that we do consume, we can say that the pluralist and elitist notions of human nature in democracy actually hold water.

However, since the elitist and pluralistic models of democracy are based on this side of human nature, may we not say that people are also capable of civic virtue, too? In other words, are we able to be civically virtuous with our ability to move beyond mere selfishness and self-interest to unselfishness through helping others? Many Millennials have interrupted their daily lives to help those in need in the aftermath of hurricanes, such as Katrina and Sandy, and the recent tornadoes that hit Oklahoma. We also find groups seeking to do good works beyond themselves, such as the Boy Scouts of America, the Red Cross, the Civil Air Patrol, and the League of Women Voters, to name just a few. If not for civic virtue, how can we explain how and why the elementary school students at Pembroke Pines, Florida, raised nearly \$30,000 for Katrina victims by selling cookies and brownies at their bake sale and collecting money door-to-door,⁵ or Marquette University’s Timothy Kummer, who co-founded the Watumishi-“People of Service,” engaged the local and university communities concerning the HIV/AIDS pandemic?⁶

This sentiment was not lost on the Founding Fathers because not everyone agreed with *The Federalist Papers* or Federalists like James Madison and Alexander Hamilton on what human nature is all about. This opposing view came from the Anti-Federalists who felt that people are really not so bad in that they do have modest desires of “comfort, decency, and dignity” (Miroff, Seidelman, and Swanstorm 2002: 36). Even if people act greedy and materialistic, virtuous behavior could be enhanced and flourish through education and participation. The Anti-Federalists, however, feared that since, as the saying goes, “power corrupts, and absolute power corrupts absolutely” (Acton 2002), such power needs to be checked. This fear arises when public officials lose their connection to the people; corruption naturally flows from their dishonesty. Anti-Federalist and Virginian Patrick Henry exclaimed that it is not the people about whom public officials need to worry, but the other way around. It is the “tyranny of the rulers” that must be watched (Miroff, Seidelman, and Swanstorm 2002: 36).

What does it matter that we as people are either passive or capable of civic virtue? If we are truly ignorant and incapable of making decisions for ourselves, then we need elites, those who are well-educated, well-fed, and well-bred, to make decisions for us. It is as if there is a parent-child relationship between those who govern (the parents), controlling and governing the family, and us, the children (Lakoff 2006). Samuel Huntington claimed that “some of the problems of

governance in the United States today stem from an excess of democracy" (Huntington 1975: 115). Huntington's comments are a response to the Vietnam War Era protests, which he suggested created a hardship in the ability for those who govern to administer police to provide security. Conversely, the very fact that protests do exist, however, whether during Vietnam, or for civil rights, or against the invasion of Iraq more recently, we as people are definitely not passive, or simply shopping until we drop. In addition, elitist and pluralist theorists offer several reasons why elites should rule and not the people. They raise issues such as the elites' complexity, affluence, and brain power. These theorists assume that the world is too complicated for ordinary people to understand; therefore, elites need to guide us (Miroff *et al.* 2003).

On top of this, many elite theorists believe, along with Madison, that the Constitution seeks to "protect the minority of the opulent against the majority" (Dahl 1998; Yates 1886:44). Another author of the *Federalist Papers*, John Jay, stated in other words: "The people who own the country ought to govern it" (Fresia 1988). Similarly, though "we the people" ideally hold the ultimate authority, those who have the expertise and knowledge possess the capacity to govern, not the ill-informed masses (Dahl 1998). Now, these elitist-pluralist sentiments might have been true when colonists were not required to go to school, but today, there is not only comprehensive education, but also society has more recently placed greater power at people's fingertips with the advent of the Internet than at any other time in history.

Colby *et al.* (2007: ix) argue that a decent society commands a "critical mass of goodness," which is needed to save the world. These authors utilize the Talmud's *lamed vav*, or "Thirty Six." These authors recount the story of a troubled world that needs 36 anonymous men who are the "hidden righteous" who will preserve the world. These men's "mission is to justify the world to God. These are the Lamed Wufniks. These men do not know each other, and they are very poor. If a man comes to realize that he is a Lamed Wufnik, he immediately dies and another man, perhaps in some other corner of the earth, takes his place. . . . If not for them, God would annihilate the human race. They are our saviors, though they do not know it" (ix). The authors say that it is important to persuade as many students as possible to think that they are themselves "democracy's *lamed vavs*" (x). In this way, students should live as if democracy and the world around them depended on their participation.

Democracy Going Back to Its Roots

Another long-forgotten form of democracy called developmental democracy actually engages this more complicated sense of human nature, and it does not sell us short. The pluralists of the mid-20th century buried this ideal form of democracy from college and high school classes because it seems that people were not living up to this more complex way of looking at the world. Most people, they argued, left the daily grind of politics to the elites to take care of it for them (Hudson 2012). Developmental democracy gained popularity after the Jacksonian Era of the mid-19th century and continued briefly until its demise a hundred years later. In the eyes of the pluralists and the elitists, we the people seemed to fall short in our ability to participate in democracy, as the developmental model of democracy suggested, and political scientists at the time therefore decided to redefine democracy to fit the situation that they observed as common practice in American society. In essence, their observations of daily life in America sold human nature short. Studies in the mid-1950s, such as Berelson and his co-authors, found that most

people expressed apathy and ignorance. Their surveys specifically pointed out the fact that citizens in Elmira, New York, really did not care about who would be elected president in 1948 (Berelson *et al.* 1954). They argued further that this is actually a positive outcome. Thus, if too many people do not participate, then we avoid, in Huntington's words, an "excess of democracy." (Macedo *et al.* 2005).

People might ask themselves, "How can there be an excess of democracy? I thought democracy was a good thing?" As mentioned earlier, an "excess of democracy" from their perspective can potentially create disorder for those who are in office and likely make those who participate look unabashedly foolish at protests. These political science theorists believed that democracy was not really all that different from authoritarian governments or oligarchies around the world where small elite groups inescapably rule in all societies (Hudson 2012). Following this logic, a government that runs by a small clique of leaders is par for the course and natural, and therefore why question it? However, does it not make sense that if the water pipes under a city are eroding, a citizen who is educated in plumbing might have insights in how to fix it, whereas the politician who only went to law school might not be the best person to make such a decision alone? Can politicians know it all? Consequently, a plumber's input could prove helpful. Perhaps even ordinary people from all walks of life can contribute to their community, but how can individuals contribute?

Transparency

Perhaps one solution is making government more transparent. America has a lot of accountants and private "watchdog" groups who could keep our government officials accountable through citizens' review process. America's national debt has swelled to an unheard of nearly \$17 trillion. Citizens are responsible to keep themselves out of debt, and thus why cannot our government keep the same standards? Is it not time that citizens take some responsibility and pay attention? This statement does not argue that most people are necessarily to blame for these problems. Statistics, however, do not favor the Millennial Generation or even their predecessors called Generation X. Recall that two-thirds of 18- to 34-year-olds feel disconnected to their government. Again, as noted earlier, a recent survey found that nearly two-thirds of students do not trust their government and nearly three-fourths of students avoid public affairs. No wonder it is said that this generation expresses alienation.

Gregory Markus, however, wrote that, when citizens do more than simply vote and instead own "sufficient information, resources, time, and space" for discussion about issues that matter to them, then governing is the better for it: ". . . the planning, the implementation, and the results can be more insightful, more legitimate and more effective than anything that officials and planners could have devised on their own."⁷

For developmental democratic theorists, education can make a huge difference in building citizens' capacity to make wise decisions. For example, had Founding Father Thomas Jefferson talked with elite and pluralist theorists, he would counter: "I know no safe depository of the ultimate powers of the society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education (Macedo *et al.* 2005: 12).

The developmental model is a form of democracy holding that we are not born knowing the processes and institutions of government; it is learned. It is a kind of democracy with the expressed goal to move citizens who are passive and unengaged in their community to a more active partnership with it. This engagement does not only encompass simple traditional forms of political activism, but also civic, vocal, and cognitive forms. Engaging in society through participating promotes a healthy democracy by making public policy reflect the public good, not just the good of a few. Additionally, those who participate learn how to be “good citizens” and build skills with the capacity to understand the common good (Hudson 2012).

Citizenship itself is not simply marking a sheet of paper to indicate which public official to elect from only a select few choices. As Markus notes earlier, the act of voting is only one dimensional and not necessarily educational. Citizens learn democracy through practice. A developmental democracy is a model that stresses education to give people the useful tools of citizenship. As philosopher John Stuart Mill held regarding to the ability of ordinary citizens to take charge of their lives: “The rights and interests of every or any person are only secure from being disregarded when the person interested is himself able, and habitually disposed, to stand up for them” (Mill 1958: 43).

Basically, this type of democracy intends to encourage ordinary citizens to take charge of their own lives. It also means developing individual abilities and capacities to be a productive or contributing member of society (Barker 1951). Similarly, Mill proclaimed that man is not only a “consumer and appropriator,” but also the “exerter, developer, and enjoyer of his capacities” (Hudson 2012: 13). Consequently, people are not only consumers, but also can make a difference in their own community.

The pluralists, though, might argue that most people tend to be apathetic; they would not want to develop their capacities in any case. By contrast, developmentalists argue that a lack of meaningful opportunities for participation exists because of not only a shortage of places to take part in society physically, but also because of the lack of civic-skill building. If the pluralist and elitist theorists are correct that people are motivated primarily by material self-interest, then it might be surprising that Americans often experience a great deal of stress from feeling that they are wasting their lives more from doing meaningless work than from not making enough money (Lerner 1996). In a “stress clinic” for working families in Oakland, California, Rabbi Michael Lerner said:

We found middle-income people deeply unhappy because they hunger to serve the common good and to contribute something with their talents and energies, yet find that their actual work gives them little opportunity to do so. They often turn to demands for more money as a compensation for a life that otherwise feels frustrating and empty (Lerner 1996: 5-8).

Social engagement can help provide this need for meaning. For example, more than two million people make an annual drive up to Mount Rainer National Park (De Graaf *et al.* 2005). Decades ago, members of the Civilian Conservation Corps had spent long, arduous hours building the guardrails and arches for the many stone bridges in this park. These unemployed men worked during the 1930s Great Depression. Though the work was often backbreaking, years later, their

work is still standing. Many of these individuals fondly remember that they were “building America,” while building comradeship for their fellow Corpsmen and the land for future generations (De Graaf *et al.* 2005).

While these CCC workers were paid, they created an individual sense of accomplishment and purpose, thereby enhancing an individual’s personal networks to buffer stress and reduce the risk of disease (Herzog *et al.* 1998). A study over time found those who volunteered reported higher rates of physical health, life satisfaction, self-esteem, and happiness (Thoits and Hewitt 2001).

Engagement for this type of democracy means citizens can participate anywhere and everywhere, whether it is city council, a soup kitchen, or even as a grocery store shopper. This form of engagement is called “service politics” (Long 2002: 18). Service politics acts as a “bridge between community service and conventional politics” (Long 2002: 18).

This kind of engagement connects an individual’s acts of service to a broader sense of social change. Essentially, developmental democracy concerns educating individuals to be citizens whose participation can take place anywhere, and they do so for the common good. Such activity does not mean that citizens do not also want to protect individual rights, but that citizens must work toward building theirs in order to be more effective at doing so. Albert Einstein’s sentiment resonates here when he declared, “It is the duty of every citizen according to his best capacity to give validity to his conviction in political affairs” (Einstein 1946: 318). The danger of political ignorance provides the opportunity for tyranny to flourish and the subsequent shriveling up of democracy. Madison responded to people’s ignorance of politics: “A well-instructed people alone can permanently free people.”⁹ Therefore, increased citizen knowledge about politics not only liberates them, but engages them in every type of political and civic activity (Dellis, Carpin, and Keeter 1997). What better way to learn how the local city council works than by actually observing it, influencing it, and even campaigning to be on it? Through community participation, citizens cultivate a civic virtue, or the ability to see interests outside of themselves.

Developmental democracy can enrich the experience in American government classes. However, political scientists and others often short change this alternative type of engagement because of their often narrow focus on traditional political engagement, primarily on voting, but also working on campaigns, making contributions to campaigns, and even running for federal office. An important academic debate in political science is also whether community engagement moves the individual to more traditional political engagement (Sitaraman and Warren 2003; Zurkin, *et al.* 2006). Though political scientists seem doubtful of this transition, Wingspread’s “Statement on Student Civic Engagement” stated that such a bridge exists. This statement noted that, through service politics, a person’s involvement in the community develops a personal connection and capacity to understand and become aware of larger systemic issues (Long 2002).

In turn, those connections citizens make will lead one to ask: “Why does it have to be like this?” This sentiment is nothing new. George Bernard Shaw made the famous remark: “You see things; and you say ‘Why?’ But I dream things that never were; and I say ‘Why not?’” (Shaw 1949: 7).⁹ This outlook denotes a sense of possibilities. A democracy that builds capacities to connect

citizens to their community, or even university, is really about the potential of democracy and an individual's responsibility to those around him or herself.

It makes intuitive sense to the Millennial Generation that if public officials and other decision-makers are not perceived to be doing enough, then it becomes necessary to get personally engaged. People can take matters in their own hands locally, for example, by volunteering at the homeless shelter, soup kitchen, Habitat for Humanity, and any other non-profit organization. Potentially, this engagement in the community will help get people interested in larger political issues as well.

Since the Millennial Generation has transformed its participation, it is an indicator that democracy is either changing or that political science scholars have been basing their work on a faulty assumption about human nature and democracy for a long time. It seems that both observations hold true. Not only are political scientists diminishing Americans and their fundamental nature, the Millennial Generation is proving that we need to view democracy with a new lens.

As Jefferson once counseled, if the people are not enlightened enough, then the remedy is not to take their power away, but instead to give them an education. Many information and educational resources are only a keystroke away. With a greater practical application of the resources available, this generation can become informed voters, empowered as consumers and volunteers in the community, and invigorated to work on campus as a student representative or senator.

More Than Voting: Engaging Developmentally

"How to" goes beyond voting. Voting is one of the easiest ways to participate. I have already noted that voting participation has gone down overall, and voting itself is not necessarily the most sophisticated way to participate; however, it is a necessity as it is the only way that most elected officials are placed into office. In fact, voting seems rather abstract with unseen consequences, but consider that 96% of all elected officials are local and therefore have local consequences, from pothole repair, sewers and trash pickup to schools.¹⁰

One way to go beyond mere voting is to work the vote. When citizens go to vote, someone has to monitor the polls. There is a dire need for poll workers in many precincts across the country, and anyone looking to help with poll work in any given election year is nearly guaranteed the opportunity to assist with their county board of elections. Poll workers are typically paid a nominal stipend for a full day's work. Serving as a poll worker is an eye-opening and rewarding experience. Poll workers are not only a part of the great machinery that allows citizens to replace or restore our representatives in government, but are also the front lines in standing up for each registered voter's right to make their voice heard.¹¹

Another path to local civic involvement is to volunteer as a precinct committee officer for either political party. A precinct committee officer is a grass-roots level position that few know about. This position provides a vital link between the voter and the party's local and county organizations. This position disseminates information and provides assistance where needed to the precinct voters. Precinct officers often create a precinct-level platform and bring it to the

county and then possibly to the state-level for consideration in making a party platform. Often platforms are created with a lot of debate, but if an idea makes it to the upper echelons of either party, it may be well worth the work. To find out more about how to become a precinct committee officer, often the county party is a good resource, which is usually the most active local party organization. Openings often depend on vacancies; for example, in Washington State, the County Central Committee Chair often appoints someone.¹²

Alexis de Tocqueville stated in his 1835 *Democracy in America* that people's cooperation with others was rather unique (Boren 2008). He observed that neighbors who see a problem walk across the street and deal with the problem themselves without the aid of government intervention. This truly represents government by the people, because it is the people. Today, more than 20% of Americans participate in a neighborhood association, according to the 2000 Social Capital Community Benchmark Survey.¹³ Neighborhood associations and neighborhood watches offer people great ways to become involved in a neighborhood because they organize with officers and benefit the immediate area by reducing crime, raising home values, and creating a sense of community. Neighborhood watches might be part of or separate from a neighborhood association. The Neighborhood Watch program originated in 1964 in response to a Queens, New York murder (Rosenberger 2006). The *New York Times* reported on the following day that 38 neighbors stood by as an assailant stabbed and murdered Kitty Genovese. The reaction to the murder seemed to be focused more on the neighbors' inaction than the murder itself. Soon, neighborhoods began organizing to get neighbors to know each other and exchange information, such as telephone numbers and other pertinent information.

City council also represents a place where people can serve the community. It is an elected office very close to the people. City councils are usually nonpartisan, and council members often wrangle over trash, water, utility rates, budgets, zoning, and development issues.¹⁴ Sitting on a city council can be both rewarding and frustrating, but it also educates citizens on the importance of understanding the complexities of local problems and working toward solutions.

Similarly, serving on the school board can have its ups and downs. Board members are elected in non-partisan elections and deal with principals and superintendents.¹⁵ Board members often work on issues such as budgeting, fundraising, policymaking, and parent-student concerns. Though board members usually have children in the school system, it does not have to be the case when serving in this capacity.

In addition to city council and school board, a way to get involved is for college students to run for student government. The American Student Government Association started in 2003 with 100 colleges nationwide to act as a resource for student government groups.¹⁶ A student government experience is a way for students to learn how to run meetings according to parliamentary procedure, set up programming at the college or university itself, taking on officer roles and responsibilities, all of which looks impressive on a resume.

Community Volunteering

More than 64 million people volunteered in the United States last year.¹⁷ Volunteering provides people with a way to make a difference in the world, and volunteer opportunities abound

everywhere. The 15-year-old organization called Volunteer Match.com exemplifies an organization that brings together volunteers and opportunities. This organization matches millions of volunteers to more than 60,000 organizations nationwide.¹⁸ Simply by placing a name, keywords, or zip code, Volunteer Match's Website can pair a potential volunteer with a choice of volunteer possibilities. Another group called Network for Good gives people the opportunity to volunteer at home or even internationally.¹⁹ This group's Website also allows individuals to keep track of their volunteering by creating a journal of "Volunteer Record of Service." Evidence suggests that volunteering and active membership in the community are associated with high rates of quality of community and individual life (Macedo *et al.* 2005).

Whether this Millennial Generation or others get engaged in their community, the definition of democracy should be redefined again by invigorating the concept of democracy to reflect our highest ideals and our truly multifarious human nature (Macedo *et al.* 2005). By providing examples of engagement opportunities in student textbooks, younger people can envision themselves in such roles and find places to participate. With that participation comes the cultivation of curiosity and knowledge required for tomorrow's leaders.

The developmental democracy model expects our politics to reflect a balance of the best and worst best sides of our nature, while the pluralist and elitist models expect only the worst. As human beings, we live up to our expectations. In this regard, a redefinition of democracy in our student textbooks can cultivate a better world.

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Endnotes

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² Hudson, W. E. 2012. Hudson describes the characteristics of Elitist Democracy as one with passive role for citizenship, equality is only politically oriented, human nature is selfish and acquisitive, the goal is to protect liberty, basically market relations and private property, and finally its institutional mechanisms are the separations of powers and representation.

³ Hudson, W. E.. 2012. Hudson describes Democracy like Elitism with the characteristics of having a passive role for citizenship, equality is only politically oriented, human nature is selfish and acquisitive, and uniquely the goal and purpose is to protect and promote diversity, and finally, interest groups and elections are the institutional mechanisms it uses.

⁴ Also a television game show of the 1990s.

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¹¹ For example, in California there is information on precinct work: http://www.elections.saccounty.net/PollingPlaceInformation/SAC_VRE_DF_Become_Poll_Worker.

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¹⁹ Network for Good: <http://www.networkforgood.org/volunteer/>.

EDITORIAL POLICY

Approximate Annual Timeline Submissions:

Call for Papers: July 1
 Deadline for submissions: November 1
 Send out submissions to reviewers: November 1
 Receive manuscripts from reviewers: February 1
 Authors receive their examined revisions: March 1
 Authors send their finished product: April 1
 Annual publication: July 1

Book Reviews:

Write on published works in the general parameters of the journal's field of interest (i.e., Citizenship Studies and related fields).

Write on recent published works from the previous 2-3 years.

The typical book review's length should range from approximately 750 to 1,250 words.

The journal editors may consult other form sheets and guidelines for additional ideas to pass along to the authors, but general recommendations include:

- At the top-center of the page, the reviewer should identify the author, book title, place of publication, publisher, and publication date. Italicize or underline all book titles. Here is a standard example:

Jane S. Doe. *The NWOSU Institute for Citizenship Studies*. Alva, Oklahoma: Northwestern Oklahoma State University, 2011.

- Typically, the first paragraph of the book review should include a statement of the author's thesis (major argument) or purpose. Please identify the main points or interpretation the author is trying to present to the reader.
- The main body of the book review should be a synopsis showing how the author did or did not prove his/her thesis. Consider the book's key themes and chapters, the kinds of sources used, and the organizational methods employed (e.g., is it organized by topic or by chronology?). Please elaborate on whether the author demonstrates any kind of bias which you can detect (everyone has a bias). If so, comment on whether the bias detracts from or adds to the study's effectiveness.
- The book review should conclude with a critical evaluation. Is the thesis logically consistent with the materials given to support it in the book? Does it make sense to the reader? Is it convincing? Is it engaging or boring? Has the book helped the reader's

understanding of the subject? How? Why? If possible, how does the book relate to the broader objectives and material comprising the field of Citizenship Studies and related fields?

- At the end of the essay, the reviewer will double-space and add his/her full name, department and institution/affiliation.

General Articles:

Write on topics in the general parameters of the journal's field of interest (i.e., Citizenship Studies and related fields).

Each article's length should generally not exceed approximately 8,000 words. Exceptions are possible, of course, including article series.

Documentation of Sources in Articles/Reviews:

Since the journal is interdisciplinary, so long as authors are consistent and concise in their academic writing, they may employ the documentation style familiar to their area of specialization (Chicago Manual of Style, Turabian, MLA, etc.).



JESSE DUNN HALL—HOME OF THE INSTITUTE

The largest classroom building on the Alva campus, Jesse Dunn Hall, located on the northeast side of Northwestern Oklahoma State University, was constructed in 1936-1937 on the site of the original campus building, the Castle on the Hill, which burned down the previous year. The building was dedicated on March 14, 1937, by First Lady Eleanor Roosevelt. By an Oklahoma Senate Concurrent Resolution, the new classroom building was named for Jesse J. Dunn, an Alva attorney and Oklahoma Supreme Court Justice. Photo comes courtesy of Valerie Case, Northwestern Oklahoma State University (Alva).