Eight Lessons for American History, Grade 11, University Preparation (CHA3U):
The African-American Civil Rights Movement

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CURR 335

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Queen’s University

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Lesson 1: We Shall Overcome: An Introduction to the African-American Civil Rights Movement

Overview:
In this lesson, students will be introduced to the overarching historical themes associated with the African-American Civil Rights Movement (often regarded as having taken place between 1955 and 1968). As a class, students will independently reflect in their notes/journals on a series of photographs shown to the class depicting racial segregation in the 1930s-1960s. The instructor will use the student’s reflection on photographs of segregation as a lead in to a discussion of the general themes and background of the African-American Civil Rights Movement and civil rights movements in general. Students will then watch a film clip to serve as the basis for a discussion of the importance of various forms of media and how they serve as evidence for historical inquiry. As a preliminary assessment of students’ prior knowledge/experience (Assessment for Learning), students will participate in an activity where they will match historical figures involved in the Civil Rights Movement to the events in which they were involved. The students will also have photographs as guides. Finally, the students will construct a timelines based on the order in which they believe these events occurred over the course of the movement. After this activity, students will be provided with a detailed timeline of important events from this period. Near the end of class, students will be asked to reflect upon this timeline and answer a series of questions in their notes/journals.

Learning Goals:
1) Identify the ways states and local governments restricted the freedoms and rights of African-Americans and the basics of racial segregation.
2) Discuss the impact of
3) Examine and evaluate major events and figures from the African-American Civil Rights Movement, obtaining a general sense of chronology in the period.

Curriculum Expectations:
A) Historical Thinking Concept Explored: Historical Inquiry, Historical Significance, Change and Continuity, Use of Primary Source Evidence
B) Curriculum Expectations:
1) Communities: Local, National, and Global:
   - Community Relations in the United States
2) Change and Continuity:
   - The Role of Change, Understanding Chronology and Cause and Effect
3) Citizenship and Heritage:
   - Forming the American Identity
4) Social, Economic, and Political Structures
   - American Society, Government and Law
5) Methods of Historical Inquiry and Communication
   - Research, Interpretation and Analysis, Communication
Materials:
1) Primary Sources: 1.1 – Photograph: Racially Segregated Movie Theatre, circa 1939
   1.2 – Photograph: Racially Segregated Bus, circa 1956
   1.3 – Photograph: Movie Theatre Specifically for Black Patrons, circa 1944
   1.4 – Photograph: Racially Segregated Water Fountain, circa 1950
   1.5 – Photograph: Boys with Protest Signs, circa late-1950s.
2) Secondary Sources: 1.6 – “Segregation at All Costs: Bull Connor and the Civil Rights Movement” – YouTube Clip, uploaded May 7, 2009, 10m19s.
   - Located at: http://www.youtube.com/watch?v=j9kT1yO4MGg#t=273
3) Instructions for Teacher:
   a) Photocopy and cut out the pictures, people, and events located on BLM 1A and BLM 1B. Make enough copies for students to work in pairs or groups of three.
   b) Ensure that the photographs being used in the warm-up activity are integrated into a smartboard/Powerpoint program for students to view.
   c) Photocopy enough copies of the African-American Civil Rights Movement timeline for every student.
4) Prompts for Students: 1) BLM 1A – Photosheet with various photographs to be used in the timeline activity
   2) BLM 1B – Timeline Match-Up Wordsheet
   3) BLM 1C – African-American Civil Rights Movement timeline

Plan of Instruction:
1) Warm Up (10-15 minutes) – Begin the class by asking students to independently reflect in their notes/journals upon a series of images depicting racial segregation in the United States. Give no prompts about what is being depicted, but ask students to reflect upon what stands out in the photos (what they think the photo is depicting), how the photos make them feel, when they think the photo was taken, etc. Also ask the students to write down 3-4 words that come to mind when looking at each photo. Spend about 1-2 minutes on each photo.

2) Discussion (25-35 minutes) – Engage the students in a discussion of the photos based on their independent reflections. Revisit each photo and discuss them at length, using them as the basis for a conversation and some direct teaching on racial segregation and the African-American Civil Rights Movement as well as civil rights in general. Use this time to revisit previously learned material and draw connections between the Civil Rights Movement and units studied earlier on the year, particularly slavery, the Emancipation Proclamation, and the emergence of Jim Crow laws in the American south. Generate discussion the topic of evidence and its importance to historical inquiry by watching the YouTube clip, “Segregation at All Costs: Bull Connor and the Civil Rights Movement” (http://www.youtube.com/watch?v=j9kT1yO4MGg#t=273). This film clip provides students with further information on racial segregation in the American south and also discusses the importance of various new forms of media and how they contributed to strengthening the
Civil Rights Movement. This brief discussion on the importance of evidence will serve as the basis for a more lengthy and detailed discussion of evidence in lesson 3.

3) Guided Practice (10-15 minutes) – Have the students break into pairs or groups of two to participate in the timeline building and matching activity as an assessment for learning. Students will be supplied with the names of ten significant people and events from the Civil Rights Movement. Using prior background knowledge, students will have to match the person to the event in which they were involved (these events and names are located on BLM 1B). After roughly five minutes of working in groups, the students will then be provided pictures to assist them with their matching exercise (these photos are located on BLM 1A). When each group has the events and photos matched correctly, the groups will then be asked to put the events in chronological order from when they believed each event occurred over the course of the movement. The instructor will walk around the room and assist in the process. After the task is completed, the instructor will provide everyone with the more detailed timeline for students to look back on throughout the unit.

4) Assessment/Independent Activity (5-10 minutes) – Assessment of students’ understanding of the concept of historical significance can be collected through the oral discussion as a large class and as the instructor monitors the group work activity. A more in-depth assessment of the student’s comprehension of this concept will be gathered by asking students to reflect independently in their journals/notes on the in-depth timeline and the timeline created in the group activity. Students will be asked to write about two events on the timeline that they have heard of or already know a great deal about and two events that they are unfamiliar with and want to learn about more in-depth and why. The instructor can use this assessment activity to inform their future lesson planning, ideally incorporating discussion of some of the events and people that the students express the most interest in learning about.
BLM 1A – Photosheet for Activity
Photos in order from top to bottom, left to right and Match-up Answers:

1) Rosa Parks initiated the Montgomery Bus Boycott
2) Martin Luther King, Jr. spoke at The March on Washington for Jobs and Freedom
3) Malcolm X was assassinated by members of the Nation of Islam
4) James E. Chaney, Andrew Goodman, and Michael Schwerner were murdered by the Ku Klux Klan
5) Lyndon B. Johnson signed the Civil Rights Act of 1964
6) The Little Rock Nine attempted to integrate in a formerly racially segregated school
7) Marchers in Montgomery Alabama were attacked by a police blockade
8) Brown v. Board of Education declared racial segregation in schools unconstitutional
9) The Greensboro Four peacefully protested at a segregated lunch counter
10) Huey Newton and Bobby Seale founded the Black Panther Party

Answers for Timeline Order (1954-1968): 8, 1, 6, 9, 2, 5, 4, 3, 7, 10
## BLM 1B – Timeline Match-Up Activity

<table>
<thead>
<tr>
<th>Event/Person</th>
<th>Event/Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rosa Parks</td>
<td>Initiated the Montgomery Bus Boycott</td>
</tr>
<tr>
<td>Martin Luther King, Jr.</td>
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</tr>
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</tr>
<tr>
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<td>Declared racial segregation in schools unconstitutional</td>
</tr>
<tr>
<td>The Greensboro Four</td>
<td>Peacefully protested at a segregated lunch counter</td>
</tr>
<tr>
<td>Huey Newton and Bobby Seale</td>
<td>Founded the Black Panther Party</td>
</tr>
<tr>
<td>Year</td>
<td>Date</td>
</tr>
<tr>
<td>------</td>
<td>--------</td>
</tr>
<tr>
<td>1954</td>
<td>MAY 17</td>
</tr>
<tr>
<td>1955</td>
<td>AUG. 27</td>
</tr>
<tr>
<td></td>
<td>DEC. 1</td>
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<tr>
<td>1957</td>
<td>SEPT. 2</td>
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<tr>
<td>1960</td>
<td>FEB. 1</td>
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<td></td>
<td>MARCH 6</td>
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<td></td>
<td>APRIL</td>
</tr>
<tr>
<td>1962</td>
<td>OCT. 1</td>
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<tr>
<td>Year</td>
<td>Date</td>
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<td>------</td>
<td>------</td>
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<tr>
<td>1963</td>
<td>AUG. 28</td>
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<tr>
<td></td>
<td>SEPT. 15</td>
</tr>
<tr>
<td>1964</td>
<td>JAN. 23</td>
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<tr>
<td></td>
<td>MAY 4, (FREEDOM SUMMER)</td>
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<tr>
<td></td>
<td>JULY 2</td>
</tr>
<tr>
<td></td>
<td>AUG. 4</td>
</tr>
<tr>
<td>1965</td>
<td>FEB. 21</td>
</tr>
<tr>
<td></td>
<td>MARCH 7</td>
</tr>
<tr>
<td>Date</td>
<td>Event</td>
</tr>
<tr>
<td>------------</td>
<td>-----------------------------------------------------------------------------------------</td>
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<tr>
<td>AUG. 10</td>
<td>Congress passed the Voting Rights Act of 1965, making it easier for Southern blacks to register to vote. Literacy tests, poll taxes and other such requirements that were used to restrict black voting were made illegal.</td>
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<tr>
<td>1966 OCTOBER</td>
<td>The Black Panther Party are founded by Bobby Seale and Huey Newton</td>
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<tr>
<td>1967 JUNE 12</td>
<td>In Loving v. Virginia, the Supreme Court ruled that prohibiting interracial marriage was unconstitutional. Sixteen states that still banned interracial marriage at the time were forced to revise their laws.</td>
</tr>
<tr>
<td>AUG. 30</td>
<td>Senate confirmed President Lyndon Johnson's appointment of Thurgood Marshall as the first African American Justice of the U.S. Supreme Court after he served for two years as a Solicitor General of the United States.</td>
</tr>
<tr>
<td>1968 APRIL 4</td>
<td>Rev. Martin Luther King Jr., at age 39, was shot as he was standing on the balcony outside his hotel room at the Lorraine Motel in Memphis, Tennessee. Escaped convict and committed racist James Earl Ray was convicted of the crime. The networks then broadcast President Johnson's statement in which he called for Americans to &quot;reject the blind violence,&quot; yet cities were ignited from coast to coast.</td>
</tr>
</tbody>
</table>
Lesson 2: Martin Luther King, Jr. and the Leaders of the African-American Civil Rights Movement

Overview:
In this lesson, students will explore the topic of historical significance by independently analyzing and evaluating the lives of various leaders and figures from the African-American Civil Rights Movement, some of whom were discussed in the previous lesson. Students will collectively learn about historical significance as a class in reference to Martin Luther King, Jr.’s famous “I Have a Dream Speech” presented at the March on Washington for Jobs and Freedom on August 28, 1963 in Washington, D.C. Students will then be responsible for individually researching a historical figure from the Civil Rights Movement provided to by the teacher. Each student will have a different figure. The students’ task will be to independently research the historic figure they are provided and determine why he/she should be remembered as being historically significant in one to two paragraphs based on their actions and involvement in the African-American Civil Rights Movement. Students will be provided with prompts to assist them in their writing. During lesson 8 at the end of the unit, students will participate in a group activity where they will have to defend why their figure should be considered the most historically significant from this movement. Beginning in small groups and ending the discussion as a class, the entire class will have to vote on which figure is the most historically significant and why.

Learning Goals:
1) Articulate why or why not Martin Luther King, Jr.’s “I Have a Dream” speech is historically significant and something that should continue to be remembered with such prominence.
2) Evaluate and defend the historical significance of a specific figure and their importance to the African-American Civil Rights Movement.

Curriculum Expectations:
A) Historical Thinking Concept Explored: Historical Significance
B) Curriculum Expectations:
   1) Communities: Local, National, and Global:
      - Community Relations in the United States
   2) Change and Continuity:
      - The Role of Change, Understanding Chronology and Cause and Effect
   3) Citizenship and Heritage:
      - Forming the American Identity
   4) Social, Economic, and Political Structures
      - American Society, Government and Law
   5) Methods of Historical Inquiry and Communication
      - Research, Interpretation and Analysis, Communication

Materials:
4) Primary Sources: 2.1 – Sound Clip: Martin Luther King, Jr.’s “I Have a Dream” (August 28, 1963), 10m49s.
   - Located at: https://archive.org/details/MartinLutherKing-IHaveADream
2.2 – Speech: Martin Luther King, Jr.’s “I Have a Dream” (August 28, 1963)

4)2 Secondary Sources: 2.3 – Film Clip: “Bet You Didn’t Know – March on Washington” – Video Clip, 2013, 2m32s.
   - Located at: http://vimeo.com/67224181

3) Instructions for Teacher:
   a) Begin class with the Video Clip and the Sound Clip of Martin Luther King, Jr.’s “I Have a Dream” speech.
   b) Photocopy a full class set of the text of King’s “I Have a Dream” speech.
   c) Have chart paper and a marker handy.
   d) Prepare a series of famous quotations from speeches by American leaders and excerpts from American documents to be read to the class. Be sure to include several excerpts from King’s “I Have a Dream Speech.”
   e) Compose a list of historical figures from the African-American Civil Rights movement to be researched by the students. Purposefully leave out Martin Luther King, Jr., Rosa Parks, and Malcolm X as their significance is discussed in this and future assignments. The activity also becomes more engaging when students cannot default to these three figures as automatically being the most historically significant. The following is a list of some figures that could be used for this assignment: Ralph Abernathy, Daisy Bates, Oliver Brown, Stokely Carmichael, Eldridge Cleaver, Angela Davis, Marcus Garvey, the Greensboro Four, Jesse Jackson, Coretta Scott King, Little Rock Nine, Thurgood Marshall, James Meredith, Elijah Muhammad, Huey Newton, A. Philip Randolph, Bayard Rustin, Michael Schwerner, Bobby Seale, Nina Simone, Emmett Till, Roy Wilkins.

4)0 Prompts for Students: 1) BLM 2A – Historical Significance Assignment Instructions
   2) BLM 2B – Historical Significance Assignment Rubric

Plan of Instruction:
   1) Warm Up (5-10 minutes) – Begin by asking the class to identify on a piece of paper the source of a series of passages that will be read aloud to the class, roughly eight. If the instructor wishes or the technology is available, these passages can be written on a chalk or smart board or also visually displayed in a Powerpoint presentation. Of the eight passages being read aloud, ensure that three of them are from King’s “I Have a Dream” speech. The other five can come from various sources such as the Declaration of Independence, Presidential addresses, Abraham Lincoln’s Gettysburg Address, or any speech that one might consider famous in the collective historical memory of Americans/North Americans. The following are some examples:
   a) Declaration of Independence – “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”
   b) King’s “Dream” speech – “… one day my four little children will live in a nation where they will not be judged by the color of their skin but by the content of their character.”
c) Gettysburg Address - “… government of the people, by the people, for the people, shall not perish from the earth.”

The purpose of this task is to identify how recognizable the “I Have a Dream” speech is to in comparison to other famous speeches and documents. Though results may differ between classes, it is likely that most students will be able to easily identify the famous quotations from King’s speech over the other passages read aloud, thereby proving the historical prominence and, perhaps, historical significance of King’s speech. Students will hopefully realize how familiar they are with King’s speech, either consciously or unconsciously.

2) Discussion (10-15 minutes) – Discuss the concept of historical significance, first by highlighting the distinction between past and history. If the past is everything that ever happened to anyone anywhere, history is a narrative comprised of significant events that have been deemed worth remembering for they likely resulted in great change over long periods of time and/or impacted a large number and variety of people. Also be sure to note that historical significance often depends upon personal perspective and the specific educational purpose behind crafting a historical narrative. Any person or event from the past can acquire significance if a historian can successfully defend their argument by linking said person or event to larger trends and stories that reveal something important for us today. Historically significant events and people should be revealing of issues in history and/or contemporary life. Also note that history is constructed and can vary from group to group and over time. Remind students that the flippant reasoning of “It is significant because it is in the history book,” and “It is significant because I am interested in it,” are inadequate explanations of historical significance. During this collective discussion between the educator and students, copy down the most important points of historical significance on a piece of chart paper to then be posted as an anchor chart in the classroom for students to continually look back on.

3) Modeling (20-25 minutes) – Have the students both read through and listen to Martin Luther King, Jr.’s “I Have a Dream” speech as a class (Sound Clip at https://archive.org/details/MartinLutherKing-IHaveADream and Speech Text at http://newshour-ct.pbs.org/newshour/extra/wp-content/uploads/Full-text-I-Have-a-Dream-.pdf). In one large group, discuss why this speech is deemed historically significant. During this discussion, watch the clip entitled “Bet You Didn’t Know – The March on Washington” (http://vimeo.com/67224181) to give students a different take on the speech they think they are extremely familiar with. Use the following prompts for discussion:
   a) In what ways would you consider this event to be personally significant?
   b) Who were affected by this speech? How were these people affected?
   c) How long lasting were the changes/was the impact that resulted from this speech?
   d) How is the speech revealing of enduring or emerging issues at the time that it was presented?
   e) How is the speech revealing of contemporary national/world issues?
   f) Why is this speech so emblematic of the Civil Rights Movement?
   g) What literary/oral strategies are employed by King to make this such a memorable speech?
   h) How might the historical significance of this speech and Martin Luther King, Jr. change over time?
   i) What can we learn from the words of King's "I Have a Dream" speech?
j) What parts of King’s dream have or have not been realized in the present day?

4) Guided Practice (30-35 minutes) – Have the students go to the school library and/or computer lab to independently research a figure from the African-American Civil Rights Movement provided to them by the instructor. Each student is to research a different figure with the intention of evaluating that figure’s historical significance in one to two paragraphs. The instructor will provide the students with an outline for what questions should be addressed in the assignment as well as a rubric. The instructor will go over both the rubric and assignment guidelines with the class and answer any questions (BLM 2A and BLM 2B). What is not completed during this computer lab time can be completed as homework to be submitted for evaluation on the last day of the unit, lesson 8. Students should be prepared to share elements of their historical significance assignments with the class in a group discussion.

5) Assessment/Independent Activity (Homework) – Assessment of students’ understanding of the concept of historical significance can be collected through the oral discussion as a large class. A more in-depth assessment of the student’s comprehension of this concept will be gathered on completion and submission of the historical significance assignment on a figure from the African-American Civil Rights Movement. Students will have roughly a week to independently research and compose their one-two paragraphs on historical significance for submission on the last day of the unit, lesson 8, after the culminating group discussion of historical significance.
BLM 2A - Figures in the African-American Civil Rights Movement:  
Historical Significance

Due Date:

Based on the information discussed in today’s lesson and the collective evaluation of Martin Luther King, Jr.’s “I Have a Dream Speech,” your task is to independently research a historical figure associated with the African-American Civil Rights Movement and determine why this person’s involvement in the movement should be remembered as being historically significant. Your historical figure will be provided to you. Your response should be one to two paragraphs long and be written in full sentences.

Keep in mind that a person who is historically significant is one who instigated a great amount of change for a lot of people and one whose actions are revealing about a certain time period and/or the present day. Historical significance is also about personal perspective (what one person thinks is important might not be the same as someone else). Remember that “It is significant because it is in the history book,” and “It is significant because I am interested in it,” are not adequate explanations of historical significance.

After briefly identifying your figure and summarizing the event in the Civil Rights Movement with which he/she is associated, you will determine your figure’s historical significance by answering at least four of the following questions:

a) Would you consider your figure to be personally significant? Why?

b) How many people were affected by the actions of figure? How were these people affected?

c) How much of an impact did your figure have on improving or raising awareness of race-relations in American society?

d) Are your figure’s actions revealing of enduring or emerging issues of the 1950s/1960s?

e) Is your figure significant in how we understand race relations in contemporary America?

f) Would you consider your figure as being emblematic of the African-American Civil Rights Movement and the fight for racial equality? Why?

g) Has the historical significance of your figure changed over time?

h) What can we learn from the events in which your figure was involved?

Try your best to be as persuasive as possible. Be prepared to defend your opinion on your figure’s historical significance in lesson 8. As a class, we will decide which figure in the African-American Civil Rights Movement should be considered the most historically significant based on your responses.

See the reverse side for the assignment rubric.
### BLM 2B - Rubric for Historical Significance Assignment

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Exceptional (Exceeding Acceptable Standards)</th>
<th>Accomplished (At Acceptable Standards)</th>
<th>Developing ( Barely Above Acceptable Standards)</th>
<th>Beginning (Below Acceptable Standard)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Summary of the figure and the events in which they were involved</strong></td>
<td>☐ Overview of the biography of the figure touches on highly meaningful events in the figure’s life and clearly states their involvement in the Civil Rights Movement.</td>
<td>☐ Overview of the biography of the figure touches on meaningful events in the figure’s life and states their involvement in the Civil Rights Movement.</td>
<td>☐ Overview of the biography of the figure touches on somewhat meaningful events in the figure’s life and moderately states their involvement in the Civil Rights Movement.</td>
<td>☐ Overview of the biography of the figure does not touch on meaningful events in the figure’s life and does not appropriately state their involvement in the Civil Rights Movement.</td>
</tr>
<tr>
<td><strong>Support for Topic (Quality)</strong></td>
<td>☐ The analysis of the historical significance of the figure is clear and relevant and exceptionally connects to the notions of enacting great change and revealing actions.</td>
<td>☐ The analysis of the historical significance of the figure is relevant and appropriately connects to the notions of enacting great change and revealing actions.</td>
<td>☐ The analysis of the historical significance of the figure is somewhat clear and relevant and moderately connects to the notions of enacting great change and revealing actions.</td>
<td>☐ The analysis of the historical significance of the figure is not clear and relevant and does not appropriately connect to the notions of enacting great change and revealing actions.</td>
</tr>
<tr>
<td><strong>Support for Topic (Quantity)</strong></td>
<td>☐ The analysis distinctly answers more than four of the outlined questions related to historical significance.</td>
<td>☐ The analysis distinctly answers at least four of the outlined questions related to historical significance.</td>
<td>☐ The analysis distinctly answers only three of the outlined questions related to historical significance.</td>
<td>☐ The analysis distinctly answers at least four of the outlined questions related to historical significance.</td>
</tr>
<tr>
<td><strong>Organization and Clarity</strong></td>
<td>☐ The assignment is exceptionally well organized, demonstrating clear unity of thought.</td>
<td>☐ The assignment is appropriately organized and demonstrates unity of thought.</td>
<td>☐ The assignment is somewhat appropriately organized and demonstrates moderate unity of thought.</td>
<td>☐ The assignment is not appropriately organized and lacks unity of thought.</td>
</tr>
</tbody>
</table>

**Comments:**
Lesson 3: “Separate, but Equal”: A Question of Evidence

Overview:

The long-standing belief in white supremacy that prevailed in the government at the federal, state, and local levels led America to be a country that for centuries fought to keep black and white Americans separate. Even though African-Americans were freed from slavery, they continued to fight against the United States’ legal system for equal rights in the face of immense racially-based discrimination. Homer Plessy is but one example of an individual who actively challenged the unconstitutionality of racial segregation, claiming that black Americans were treated inferior to their white peers. Therefore he set out to test the law by sitting in the white section of a railroad car. After being asked to move and refusing to do so, his court case became one of the most famous of its time. After the 1896 court case of Plessy vs. Ferguson, the "separate but equal" clause became law. African-Americans were entitled to "equal" public places as whites, but they could be separate places. As long as businesses, restaurants and schools were provided for African-Americans, then the establishment was in compliance with the law. This law helped provide grounds for legal segregation. Though Justice John Marshall Harlan famously proclaimed that, "Our Constitution is colorblind, and neither knows nor tolerates classes among citizens," many African-Americans unfortunately could not agree with this sentiment, facing significant discrimination in the public sphere on a daily basis.

In this lesson, students will break into small groups to examine a variety of primary source materials in an attempt to better understand the notion of “separate, but equal,” particularly the fallacy of this statement. Students must pretend that they are historians looking for material on the Civil Rights Movement in an archive. The students must develop their opinion/interpretation of “separate, but equal” and infer conclusions about race-relations during this period based solely on the primary sources they are provided. Students will be asked to analyze these sources in relation to the context of their historical setting, avoiding the prominent issue of presentism and personal bias. Students will then meet with members from other groups to corroborate and compare their primary evidence with others to build a clearer and more detailed depiction of race relations in the American south both during the time of the African-American Civil Rights Movement and the decades in-between this movement and the end of slavery. The discussion and examination of primary source material should also contribute to the student’s understanding of the causes of the African-American Civil Rights Movement.

Learning Goals:
1) Identify and understand the main components of the concept of “separate, but equal” and argue using evidence whether or not this concept was appropriately put into practice.
2) Evaluate the merits of various forms of primary sources while developing one’s personal ability to interpret and infer information from evidence.

Curriculum Expectations:
A) Historical Thinking Concept Explored: Using Historical Evidence, Cause and Consequence
B) Curriculum Expectations:
   1) Communities: Local, National, and Global:
      - Community Relations in the United States
   2) Change and Continuity:
- The Role of Change, The Role of Continuity, Understanding Chronology and Cause and Effect

3) Citizenship and Heritage:
   - Forming the American Identity

4) Social, Economic, and Political Structures
   - American Identity, Government and Law

5) Methods of Historical Inquiry and Communication
   - Interpretation and Analysis

Materials:
1) Primary Sources: 3.1 – Photograph: Kentucky Schoolhouse, 1940
   3.2 – Photograph: West Memphis, Arkansas Schoolhouse, 1948
   3.3 – Photograph: Farmville High School Auditorium (All-White), Virginia, Early-1950s
   3.4 – Photograph: Moton High School Auditorium (All-Black), Virginia, Early-1950s
   3.5 – Photograph: Memphis, Tennessee Zoo, 1950s
   3.6 – Photograph: Segregated Water Fountains, 1950s
   3.7 – Photograph: Café in Durham, North Carolina, 1940
   3.8 – Photograph: Sign Depicting Segregation in Army Showers, 1950s
   3.9 – Examples of Jim Crow Laws between 1880 and 1960
   3.10 – Sections of the Plessy v. Ferguson Case, Decided May 18, 1896
   3.11 – Rules for Riding Desegregated Buses, Montgomery Alabama, 1956

2) Instructions for Teacher:
   a) Organize the desks in the classroom seven clusters in preparation for group work.
   b) Place a different set of primary source materials at each of the seven tables.
   c) Photocopy a class set of the primary source evidence worksheet.
   d) Have chart paper and a marker handy.

3) Prompts for Students: 1) BLM 3A – Evidence Worksheet (Adapted from Peter Seixas and Tom Morton’s The Big Six Historical Thinking Concepts)

Plan of Instruction:
1) Warm Up (5-10 minutes) – Begin the class by writing the phrase “Separate, But Equal” on the chalkboard at the front of the class. Prompt students to think about and engage with this phrase by asking them about what thoughts come to mind when they hear this phrase and to name specific scenarios with which they would associate this phrase. Ask the students to conceive of what a situation that is “separate, but equal” would ideally look like. Use this
discussion as a lead in to discussing this phrase in relation to the African-American Civil Rights movement both during the 1950s and 1960s and the centuries of racial discrimination and segregation leading up to the Civil Rights Movement. Also ask students why they think that segregation still practiced in southern states in the middle of the 20th century, despite the passage of constitutional amendments prohibiting segregation following the Civil War. This would be an appropriate time to discuss the concept of the Long Civil Rights Movement that will be discussed in lesson 7.

2) Discussion (5-10 minutes) – Introduce students to the concept of using historical evidence. Discuss varieties of primary and secondary sources, highlighting how one’s ability to interpret and make inferences about source material is vital to the historical inquiry process. Also inform students that sources should be analyzed in relation to the context of its historical setting and that a crucial part of employing evidence is comparing different forms of evidence to each other to create a more in-depth and detail image of the past. The key components of using historical evidence will be collectively determined by through the teacher-student discussion and listed on a piece of chart paper. This chart paper will be posted on a wall as an anchor chart that students can refer back to in future classes.

3) Guided Practice (20-25 minutes) – Number off the students into seven different groups for a jigsaw activity. Have students work through their respective primary source readings and worksheets in their respective groups. The central goal of this task is to have the students imagine that they have come across their primary source(s) in an archive. They are to envision themselves as having minimal knowledge of the “separate, but equal” laws that prevailed in the United States and contributed greatly to the nature of racial segregation. Based just upon the piece of primary evidence that they have been assigned to, the students will infer whether or not they consider the concept of ‘separate, but equal’ can be considered fair in relation to the lives of African-Americans in the late-nineteenth and early to mid-twentieth centuries. The students will work collaboratively to read, interpret, examine, and answer questions about the source material. During this activity, the teacher will visit each group and provide them with more detailed information about their respective source materials, also providing oral prompts to encourage thinking.

4) Sharing/Discussing/Teaching (25-30 minutes) – After working in small groups centred around one source material, the students will be numbered again and break off into other groups in which each member will be responsible for teaching the other group members about their respective primary source materials. Through corroboration and comparison of the primary sources, the group will collectively evaluate the notion of “separate, but equal” in relation to racial segregation, deciding whether this system can truly be argued as fair or if it was inherently unequal. The class will then have a group discussion about this concept and will further discuss any lingering questions about the primary source evidence in-depth.
BLM 3A - Primary Source Evidence – Separate, but Equal?

Name: _____________________________________________ Date: ______________________

1. What type of source is it?  

2. Who authored/created it?  

3. When was it created?  

4. Why was it created? What is the source’s purpose? Who was the intended audience?  

5. What examples of segregation are visible/apparent in this source?  

6. Does your source support or disprove the notion of ‘separate, but equal?’ Explain.  

7. What can you infer about the causes of the African-American Civil Rights Movement from this source?  

8. Would you consider your source to be valuable in how we interpret this period of segregation and the African-American Civil Rights Movement today?  

9. After corroborating and checking your primary source against others, what are your opinions of the concept of ‘separate, but equal?’ Was separate really equal or was it inherently unequal?
Lesson 4: The KKK and the Ethics of Teaching the African-American Civil Rights Movement

Overview:
In this lesson, students will explore the concept of evaluating the ethical dimensions of history by analyzing a variety of primary sources associated with the Ku Klux Klan, the extremist white nationalist group that terrorized African-Americans throughout the late-nineteenth and well into the twentieth centuries. After a class discussion of the subject of hate and hate-based crimes, students will engage with primary source materials in groups to assess the central objectives of the KKK, their methods of defending their acts of terror, and whether or not it is ethical for this organization to continue to be studied in schools in relation to the African-American Civil Rights Movement. Should this organization and the hate that it promotes be erased from history, or is their existence an important part of American history and the story of race-relations in the nation? Do we have a responsibility to acknowledge prejudicial associations like the KKK as a means of ensuring that these kinds of organizations cease to exist in the future?

Learning Goals:
1) Articulate why the Ku Klux Klan, while an abominable organization, should be remembered as a key component in the study of the African-American Civil Rights Movement.
2) Evaluate the methods by which the Ku Klux Klan spread their racially-prejudiced hate across the nation.

Curriculum Expectations:
A) Historical Thinking Concept Explored: Ethical Dimensions
B) Curriculum Expectations:
1) Communities: Local, National, and Global:
   - Community Relations in the United States
2) Change and Continuity:
   - The Role of Change, The Role of Continuity
3) Citizenship and Heritage:
   - Forming the American Identity
4) Social, Economic, and Political Structures
   - American History, Government and Law
5) Methods of Historical Inquiry and Communication
   - Interpretation and Analysis

Materials:
1) Primary Sources: 4.1 – Poster: Ku Klux Klan against Negro Music, circa 1955
   4.2 – Photograph: Ku Klux Klan Meeting, Circa 1920s
   4.3 – KKK March down Pennsylvania Avenue, Washington D.C., August 8, 1925
   4.4 – Poster: Birmingham, Alabama branch of the KKK, circa 1933
   4.5 – Poster: The Invisible Empire, circa 1930s
4.6 – Document: “Ideals of the Ku Klux Klan,” written and published by the Ku Klux Klan in the 1940s
- Located at: http://archive.lib.msu.edu/DMC/AmRad/idealskkk.pdf

4.7 – Newspaper Article: “BRAND NEGRO WITH ACID AFTER FLOGGING HIM; Masked Whites in Dallas Burn 'K.K.K.' on Bell Boy's Forehead,” The New York Times, April 3, 1921

2) Secondary Sources: 4.8 – Film Clip: “KKK: Then and Now,” YouTube, October 16, 2008, 2m04s
- Located at: http://www.youtube.com/watch?v=5CTG58jIlNA

3) Instructions for Teacher:
   a) Photocopy a class set of BLM 4A.
   b) Photocopy enough copies of the Primary Sources for students to work in groups of 3-4.
   c) Prepare the YouTube clip to show during class.
   d) Have chart paper and a marker handy.

4) Prompts for Students: 1) BLM 4A – The Ku Klux Klan and Racism (Inspired by Peter Seixas and Tom Morton’s The Big Six Historical Thinking Concepts)

Plan of Instruction:
1) Warm Up (10 minutes) – Begin the class by asking students what they think of when they hear the word “hate.” Expand this discussion by asking students to explain the concept of “organized hate” and what they think this looks like. Use this discussion as a lead-in to introducing the class to a brief history of the Ku Klux Klan. Show students the short film clip on the “KKK: Then and Now” (http://www.youtube.com/watch?v=5CTG58jIlNA).

2) Discussion (15-20 minutes) – Answer student questions about the video clip. Use the film clip as a starting point for a conversation about the concept of ethical dimensions of history, highlighting the notion that the vast majority of histories are written in a way that make implicit or explicit ethical judgements of the content within the narrative. Like many other historical thinking concepts, understanding the ethical dimensions of histories relies upon historical context and avoiding presentism and imposing contemporary standards of right and wrong on the decisions and actions of figures in the past. It is our responsibility as historians to remember and respond to injustices in the past so that similar events can be avoided in our collective future. The key components associated with the ethical dimensions of history will be collectively determined through the teacher-student discussion and listed on a piece of chart paper. This chart paper will be posted on a wall as an anchor chart that students can refer back to in future classes. After this discussion of the ethical dimensions of history in general, relate this concept back to the topic of the KKK and their relative significance to the African-American Civil Rights Movement.
3) Modeling (5 minutes) – Explain to students their task of make inferences from a variety of primary documents in small groups. Distribute and read through the worksheet (BLM 4A) and answer any lingering questions.

4) Guided Practice (20-25 minutes) – If not done so already, divide the class into groups of 3-4. Have students work through their respective primary sources and worksheet. Provide supervision and guidance throughout this activity.

5) Sharing/Discussing/Teaching (15-20 minutes) – After working in small groups, engage the class in a discussion of the central objectives of the KKK, their methods of defending their acts of terror, and whether or not it is ethical for this organization to continue to be studied in schools in relation to the African-American Civil Rights Movement. Ask the students to contemplate whether this organization and the hate that it promotes should be erased from history, or if their existence is an important part of American history and the story of race-relations in the nation? Do we have a responsibility to acknowledge prejudicial associations like the KKK as a means of ensuring that these kinds of organizations cease to exist in the future? Ask the students to think about why people “hate” and what brings them to the point of making hate a highly organized objective. Ask students to explain what it is that we can learn from the prejudiced behaviour of the KKK and how their actions impact(ed) race-relations in contemporary America.

6) Assessment/Independent Activity – Oral assessment of students’ understanding of the concept of the ethical dimensions of history should be on-going throughout the lesson. No formal assessment is to be conducted with this lesson.
# BLM 4A – The Ku Klux Klan and Racism

Name: _________________________________  Date: ______________________

1. Who were the main participants in the Ku Klux Klan?

2. What were the central objectives of the KKK? Who were the main targets of their terrorism?

3. What kinds of hate crimes were committed by the KKK?

4. How did the KKK attempt to defend their acts of terror? Try to think about the perspectives of the KKK within the historical context of the decades leading up to the Civil Rights Movement.

5. What differences exist between our current ethical universe (the values and ideas of right and wrong) and the ethics of the 1940-1960s during the time of the Civil Rights Movement?

6. Why do we continue to study the KKK? a) simply better understanding about human behaviour and human rights; b) bearing witness—the debt of memory; c) reparations and restitution; or d) other.
Lesson 5: Competing Voices from the African-American Civil Rights Movement

Overview:
In the collective historical memory of Americans throughout the latter half of the twentieth century, many associate the success of the African-American Civil Rights Movement to Martin Luther King, Jr. and his infamous "I Have a Dream" speech which he delivered on the steps of the Lincoln Memorial in 1963 and for which he received the Nobel Peace Prize the following year. It was in this speech and his numerous other publications that King secured his fame as the voice of non-violent, mass protest in the 1960s. However, it should also be remembered that King’s committed approach of pacifism in securing the equal protection of rights for black men and women was not shared by all African-Americans at this time. Whereas King promoted a more peaceful and non-violent approach to achieving freedom and equality for African-Americans, other black leaders, most notably Malcolm X, subscribed to a more aggressive and arguably violent methodology to obtaining racial equality.

In this lesson, students will explore the competing perspectives of Malcolm X and Martin Luther King, Jr. on how best to achieve the freedom and equality that African-Americans had long been denied in the United States. Students will be divided in half, with one side of the class reading King’s “The Power of Non-Violence” (1957) and the other reading excerpts from Malcolm X’s “The Ballot or the Bullet” (1964). While reading, students will work in small groups to fill in a worksheet on their respective reading. The class will then engage in a debate between the two sides over the positive and negative aspects of non-violent and violent protest, ultimately deciding which form of protest is more successful.

Learning Goals:
1) Explain Martin Luther King, Jr.'s concept of nonviolent resistance in comparison to Malcolm X’s notion of a more violent civil disobedience.
2) Evaluate the merits of the argument between King on one side of the debate, and Malcolm X on the other, and judge which approach could better secure civil rights for African-Americans.

Curriculum Expectations:
A) Historical Thinking Concept Explored: Historical Perspectives
B) Curriculum Expectations:
1) Communities: Local, National, and Global:
   - Community Relations in the United States
2) Change and Continuity:
   - The Role of Change, The Role of Continuity, Understanding Chronology and Cause and Effect
3) Citizenship and Heritage:
   - Forming the American Identity
4) Social, Economic, and Political Structures
   - Government and Law
5) Methods of Historical Inquiry and Communication
   - Interpretation and Analysis, Communication
Materials:
1) Primary Sources: 5.1 – Document: Martin Luther King, Jr.’s “The Power of Non-Violence”  
   (June 4, 1957)
   5.2 – Speech: Excerpts from Malcolm X’s “The Ballot or the Bullet” (April 3, 1964)
   5.3 – Film Clip: “Martin Luther King and Malcolm X Debate,” YouTube Clip, 8m49s.
   - Located at: http://www.youtube.com/watch?v=h4PqLKWuwyU

2) Instructions for Teacher:
   a) Divide the classroom in half with students’ desks organized so that each side of the room is facing the other with a walkway down the middle of the room (ie. The House of Commons) in preparation for the class debate.
   b) Photocopy enough copies of Primary Sources a and b for half of the students in the class to read document a in groups of 2-3 and half of the class read document b in groups of 2-3. Photocopy enough copies BLM 5A for half of the class and BLM 5B for half of the class.
   c) Prepare the YouTube clip to begin the class. It is recommended that you stop the clip around 6m34s.
   d) Have chart paper and a marker handy.

3) Prompts for Students: 1) BLM 5A – King and Non-Violence Worksheet 
   2) BLM 5B – Malcolm X and Ballot or Bullet Worksheet

Plan of Instruction:
1) Warm Up (10-15 minutes) – Begin the class by discussing the concept of historical perspectives, highlighting the notion that there is no single way to interpret or view historical events. Discuss how history is created through the analysis and comparison of multiple perspectives of the same events or time periods to craft a more informed and multi-layered understanding of historical moments. Be sure to mention that different historical actors likely acted or perceived events on the basis of varying beliefs, cultures, and ideologies. Recognizing that there are many diverse perspectives in how an event unfolds or is understood is key to historical inquiry. Identifying differences in historical perspective demands comprehension of the vast differences between how people in the past viewed certain events as well as how we in the present may have a different perspective on historical events than people in the past. The key components of historical perspectives will be collectively determined through the teacher-student discussion and listed on a piece of chart paper. This chart paper will be posted on a wall as an anchor chart that students can refer back to in future classes. After this discussion of historical perspective in general, relate this concept to the topic of non-violent vs. violent forms of protest during the African-American Civil Rights Movement, specifically in relation to two prominent leaders, Martin Luther King, Jr. and Malcolm X. Play the YouTube Clip (http://www.youtube.com/watch?v=h4PqLKWuwyU).

2) Discussion (5 minutes) – Answer student questions about the video clip. Many students may be more apt to automatically side with Martin Luther King, Jr.’s methods of non-violence
protest. Ask students to contemplate whether or not King’s nonviolent resistance to segregation laws was truly the best means of securing civil rights for black Americans in the 1960s? Discuss the problems with presentism and encourage students to consider these figures and their viewpoints within their historical context.

3) Modeling (5 minutes) – Explain to students their task of reading a primary document by either King or Malcolm X in preparation for a class debate. Distribute and read through the worksheets (BLM 5A and BLM 5B) and answer any lingering questions.

4) Guided Practice (15-20 minutes) – If not done so already, divide the class in half. Have students work through their respective primary source readings and worksheets in groups of 2-3. Provide supervision and guidance throughout this activity.

5) Sharing/Discussing/Teaching (20-25 minutes) – Engage the class in a debate over which perspective on methods of protest should be viewed as the most successful in terms of securing civil rights for African-Americans. Have the students who read King’s work argue in favour of non-violent protest and those who read Malcolm X defend violent and aggressive protest. Remind the students that the act of taking on the perspective of specific historical actors does not mean having to agree with or identify positively with said figures. The students use the discussion points they completed on their worksheets as support for their opinions. As a class, come to a conclusion on whether or not King’s more prominent method of nonviolent resistance to segregation laws was the best means of securing civil rights for black Americans in the 1960s. This classroom discussion and debate should result in a clear contrast between the respective aims and perspectives of Malcolm X and Martin Luther King, Jr. in evaluating the possibilities for black American progress in the 1960s and the methodologies of the African-American Civil Rights Movement at large.

6) Assessment/Independent Activity (5-10 minutes) – Oral assessment of students’ understanding of the historical perspective they were responsible for reading about and defending in the debate should be on-going throughout the lesson. An independent assessment and opportunity for self-reflection should be conducted at the end of class. Have students write a journal response based on their personal perspective of the Civil Rights Movement. Ask students to evaluate whether they agree more with King or Malcolm X’s view of the struggle for equal rights in America. Ask students to determine whether or not evidence examined from previous lessons shows that King’s non-violent viewpoint is the one that prevailed in the 1960s. Finally, ask students to think about a specific rights based movement in which they would have participated in or be willing to participate in sometime in the future. Ask them to consider whether they would be more likely to use non-violent protest, or a more aggressive and possibly violent form of protest.
BLM 5A – Martin Luther King Jr.’s “The Power of Non-violence”

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<tr>
<th>Question</th>
<th>Answer</th>
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<tr>
<td>What is the date of the speech and who do you think is the audience?</td>
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<tr>
<td>How does Martin Luther King, Jr. defend his philosophy of promoting the use of non-violence protest against the claim that it is too passive? In what way does he consider it strong?</td>
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<tr>
<td>What is the goal of non-violent protest or resistance?</td>
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<td>Does King, Jr. think the tension stirred up by his protest movement helps or hinders social and political reform?</td>
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<tr>
<td>How does King, Jr. respond to the charge that he is not enough of an extremist? Is King, Jr.’s view of non-violent protest more about self-defense or initiating action?</td>
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<tr>
<td>What are some of the distinct pros of non-violent protest?</td>
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<tr>
<td>What are some of the distinct cons of non-violent protest?</td>
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</table>
What is the date of the speech and who do you think is the audience?

How does Malcolm X defend his philosophy of promoting the use of violence when necessary against the claim that it is too aggressive? In what way does he consider it strong?

What is the goal of violent protest or resistance?

Does Malcolm X think the tension stirred up by his protest movement helps or hinders social and political reform?

How does Malcolm X respond to the charge that he is an extremist? Is Malcolm X's view of violent protest more about self-defense or initiating action?

What are some of the distinct pros of violent protest?

What are some of the distinct cons of violent protest?
Lesson 6: Is Gay the new Black?: Impacts of the African-American Civil Rights Movements on Other Civil Rights Movements

Overview:
When one encounters the phrase “the Civil Rights Movement,” more often than not one immediately, and justifiably, thinks of the African-American Civil Rights Movement. That being said, this movement was not the only civil rights movement of its kind, nor was it even the only significant socio-political public protest of its era. While the African-American Civil Rights Movement is a historically significant subject that needs to be studied to better understand changes in race-relations in present-day America, other equally important social movements from the New Left era are often ignored in history classrooms.

In this lesson, students will explore the historical concept of cause and consequence in relation to how the African-American Civil Rights Movement served as inspiration for three contemporaneous and equally socio-culturally evocative civil rights-based movements of the 1960s/1970s: the American Indian/Red Power Movement, Women’s Liberation/The Second-wave Feminist Movement, and Gay Liberation. The lesson will begin with a discussion of socio-political implications of the now popular phrase “Gay is the new Black” that has emerged from the current fight marriage equality in the United States. The class will discuss how the on-going fight for marriage equality and other equal rights for LGBT individuals in the United States is the most prominent civil-rights based movement in the nation in the present day. After a discussion of how many historians have found similarities between the current fight for LGBT equal rights and the African-American Civil Rights Movement, the students will be tasked with exploring the impact of this historic protest movement on one other movement of the New Left era through the analysis of primary sources. Students will be divided into three groups that will then break down further into four smaller groups. These smaller groups will rotate through a variety of primary sources that provide students with a basic understanding of the purpose and objectives of other civil rights movements. Using these primary sources, students will be asked to determine how much of an impact the African-American Civil Rights Movement had on these respective movements. The students’ findings will be shared with the class in a group discussion.

Learning Goals:
1) Evaluate the consequences of the African-American Civil Rights Movement in terms of its impact on the development and emergence of contemporaneous civil rights-based movements in the New Left era.
2) Articulate the differences and similarities between civil rights-based movements through the examination of primary and secondary source material.
3) Understand how the current fight for marriage equality for LGBT individuals in the United States is reminiscent of the African-American Civil Rights Movement, proving how important historical inquiry can be to our understanding of present-day issues.

Curriculum Expectations:
A) Historical Thinking Concept Explored: Cause and Consequence, Using Historical Evidence, Continuity and Change
B) Curriculum Expectations:
1) Communities: Local, National, and Global:
2) Change and Continuity:
   - The Role of Change, The Role of Continuity, Understanding Chronology and Cause and Effect

3) Citizenship and Heritage:
   - Forming the American Identity

4) Social, Economic, and Political Structures
   - Government and Law

5) Methods of Historical Inquiry and Communication
   - Interpretation and Analysis, Communication

Materials:
1) Primary Sources: 6.1 – Film Clip: “Women’s Movement, 1960s and 70s” – YouTube Clip, March 31, 2010
   - Located at: http://www.youtube.com/watch?v=Ilrd0NPxuYA
   6.2 - Song Lyrics: “Fight on Sisters,” from Fight on Sisters: and Other Songs for Liberation by Carol Hanisch, 1978
   - Located at: http://library.duke.edu/rubenstein/scriptorium/wlm/fighton/fighton-p05-72.jpeg
   - Located at: http://library.duke.edu/rubenstein/scriptorium/wlm/equal/
   6.5 – Photograph: Women’s Rights Rally, New York, circa 1970
   6.6 – Photograph: Women’s March for Equality, circa early-1970s
   6.8 – Film Clip: “Civil Rights Native Americans” – YouTube Clip, May 13, 2009
   - Located at: http://www.youtube.com/watch?v=wv4Pp-SQ-A8
   - Located at: http://www.aimovement.org/archives/
   6.11 – Photograph: Cover of NARP (Native Alliance for Red Power) Newsletter, circa June/July 1969
   6.12 – Photograph: Red Power Protest, California, circa 1971
   6.14 – Photograph: Protest against the Bureau of Indian Affairs (BIA), circa 1970
- Located at: http://www.youtube.com/watch?v=w8htqeFCo4w

6.16 – Preamble to the “Constitution and Bylaws of the Gay Activists Alliance,” New York, Published March 2, 1972

- Located at: http://www.danaroc.com/guests_harveymilk_122208.html

6.18 – Photograph: Gay Activist Alliance Demonstrators, New York City, 1974

6.19 – Photograph: Stonewall Riot, June 28, 1969

6.20 – Photograph: Christopher Street Gay Liberation March, June 1970


6.23- Political Cartoon: Gay Marriage

- Located at: http://www.youtube.com/watch?v= LugmsypaL38

6.25 – Film Clip: “Take Action against Hate Crimes” – YouTube Clip, June 7, 2007
- Located at: http://www.youtube.com/watch?v=GOqlrHgrSgc&list=TLDByvXUjrBBvkpuZzLhSbjjRfC2yDEbPB

6.26 – Film Clip: “President Obama Speaks at Human Rights Campaign Dinner” – YouTube Clip, October 6, 2011
- Located at: http://www.youtube.com/watch?v=4vTRrDLJXu8

6.27 – Film Clip: “Civil Rights Launched the Fight for LGBT, Women’s Equality” – YouTube Clip, September 2, 2013
- Located at: http://www.youtube.com/watch?v=tldysW1C3c

- Located at: http://www.buzzfeed.com/saeedjones/3-reasons-why-saying-gay-is-the-new-black-is

3) Instructions for Teacher:
   a) Print and cut out one copy of each of the provided primary sources for students to examine in small groups.
   b) Photocopy enough copies of BLM 6A for each member of the class.
   c) Prepare the YouTube clip(s) of choice to begin the class. It is recommended that you stop clip 6.24 at 1m33s.
   d) Have chart paper and several markers handy.
   e) Organize the class so that the desks are divided in three groupings, each group focusing on the various primary sources related to one civil rights movement.
f) Prepare three laptops/iPads with a cued link to one of the YouTube clips associated with each of the three civil rights movements and place one in each respective group.

4) Prompts for Students: 1) BLM 6A – 1960s/1970s Civil Rights Movements (Inspired by Peter Seixas and Tom Morton’s *The Big Six Historical Thinking Concepts* )

**Plan of Instruction:**

1) **Warm Up (10-15 minutes)** – Begin the class by showing the students the two political cartoons (Primary Sources 6.22 and 6.23). Ask the students to discuss what they think is the message of each cartoon, specifically prompting the students to draw a clear connection between the current LGBT movement for marriage equality in America to the African-American Civil Rights Movement. Introduce the students to the phrase “Gay is the New Black,” a popular slogan that has emerged out of LGBT rights movements in America in the past decade. Ask students to think about what they think is the underlying meaning behind this phrase and ask them to contemplate its socio-political implications. Select any of the film clips (Secondary Sources 6.24-6.27) to prompt a group discussion about how many contemporary historians and political theorists have attempted to draw connections between the current LGBT fight for marriage equality has many similarities to the African-American Civil Rights Movement of the 1960s. This warm-up activity will hopefully inspire students to see the long-lasting impact the civil rights movement has had on American society, especially amongst the nation’s minority populations. Discuss how one of the major consequences of the African-American Civil Rights Movement was causing other equally significant civil rights-based movements to emerge.

2) **Discussion (5-10 minutes)** – Discuss the concept of cause and consequence, highlighting the notion that changes and events are driven by multiple causes (some being of greater influence than others) and most often result a variety of consequences. Discuss how major events emerge as a result of historical actors taking action to enact/cause change and the confluence of specific social, political, economic, and cultural conditions that provoke said historical actors to take action. Be sure to mention that events can, and often do, generate unintended consequences. Because, events within history are not inevitable, it is important to note that understanding historical chronology is a key aspect of cause and consequence. The key components of cause and consequence will be collectively determined through this teacher-student discussion and listed on a piece of chart paper. This chart paper will be posted on a wall as an anchor chart that students can refer back to in future classes. Introduce this lesson’s activity by revisiting the questions “What are civil rights?,” and “What specific elements are necessary to call a movement a civil rights movement?” Briefly discuss how one of the consequences of the African-American Civil Rights Movement was that it inspired several contemporaneous civil rights-based movements: the American Indian/Red Power Movement, Women’s Liberation/The Second-wave Feminist Movement, and Gay Liberation.

3) **Modeling (5 minutes)** – Explain to students their task of reading through a variety of primary documents related to one of the three civil rights-based movements mentioned above. Distribute and read through the worksheet (BLM 6A) and answer any lingering questions.
4) Guided Practice (20 minutes) – Divide the students into three groups that will then break down further into four smaller groups. These smaller groups will rotate through a variety of primary sources (five minutes with each source) that provide students with a basic understanding of the purpose and objectives of one civil rights movement inspired by the African-American Civil Rights Movement. For this group task, the photographs will be lumped together as one set of primary sources. Through reviewing the four sets of primary sources, students will be asked to determine how much of an impact the African-American Civil Rights Movement had on another civil rights movement by evaluating commonalities and differences between the movements. Students will answer the questions on their worksheets throughout this process. Throughout this activity, students will revisit the skill they learned in lesson three on how to properly evaluate and make inferences from primary source evidence.

5) Sharing/Discussing/Teaching (20 minutes) – After individually evaluating the primary sources, the smaller groups will convene with the rest of the members of the class that reviewed the same four sets of primary sources associated with one civil rights movement. As a group, the students will use chart paper to list the major differences and the major similarities between their movement and the African-American Civil Rights Movement. Each group will present their findings to the class. After these presentations, the class as a whole will engage in a discussion about how much influence the African-American Civil Rights Movement had on contemporaneous movements. Based on finding in the activity and the class discussion, the class will collectively reassess the question of whether the phrase “Gay is the new Black” has any socio-political validity.

6) Assessment/Independent Activity (5 minutes-Homework) – Oral assessment of students’ understanding of cause and consequence and their understanding of a second civil rights-based movement in comparison to the African-American Civil Rights Movement should be on-going throughout the lesson. An independent assessment and opportunity for self-reflection should be conducted at the end of class. Have students write a journal response based on the Buzzfeed article titled “3 Reasons Why Saying ‘Gay is the New Black’ Isn’t Helpful.” Ask students to write about whether or not they agree with the statements made in the article. Alternatively, prompt the students to think about other minority groups not discussed in the class in-depth (Muslim Americans, disabled men and women, etc). Ask students to discuss who they think might initiate the next major civil rights movement in America and to explain what they think that movement might look like. Ask students to contemplate what they personally would march for and why.
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<th><strong>BLM 6A – 1960s/1970s Civil Rights Movements</strong></th>
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| **1. Name of the Civil Rights Movement:** |
| **2. Who were the main individuals involved in this movement?** |
| **3. What were the relevant social forces and conditions that caused this movement to occur?** |

| **4. What were the central goals/objectives of the movement? What kinds of change were these individuals fighting for? Who/what was the movement against?** |

| **5. What can you infer about the similarities between this movement and the African-American Civil Rights Movement? What inspiration is evident?** |

| **6. What can you infer about the differences between this movement and the African-American Civil Rights Movement?** |

| **7. Do you think that the social, political, and economic changes being fought for in this movement have been achieved in contemporary America? Why or why not?** |
Lesson 7: Affirmative Action and the State of Racism in Modern America

Overview:
For many Americans, the recent election and re-election of President Barack Obama has been viewed as a sign that racism in America is more or less a thing of the past. Some historians have even attempted to argue that the United States is now a “post-racial” society, one that has moved beyond racial divisions. While one could successfully argue that the state of race-relations in America has improved since the 1960s, societal, political, economic, and institutional racisms remain a significant problem in the nation. This lesson will explore the topic of whether or not the African-American Civil Rights Movement is over and to what degree this movement has improved race relations in modern America.

In this lesson, students will explore the historical concept of change and continuity in relation to how the African-American Civil Rights Movement has improved racism and racial divisions and what race related problems remain prevalent in the United States today. The lesson will begin with a group discussion about Affirmative Action, one of the more prominent examples of legislation that emerged out of the Civil Rights Movement that continues to be a controversial topic in American society today. After this group discussion, students will independently read selected newspaper articles about the state of the Civil Rights Movement in the nation today, particularly through the examination of new and/or lingering forms of racism and segregation. After reading through these newspaper articles and completing a worksheet, the class will engage in a discussion about to what degree race and racism continue to play a role in contemporary American society, how the nation has moved forward since the 1960s, and how the students themselves can take an active role in furthering the cause for racial justice in the United States into the future.

Learning Goals:
1) Evaluate the impact of the African-American Civil Rights Movement in terms of how race relations have changed in modern America and how they have stayed the same.
2) Articulate the purpose of Affirmative Action and whether or not it should continue to be put into practice.
3) Explain whether the African-American Civil Rights Movement is on-going or over.

Curriculum Expectations:
A) Historical Thinking Concept Explored: Continuity and Change
B) Curriculum Expectations:
   1) Communities: Local, National, and Global:
      - Community Relations in the United States
   2) Change and Continuity:
      - The Role of Change, The Role of Continuity, Understanding Chronology and Cause and Effect
   3) Citizenship and Heritage:
      - Forming the American Identity
   4) Social, Economic, and Political Structures
      - Government and Law
Materials:

1) Primary Sources: 7.1 – Digital Article: “50 Years Later, Civil Rights Struggle is Far From Over,” by Jack Schlossberg, CNN.com, August 1, 2013
   - Located at: http://www.cnn.com/2013/08/01/opinion/schlossberg-voting-rights/
   - Located at: http://www.jewishjournal.com/opinion/article/is_the_civil_rights_movement_over
   - Located at: http://www.nytimes.com/roomfordebate/2013/06/26/is-the-civil-rights-era-over/the-court-should-focus-on-justice-rather-than-rights
    7.5 – Excerpt from President Lyndon B. Johnson’s Commencement Address at Howard University: “To Fulfill These Rights,” presented on June 4, 1965
    7.6 – Executive Order 11246--Equal employment opportunity

2) Secondary Sources: 7.7 – Film Clip: “Celebrating 50 Years Since the March on Washington,” YouTube Clip, August 28, 2013, 3m31s.
   - Located at: http://www.youtube.com/watch?v=fNP-5ddysPg
    7.8 – Website: “Ten Myths About Affirmative Action,” UnderstandingPrejudice.org
   - Located at: http://www.understandingprejudice.org/readroom/articles/affirm.htm

3) Instructions for Teacher:
   a) Photocopy a class set of each of the newspaper articles.
   b) Photocopy enough copies of BLM 7A for each member of the class.
   c) Prepare the YouTube clip to show during the class.
   d) Have chart paper and several markers handy

4) Prompts for Students: 1) BLM 7A – African-American Civil Rights in Modern America worksheet

Plan of Instruction:

1) Warm Up (10 minutes) – Begin the class by writing the excerpt from President Lyndon B. Johnson’s 1965 Commencement address (Primary Source 7.5) on the chalkboard or smartboard at the front of the classroom. Ask the students to ponder and write down their thoughts about what Johnson meant by his statement and how it relates to the African-
American Civil Rights Movement. After a period of independent reflection, discuss the quotation as a class. Use this discussion as a lead-in to the conversation about Affirmative Action.

2) Discussion (10-15 minutes) – Discuss the topic of Affirmative Action in the United States by first reading selected excerpts from Executive Order 11246--Equal employment opportunity. Explain how Affirmative Action emerged from the Civil Rights Movement and how it has developed to become a controversial topic in American history, specifically in the present day. Prompt discussion about Affirmative Action by asking various questions such as the following:
   a) What is affirmative action?
   b) What's the difference between equal opportunity and affirmative action policies? Is affirmative action a form of reverse discrimination?
   c) Do you think you support affirmative action? Why or why not?
   d) Are there any ways that affirmative action can be improved?
   e) Should Affirmative Action be continued forever, or do you think it could be discontinued at some point?
   f) Should affirmative action include people who have not suffered injustice in this country, such as new immigrants?
   g) Do you think Affirmative Action can be a successful means of correcting historic inequalities?

Go on to discuss the concept of change and continuity, highlighting the notion that change is an ongoing process that is best evaluated through understanding the chronology of events. The concept of periodization can be vital in terms of helping us organize our thoughts on change and continuity. At the same time, though, periodization can be problematic. For instance, in this lesson the instructor should not that the periodization of the African-American Civil Rights Movement has been contested. Whereas many historians have suggested that this movement lasted from the mid-1950s to the late 1960s, others argue that the movement began in the late-nineteenth century and is still, in some cases, ongoing in American history. The key components of continuity and change will be collectively determined through this teacher-student discussion and listed on a piece of chart paper. This chart paper will be posted on a wall as an anchor chart that students can refer back to in future classes.

3) Modeling/ Guided Practice (15-20 minutes) – Show students the YouTube clip celebrating changes in American society upon the fiftieth anniversary of the 1963 March on Washington for Jobs and Freedom (http://www.youtube.com/watch?v=fNP-5ddysPg). Explain to students their task of reading through a variety of primary documents evaluating the degree to which the Civil Rights Movement had an impact on race and racial prejudice in modern America in addition to whether or not this movement is still ongoing in the nation. Distribute and read through the worksheet (BLM &A) and answer any lingering questions. Students will read these articles and answer the questions on their worksheets throughout this process independently. Throughout this activity, students will revisit the skill they learned in lesson three and six on how to properly evaluate and make inferences from primary source materials.
4) Sharing/Discussing/Teaching (15-20 minutes) – After individually evaluating the primary sources, the class will collectively discuss the questions located on the worksheet. Encourage the students to think about recent examples of racism in America. Ask students questions such as: Why does racism still exist?, and What are some of the steps that would be necessary to eliminate racism, not only in the United States, but also in other parts of the world? Discuss as a class which forms of racism might be easiest to deal with first: social, political, or economic. Ultimately, the class should engage in a discussion about to what degree race and racism continue to play a role in contemporary American society, how the nation has moved forward since the 1960s, and how the students themselves can take an active role in furthering the cause for racial justice in the United States into the future.

5) Assessment/Independent Activity (5-10 minutes) – Oral assessment of students’ understanding of change and continuity and the impact of the African-American Civil Rights Movement on race relations in modern America should be on-going throughout the lesson. An independent assessment and opportunity for self-reflection should be conducted at the end of class. Have students write a journal response based on what they believe Martin Luther King, Jr.’s opinion on the state of race relations in the nation would be if he were alive today. Ask the students to contemplate whether they believe he would be satisfied with the changes that have been accomplished in the country since his untimely death, or whether he would be displeased with the ways in which social, political, economic, and institutional forms of racism continue to impact the everyday lives of African-Americans.
BLM 7A – African-American Civil Rights in Modern America

Name: ___________________________ Date: ________________________

1) Do you think the African-American Civil Rights Movement is over or on-going in America? Explain.

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Lesson 8: History, Memory, and Commemoration: Reflecting on the African-American Civil Rights Movement through Art

Overview:
In this lesson, students will imagine themselves as members of the committee in charge of selecting what paintings will be displayed in the Civil Rights Movement section of the National Museum of African American History and Culture that is currently being erected in Washington, D.C. and is scheduled to open in late 2015. After viewing various paintings commemorating the Civil Rights Movement, the students will be told that the museum intends to highlight four historical figures from the movement in the main room of the exhibit. Students will be instructed that their central task is to decide whose portrait should be hung in the main room of the exhibit alongside those of Martin Luther King, Jr., Malcolm X, and Rosa Parks. Using their historical significance assignments from lesson 2, the students will be broken up into small groups of four. Based on the six historical thinking concepts, each group member will have to defend why their assigned figure is more historically significant than the other figures and the group and should, therefore, be chosen as the fourth portrait in the exhibit. After each group has agreed upon one of their four figures as the most historically significant, the class will discuss and rank the remaining figures until the class collectively agrees upon and votes for one figure. The students will then independently evaluate what other events should be commemorated in the museum and through what artistic medium.

Learning Goals:
1) Evaluate and defend the historical significance of specific figures and their importance to the African-American Civil Rights Movement.
2) Understand the concept of commemoration.
3) Revisit and employ all of the big six historical thinking concepts discussed throughout the unit.

Curriculum Expectations:
A) Historical Thinking Concept Explored: Historical Significance, Using Historical Evidence, Continuity and Change, Cause and Consequence, Historical Perspectives, and Ethical Dimensions of History
B) Curriculum Expectations:
   1) Communities: Local, National, and Global:
      - Community Relations in the United States
   2) Change and Continuity:
      - The Role of Change, The Role of Continuity, Understanding Chronology and Cause and Effect
   3) Citizenship and Heritage:
      - Forming the American Identity, American Arts and Culture
   4) Social, Economic, and Political Structures
      - American Society, Government and Law
   5) Methods of Historical Inquiry and Communication
      - Interpretation and Analysis, Communication
Materials:

1) Primary Sources: 8.1 – Painting: Norman Rockwell’s “The Problem we all Live With,” 1964
   8.2 – Painting: Jacob Lawrence’s “Bar and Grill,” 1941
   8.3 – Painting: Hilda Belcher’s “Go Down Moses,” 1936
   8.4 – Painting: John Biggers’ “Shotgun, Third Ward,” 1966
   8.5 – Painting: Alma Thomas’ “March on Washington,” 1964

2) Secondary Sources: 8.6 - “Exclusive Look at New African American History Museum in
Washington DC – Smithsonian video” – YouTube clip, July 16, 2012, 2m13s.
   - Located at: http://www.youtube.com/watch?v=afC9VNaSfLY

3) Instructions for Teacher:
   a) Prepare a brief Smartboard/Powerpoint presentation with paintings depicting elements
   of the African American Civil Rights Movement. There are some examples provided in
   Appendix 8.
   b) Post the anchor charts with each of the big six historical thinking concepts near the
   front of the class for students to work from.
   c) Cue the YouTube clip.
   d) Organize the desks in the classroom in clusters of four in preparation for group work.

Plan of Instruction:

1) Warm Up/Discussion (10-15 minutes) – Begin the class by discussing the concepts of
   commemoration and historical memory, focusing on the many ways in which history is
   remembered by the public (i.e, museums, memorials, etc.) Discuss how paintings and art are
   valuable examples of primary source evidence and show the students various paintings that
   were created during the Civil Rights Movement and/or depicting some of the many historical
   events from this period discussed in previous lessons. Ask students to think about and discuss
   how art can convey certain emotions about a historical time period that other primary sources
   cannot. Also encourage students to think generally about why we, as human society, devote
   great efforts to commemorating the historic past.

2) Modeling/Guided Practice (10-20 minutes) – Explain to students their task of imagining
   themselves as being members of a committee in charge of choosing what materials will be
   displayed in the Civil Rights Movement section of the National Museum of African
   American History and Culture that is currently being erected in Washington, D.C. and is
   scheduled to open in late 2015. Show students the YouTube clip about the up and coming
   museum (http://www.youtube.com/watch?v=afC9VNaSfLY). Put students in groups of four
   and explain to them that their job is help decide which historical figure from this time period
   should have their portrait displayed next to those of Malcolm X, Martin Luther King, Jr. and
   Rosa Parks in the central room of the exhibit. Using their historical significance assignment
   and basing their argument on the six concepts of historical thinking, each student will defend
   their figure and explain why they should be the one displayed in the gallery. Each group will
   collectively decide which figure of the four discussed in the group is the most historically
   significant and will jot down specific reasons that relate to the big six to be shared with the
   class.
3) Sharing/Discussing/Teaching (25-35 minutes) – Engage the class in a debate/discussion about historical significance by having each group defend their choice for the art gallery portrait by referring to the big six historical thinking concepts. As a class, discuss which figure is the most historically significant and rank them on the board. Allow time for each group to share their opinions and form rebuttal points.

4) Assessment/Independent Activity (5-10 minutes) – Oral assessment of students’ understanding of the historical perspective they were responsible for reading about and defending in the debate should be on-going throughout the lesson. An independent assessment and opportunity for self-reflection should be conducted at the end of class. Have students write a journal response based on what top three events from the Civil Rights Movement deserve to be commemorated in the future African American History museum. Ask the students to defend their choices using the big six concepts. Also have the student state what artistic medium the events should be displayed in and why.
Appendix 1

1.1 – Photograph: Racially Segregated Movie Theatre, circa 1939

1.2 – Photograph: Racially Segregated Bus, circa 1956
1.3 – Photograph: Movie Theatre Specifically for Black Patrons, circa 1944

1.4 – Photograph: Racially Segregated Water Fountain, circa 1950
1.5 – Photograph: Boys with Protest Signs, circa late-1950s.

1.6 – “Segregation at All Costs: Bull Connor and the Civil Rights Movement” – YouTube Clip, uploaded May 7, 2009, 10m19s.
   - Located at: http://www.youtube.com/watch?v=j9kT1yO4MGg#t=273

Appendix 2:

2.1 – Martin Luther King, Jr.’s “I Have a Dream” Speech Sound Clip (August 2, 1963)
   - Located at: https://archive.org/details/MartinLutherKing-IHaveADream

2.2 – Martin Luther King, Jr.’s “I Have a Dream” Speech Full Text (August 2, 1963)

2.3 - “Bet You Didn’t Know – March on Washington” – Video Clip, 2013, 2m32s.
   - Located at: http://vimeo.com/67224181
Appendix 3:

3.1 – Photograph: Kentucky Schoolhouse, 1940

3.2 – Photograph: West Memphis, Arkansas Schoolhouse, 1948
3.3 – Photograph: Farmville High School Auditorium (All-White), Virginia, Early-1950s

3.4 – Photograph: Moton High School Auditorium (All-Black), Virginia, Early-1950s
3.5 – Photograph: Memphis, Tennessee Zoo, 1950s
3.6 – Photograph: Segregated Water Fountains, 1950s

3.7 – Photograph: Café in Durham, North Carolina, 1940
3.8 – Photograph: Sign Depicting Segregation in Army Showers, 1950s

3.9 – Examples of Jim Crow Laws between 1880 and 1960
   - Located at: [http://academic.udayton.edu/race/02rights/jcrow02.htm](http://academic.udayton.edu/race/02rights/jcrow02.htm)

**Nurses** No person or corporation shall require any white female nurse to nurse in wards or rooms in hospitals, either public or private, in which negro men are placed. *Alabama*

**Buses** All passenger stations in this state operated by any motor transportation company shall have separate waiting rooms or space and separate ticket windows for the white and colored races. *Alabama*

**Railroads** The conductor of each passenger train is authorized and required to assign each passenger to the car or the division of the car, when it is divided by a partition, designated for the race to which such passenger belongs. *Alabama*

**Restaurants** It shall be unlawful to conduct a restaurant or other place for the serving of food in the city, at which white and colored people are served in the same room, unless such white and colored persons are effectually separated by a solid partition extending from the floor upward to a distance of seven feet or higher, and unless a separate entrance from the street is provided for each compartment. *Alabama*

**Pool and Billiard Rooms** It shall be unlawful for a negro and white person to play together or in company with each other at any game of pool or billiards. *Alabama*

**Toilet Facilities, Male** Every employer of white or negro males shall provide for such white or negro males reasonably accessible and separate toilet facilities. *Alabama*

**Interrace Marriage** The marriage of a person of Caucasian blood with a Negro, Mongolian, Malay, or Hindu shall be null and void. *Arizona*
**Interrace Marriages** All marriages between a white person and a negro, or between a white person and a person of negro descent to the fourth generation inclusive, are hereby forever prohibited. *Florida*

**Cohabitation** Any negro man and white woman, or any white man and negro woman, who are not married to each other, who shall habitually live in and occupy in the nighttime the same room shall each be punished by imprisonment not exceeding twelve (12) months, or by fine not exceeding five hundred ($500.00) dollars. *Florida*

**Education** The schools for white children and the schools for negro children shall be conducted separately. *Florida*

**Juvenile Delinquents** There shall be separate buildings, not nearer than one fourth mile to each other, one for white boys and one for negro boys. White boys and negro boys shall not, in any manner, be associated together or worked together. *Georgia*

**Mental Hospitals** The Board of Control shall see that proper and distinct apartments are arranged for said patients, so that in no case shall Negroes and white persons be together. *Georgia*

**Interrace Marriages** It shall be unlawful for a white person to marry anyone except a white person. Any marriage in violation of this section shall be void. *Georgia*

**Barbers** No colored barber shall serve as a barber [to] white women or girls. *Georgia*

**Burial** The officer in charge shall not bury, or allow to be buried, any colored persons upon ground set apart or used for the burial of white persons. *Georgia*

**Restaurants** All persons licensed to conduct a restaurant, shall serve either white people exclusively or colored people exclusively and shall not sell to the two races within the same room or serve the two races anywhere under the same license. *Georgia*

**Amateur Baseball** It shall be unlawful for any amateur white baseball team to play baseball on any vacant lot or baseball diamond within two blocks of a playground devoted to the Negro race, and it shall be unlawful for any amateur colored baseball team to play baseball in any vacant lot or baseball diamond within two blocks of any playground devoted to the white race. *Georgia*

**Parks** It shall be unlawful for colored people to frequent any park owned or maintained by the city for the benefit, use and enjoyment of white persons...and unlawful for any white person to frequent any park owned or maintained by the city for the use and benefit of colored persons. *Georgia*

**Wine and Beer** All persons licensed to conduct the business of selling beer or wine...shall serve either white people exclusively or colored people exclusively and shall not sell to the two races within the same room at any time. *Georgia*

**Reform Schools** The children of white and colored races committed to the houses of reform shall be kept entirely separate from each other. *Kentucky*

**Circus Tickets** All circuses, shows, and tent exhibitions, to which the attendance of...more than one race is invited or expected to attend shall provide for the convenience of its patrons not less than two ticket offices with individual ticket sellers, and not less than two entrances to the said performance, with individual ticket takers and receivers, and in the case of outside or tent performances, the said ticket offices shall not be less than twenty-five (25) feet apart. *Louisiana*

**Housing** Any person...who shall rent any part of any such building to a negro person or a negro family when such building is already in whole or in part in occupancy by a white person or white family, or vice versa when the building is in occupancy by a negro person or negro family, shall be guilty of a misdemeanor and on conviction thereof shall be punished by a fine of not less than twenty-five ($25.00) nor more than one hundred ($100.00) dollars or be imprisoned not less than 10, or more than 60 days, or both such fine and imprisonment in the discretion of the court. *Louisiana*

**The Blind** The board of trustees shall...maintain a separate building...on separate ground for the admission, care, instruction, and support of all blind persons of the colored or black race. *Louisiana*
**Interracial Marriage** All marriages between a white person and a negro, or between a white person and a person of negro descent, to the third generation, inclusive, or between a white person and a member of the Malay race; or between the negro and a member of the Malay race; or between a person of Negro descent, to the third generation, inclusive, and a member of the Malay race, are forever prohibited, and shall be void. *Maryland*

**Railroads** All railroad companies and corporations, and all persons running or operating cars or coaches by steam on any railroad line or track in the State of Maryland, for the transportation of passengers, are hereby required to provide separate cars or coaches for the travel and transportation of the white and colored passengers. *Maryland*

**Education** Separate schools shall be maintained for the children of the white and colored races. *Mississippi*

**Promotion of Equality** Any person who shall be guilty of printing, publishing or circulating printed, typewritten or written matter urging or presenting for public acceptance or general information, arguments or suggestions in favor of social equality or of intermarriage between whites and negroes, shall be guilty of a misdemeanor and subject to fine or not exceeding five hundred (500.00) dollars or imprisonment not exceeding six (6) months or both. *Mississippi*

**Interracial Marriage** The marriage of a white person with a negro or mulatto or person who shall have one-eighth or more of negro blood, shall be unlawful and void. *Mississippi*

**Hospital Entrances** There shall be maintained by the governing authorities of every hospital maintained by the state for treatment of white and colored patients separate entrances for white and colored patients and visitors, and such entrances shall be used by the race only for which they are prepared. *Mississippi*

**Prisons** The warden shall see that the white convicts shall have separate apartments for both eating and sleeping from the negro convicts. *Mississippi*

**Education** Separate schools shall be established for the education of children of African descent; and it shall be unlawful for any colored child to attend any white school, or any white child to attend a colored school. *Missouri*

**Interracial Marriage** All marriages between white persons and negroes or white persons and Mongolians...are prohibited and declared absolutely void...No person having one-eighth part or more of negro blood shall be permitted to marry any white person, nor shall any white person be permitted to marry any negro or person having one-eighth part or more of negro blood. *Missouri*

**Education** Separate free schools shall be established for the education of children of African descent; and it shall be unlawful for any colored child to attend any white school, or any white child to attend a colored school. *Missouri*

**Textbooks** Books shall not be interchangeable between the white and colored schools, but shall continue to be used by the race first using them. *New Mexico*

**Libraries** The state librarian is directed to fit up and maintain a separate place for the use of the colored people who may come to the library for the purpose of reading books or periodicals. *North Carolina*

**Militia** The white and colored militia shall be separately enrolled, and shall never be compelled to serve in the same organization. No organization of colored troops shall be permitted where white troops are available, and while white permitted to be organized, colored troops shall be under the command of white officers. *North Carolina*

**Transportation** The...Utilities Commission...is empowered and directed to require the establishment of separate waiting rooms at all stations for the white and colored races. *North Carolina*

**Teaching** Any instructor who shall teach in any school, college or institution where members of the white and colored race are received and enrolled as pupils for instruction shall be deemed guilty of a
misdemeanor, and upon conviction thereof, shall be fined in any sum not less than ten dollars ($10.00) nor more than fifty dollars ($50.00) for each offense. **Oklahoma**

**Fishing, Boating, and Bathing** The [Conservation] Commission shall have the right to make segregation of the white and colored races as to the exercise of rights of fishing, boating and bathing. **Oklahoma**

**Mining** The baths and lockers for the negroes shall be separate from the white race, but may be in the same building. **Oklahoma**

**Telephone Booths** The Corporation Commission is hereby vested with power and authority to require telephone companies...to maintain separate booths for white and colored patrons when there is a demand for such separate booths. That the Corporation Commission shall determine the necessity for said separate booths only upon complaint of the people in the town and vicinity to be served after due hearing as now provided by law in other complaints filed with the Corporation Commission. **Oklahoma**

**Lunch Counters** No persons, firms, or corporations, who or which furnish meals to passengers at station restaurants or station eating houses, in times limited by common carriers of said passengers, shall furnish said meals to white and colored passengers in the same room, or at the same table, or at the same counter. **South Carolina**

**Child Custody** It shall be unlawful for any parent, relative, or other white person in this State, having the control or custody of any white child, by right of guardianship, natural or acquired, or otherwise, to dispose of, give or surrender such white child permanently into the custody, control, maintenance, or support, of a negro. **South Carolina**

**Libraries** Any white person of such county may use the county free library under the rules and regulations prescribed by the commissioners court and may be entitled to all the privileges thereof. Said court shall make proper provision for the negroes of said county to be served through a separate branch or branches of the county free library, which shall be administered by [a] custodian of the negro race under the supervision of the county librarian. **Texas**

**Education** [The County Board of Education] shall provide schools of two kinds; those for white children and those for colored children. **Texas**

**Theaters** Every person...operating...any public hall, theatre, opera house, motion picture show or any place of public entertainment or public assemblage which is attended by both white and colored persons, shall separate the white race and the colored race and shall set apart and designate...certain seats therein to be occupied by white persons and a portion thereof, or certain seats therein, to be occupied by colored persons. **Virginia**

**Railroads** The conductors or managers on all such railroads shall have power, and are hereby required, to assign to each white or colored passenger his or her respective car, coach or compartment. If the passenger fails to disclose his race, the conductor and managers, acting in good faith, shall be the sole judges of his race. **Virginia**

**Interrailment** All marriages of white persons with Negroes, Mulattos, Mongolians, or Malaya hereafter contracted in the State of Wyoming are and shall be illegal and void. **Wyoming**

More Jim Crow Laws can be located at:

http://americanradioworks.publicradio.org/features/remembering/laws.html
This case turns upon the constitutionality of an act of the General Assembly of the State of Louisiana, passed in 1890, providing for separate railway carriages for the white and colored races. Acts 1890, No. 111, p. 152.

The first section of the statute enacts that all railway companies carrying passengers in their coaches in this State shall provide equal but separate accommodations for the white and colored races by providing two or more passenger coaches for each passenger train, or by dividing the passenger coaches by a partition so as to secure separate accommodations: Provided, That this section shall not be construed to apply to street railroads. No person or persons, shall be admitted to occupy seats in coaches other than the ones assigned to them on account of the race they belong to.

…The constitutionality of this act is attacked upon the ground that it conflicts both with the Thirteenth Amendment of the Constitution, abolishing slavery, and the Fourteenth Amendment, which prohibits certain restrictive legislation on the part of the States.

…A statute which implies merely a legal distinction between the white and colored races -- a distinction which is founded in the color of the two races and which must always exist so long as white men are distinguished from the other race by color -- has no tendency to destroy the legal equality of the two races, or reestablish a state of involuntary servitude…

…The object of the amendment was undoubtedly to enforce the absolute equality of the two races before the law, but, in the nature of things, it could not have been intended to abolish distinctions based upon color, or to enforce social, as distinguished from political, equality, or a commingling of the two races upon terms unsatisfactory to either. Laws permitting, and even requiring, their separation in places where they are liable to be brought into contact do not necessarily imply the inferiority of either race to the other, and have been generally, if not universally, recognized as within the competency of the state legislatures in the exercise of their police power. The most common instance of this is connected with the establishment of separate schools for white and colored children, which has been held to be a valid exercise of the legislative power even by courts of States where the political rights of the colored race have been longest and most earnestly enforced.

…The distinction between laws interfering with the political equality of the negro and those requiring the separation of the two races in schools, theatres and railway carriages has been frequently drawn by
this court. Thus, in *Strauder v. West Virginia*, 100 U.S. 303, it was held that a law of West Virginia limiting to white male persons, 21 years of age and citizens of the State, the right to sit upon juries was a discrimination which implied a legal inferiority in civil society, which lessened the security of the right of the colored race, and was a step toward reducing them to a condition of servility. Indeed, the right of a colored man that, in the selection of jurors to pass upon his life, liberty and property, there shall be no exclusion of his race and no discrimination against them because of color has been asserted in a number of cases. *Virginia v. Rives*, 100 U.S. 313; *Neal v. Delaware*, 103 U.S. 370; *Bush v. Kentucky*, 107 U.S. 110; *Gibson v. Mississippi*, 162 U.S. 565. So, where the laws of a particular locality or the charter of a particular railway corporation has provided that no person shall be excluded from the cars on account of color, we have held that this meant that persons of color should travel in the same car as white ones, and that the enactment was not satisfied by the company's providing cars assigned exclusively to people of color, though they were as good as those which they assigned exclusively to white persons. *Railroad Company v. Brown*, 17 Wall. 445.

…While we think the enforced separation of the races, as applied to the internal commerce of the State, neither abridges the privileges or immunities of the colored man, deprives him of his property without due process of law, nor denies him the equal protection of the laws within the meaning of the Fourteenth Amendment, we are not prepared to say that the conductor, in assigning passengers to the coaches according to their race, does not act at his peril, or that the provision of the second section of the act that denies to the passenger compensation [p549] in damages for a refusal to receive him into the coach in which he properly belongs is a valid exercise of the legislative power. Indeed, we understand it to be conceded by the State's Attorney that such part of the act as exempts from liability the railway company and its officers is unconstitutional. The power to assign to a particular coach obviously implies the power to determine to which race the passenger belongs, as well as the power to determine who, under the laws of the particular State, is to be deemed a white and who a colored person. This question, though indicated in the brief of the plaintiff in error, does not properly arise upon the record in this case, since the only issue made is as to the unconstitutionality of the act so far as it requires the railway to provide separate accommodations and the conductor to assign passengers according to their race.

…We consider the underlying fallacy of the plaintiff's argument to consist in the assumption that the enforced separation of the two races stamps the colored race with a badge of inferiority. If this be so, it is not by reason of anything found in the act, but solely because the colored race chooses to put that construction upon it. The argument necessarily assumes that if, as has been more than once the case and is not unlikely to be so again, the colored race should become the dominant power in the state legislature, and should enact a law in precisely similar terms, it would thereby relegate the white race to an inferior position. We imagine that the white race, at least, would not acquiesce in this assumption. The argument also assumes that social prejudices may be overcome by legislation, and that equal rights cannot be secured to the negro except by an enforced commingling of the two races. We cannot accept this proposition. If the two races are to meet upon terms of social equality, it must be the result of natural affinities, a mutual appreciation of each other's merits, and a voluntary consent of individuals. As was said by the Court of Appeals of New York in *People v. Gallagher*, 93 N. Y. 438, 448, this end can neither be accomplished nor promoted by laws which conflict with the general sentiment of the community upon whom they are designed to operate. When the government, therefore, has secured to each of its citizens equal rights before the law and equal opportunities for improvement and progress, it has accomplished the end for which it was organized, and performed all of the functions respecting social advantages with which it is endowed.
Legislation is powerless to eradicate racial instincts or to abolish distinctions based upon physical differences, and the attempt to do so can only result in accentuating the difficulties of the present situation. If the civil and political rights of both races be equal, one cannot be inferior to the other civilly or politically. If one race be inferior to the other socially, the Constitution of the United States cannot put them upon the same plane.

It is true that the question of the proportion of colored blood necessary to constitute a colored person, as distinguished from a white person, is one upon which there is a difference of opinion in the different States, some holding that any visible admixture of black blood stamps the person as belonging to the colored race (State v. Chaver, 5 Jones [N.C.] 1, p. 11); others that it depends upon the preponderance of blood (Gray v. State, 4 Ohio 354; Monroe v. Collins, 17 Ohio St. 665); and still others that the predominance of white blood must only be in the proportion of three-fourths. (People v. Dean, 4 Michigan 406; Jones v. Commonwealth, 80 Virginia 538). But these are questions to be determined under the laws of each State, and are not properly put in issue in this case. Under the allegations of his petition, it may undoubtedly become a question of importance whether, under the laws of Louisiana, the petitioner belongs to the white or colored race.

The judgment of the court below is, therefore,

_Affirmed._

3.11 – Rules for Riding Desegregated Buses, Montgomery Alabama, 1956


Following their months-long bus boycott, the black citizens of Montgomery, Alabama got word that the Supreme Court had decided in their favor, and that the buses would have to desegregate. The boycotters' organization, the Montgomery Improvement Association, circulated the following flyer to advise people on how to behave in order to maintain the movement's non-violent character and enjoy a dignified victory.

**Integrated Bus Suggestions**

December 19, 1956

This is a historic week because segregation on buses has now been declared unconstitutional. Within a few days the Supreme Court Mandate will reach Montgomery and you will be reboarding _integrated_ buses. This places upon us all a tremendous responsibility of maintaining, in face of what could be some unpleasantness, a calm and loving dignity befitting good citizens and members of our Race. If there is violence in word or deed it must not be our people who commit it. For your help and convenience the following suggestions are made. Will you read, study and memorize them so that our non-violent determination may not be endangered. First, some general suggestions:
1. Not all white people are opposed to integrated buses. Accept goodwill on the part of many.
2. The _whole_ bus is now for the use of _all_ people. Take a vacant seat.
3. Pray for guidance and commit yourself to _complete_ non-violence in word and action as you enter the bus.
4. Demonstrate the calm dignity of our Montgomery people in your actions.
5. In all things observe ordinary rules of courtesy and good behavior.
6. Remember that this is not a victory for Negroes alone, but for all Montgomery and the South. Do not boast! Do not brag!
7. Be quiet but friendly; proud, but not arrogant; joyous, but not boisterous.
8. Be loving enough to absorb evil and understanding enough to turn an enemy into a friend.

Now for some specific suggestions:
1. The bus driver is in charge of the bus and has been instructed to obey the law. Assume that he will cooperate in helping you occupy any vacant seat.
2. Do not deliberately sit by a white person, unless there is no other seat.
3. In sitting down by a person, white or colored, say "May I" or "Pardon me" as you sit. This is a common courtesy.
4. If cursed, do not curse back. If pushed, do not push back. If struck, do not strike back, but evidence love and goodwill at all times.
5. In case of an incident, talk as little as possible, and always in a quiet tone. Do not get up from your seat! Report all serious incidents to the bus driver.
6. For the first few days try to get on the bus with a friend in whose non-violence you have confidence. You can uphold one another by glance or prayer.
7. If another person is being molested, do not arise to go to his defense, but pray for the oppressor and use moral and spiritual forces to carry on the struggle for justice.
8. According to your own ability and personality, do not be afraid to experiment with new and creative techniques for achieving reconciliation and social change.
9. If you feel you cannot take it, walk for another week or two. We have confidence in our people.

GOD BLESS YOU ALL.

THE MONTGOMERY IMPROVEMENT ASSOCIATION
The Rev. M. L. King, Jr., President
The Rev. W. J. Powell, Secretary


POLITICS

From early spring until the general election, November 4, in the Southern States, a voteless [sic] people has been the issue in political campaigns of many candidates, The white south declares the Negro is out of politics. Individually he may be, because he is not allowed to vote, but as a race the Negro dominates political thought. Fear of an element of the population — weaker numerically, economically, and culturally — is the weapon which is used in contests for office. The Negro race this year was not an issue between Republicans and Democrats, but between the Democratic factions. The return of Reconstruction days who predicted in the event bolting Democrats were elected. Neither expected to receive votes of the most destructive and disastrous [sic] emotion in the human mind. The puzzling question is how long will an intelligent people allow the Negro race to be the controlling issue in our government?

LYNCHING

The Mob Is Never Right

October 8, 1930 — A young woman living near Bristol staggered home a few days ago bleeding from slashes in her throat and wrists. She stated that she had been attacked by a Negro in a woodland through
which she had passed and gave a description of her alleged assailant. A considerable crowd gathered, there were expressions of indignation and anger, and a hunt for the criminal was ready to start when physicians who had been called in announced that the wounds were self-inflicted and would not prove fatal.

What this incident teaches is that the victim of a lynching mob may be guiltless, that every person accused of crime should be given his day in court, that the law should always be allowed to take its course. Mob lawlessness is never right. It cannot be right in a land of law. — Herald Courier, Bristol, Tennessee.

Walhalla, S.C. October 20, 1930 — A directed verdict for $2,000 damages from Oconee County was won by the widow of Allen Greene, Negro, who was lynched by a mob near Walhalla last spring, in civil court here today. The woman will be paid the sum by the county under a South Carolina law. Greene was charged with having criminally attacked a white woman. A number of persons were charged with the lynching, including several prominent Walhalla citizens, but when the case was called last summer it was postponed because of "excessive heat."

A crowded court room heard testimony of Sheriff John Thomas on cross-examination that indicated that Greene was not guilty of the attack. The Negro was once publically recognized in Walhalla for heroism during a fire.

Dallas, Texas — The cases to try the Sherman rioters set for November 17, were transferred to Austin when it became evident to Judge C.A. Pippin that a fair trial could not be had in Dallas. Over three-quarters of a venire of seventy-seven talemen declared that they would not convict the men even tho the State should prove them guilty. Fourteen men are under indictment.

Dallas County cannot justly say a word against Grayson Country because of the fact that a mob in that County burned down a courthouse and roasted a Negro alive doing it. For, when the case of a defendant, charged with some part...
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Today, education is perhaps the most important function of state and local governments. Compulsory school attendance laws and the great expenditures for education both demonstrate our recognition of the importance of education to our democratic society. It is required in the performance of our most basic public responsibilities, even service in the armed forces. It is the very foundation of good citizenship. Today it is a principal instrument in awakening the child to cultural values, in preparing him for later professional training, and in helping him to adjust normally to his environment. In these days, it is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunity of an education. Such an opportunity, where the state has undertaken to provide it, is a right which must be made available to all on equal terms.

We come then to the question presented: Does segregation of children in public schools solely on the basis of race, even though the physical facilities and other "tangible" factors may be equal, deprive the children of the minority group of equal educational opportunities? We believe that it does.

In Sweatt v. Painter, supra, in finding that a segregated law school for Negroes could not provide them equal educational opportunities, this Court relied in large part on "those qualities which are incapable of objective measurement but which make for greatness in a law school." In McLaurin v. Oklahoma State Regents, supra, the Court, in requiring that a Negro admitted to a white graduate school be treated like all other students, again resorted to intangible considerations: ". . . his ability to study, to engage in discussions and exchange views with other students, and, in general, to learn his profession." Such considerations apply with added force to children in grade and high schools. To separate them from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone. The effect of this separation on their educational opportunities was well stated by a finding in the Kansas case by a court which nevertheless felt compelled to rule against the Negro plaintiffs: "Segregation of white and colored children in public schools has a detrimental effect upon the colored children. The impact is greater when it has the sanction of the law; for the policy of separating the races is usually interpreted as denoting the inferiority of the negro group. A sense of inferiority affects the motivation of a child to learn. Segregation with the sanction of law, therefore, has a tendency to [retard] the educational and mental development of negro children and to deprive them of some of the benefits they would receive in a racial[ly] integrated school system."

Whatever may have been the extent of psychological knowledge at the time of Plessy v. Ferguson, this finding is amply supported by modern authority. Any language in Plessy v. Ferguson contrary to this finding is rejected.
We conclude that in the field of public education the doctrine of "separate but equal" has no place. Separate educational facilities are inherently unequal. Therefore, we hold that the plaintiffs and others similarly situated for whom the actions have been brought are, by reason of the segregation complained of, deprived of the equal protection of the laws guaranteed by the Fourteenth Amendment. This disposition makes unnecessary any discussion whether such segregation also violates the Due Process Clause of the Fourteenth Amendment. It is so ordered.

Appendix 4:

4.1 – Poster: Ku Klux Klan against Negro Music, circa 1955

NOTICE!

STOP

Help Save The Youth of America

DON’T BUY NEGRO RECORDS

(If you don’t want to serve negroes in your place of business, then do not have negro records on your juke box or listen to negro records on the radio)

The screaming, idiotic words, and savage music of these records are undermining the morals of our white youth in America.

Call the advertisers of the radio stations that play this type of music and complain to them!

Don’t Let Your Children Buy, or Listen
To These Negro Records
4.2 – Photograph: Ku Klux Klan Meeting, Circa 1920s

4.3 – KKK March down Pennsylvania Avenue, Washington D.C., August 8, 1925
4.4 – Poster: Birmingham, Alabama branch of the KKK, circa 1933

4.5 – Poster: The Invisible Empire, circa 1930s
Appendix 5:

5.1 – Document: Martin Luther King, Jr.’s “The Power of Non-Violence,” (June 4, 1957)

5.2 – Excerpts from Malcolm X’s “The Ballot or the Bullet” (April 3, 1964)

The Ballot or the Bullet by Malcolm X. April 3, 1964, Cleveland, Ohio

Mr. Moderator, Brother Lomax, brothers and sisters, friends and enemies: I just can't believe everyone in here is a friend, and I don't want to leave anybody out. The question tonight, as I understand it, is "The Negro Revolt, and Where Do We Go From Here?" or What Next?" In my little humble way of understanding it, it points toward either the ballot or the bullet…

…Although I'm still a Muslim, I'm not here tonight to discuss my religion. I'm not here to try and change your religion. I'm not here to argue or discuss anything that we differ about, because it's time for us to submerge our differences and realize that it is best for us to first see that we have the same problem, a common problem, a problem that will make you catch hell whether you're a Baptist, or a Methodist, or a Muslim, or a nationalist. Whether you're educated or illiterate, whether you live on the boulevard or in the alley, you're going to catch hell just like I am. We're all in the same boat and we all are going to catch the same hell from the same man. He just happens to be a white man. All of us have suffered here, in this country, political oppression at the hands of the white man, economic exploitation at the hands of the white man, and social degradation at the hands of the white man…

…How can you thank a man for giving you what’s already yours? How then can you thank him for giving you only part of what’s already yours? You haven’t even made progress, if what’s being given to you, you should have had already. That’s not progress. And I love my Brother Lomax, the way he
pointed out we’re right back where we were in 1954. We’re not even as far up as we were in 1954. We’re behind where we were in 1954. There’s more segregation now than there was in 1954. There’s more racial animosity, more racial hatred, more racial violence today in 1964, than there was in 1954. Where is the progress?

And now you’re facing a situation where the young Negro’s coming up. They don’t want to hear that “turn the-other-cheek” stuff, no. In Jacksonville, those were teenagers, they were throwing Molotov cocktails. Negroes have never done that before. But it shows you there’s a new deal coming in. There’s new thinking coming in. There’s new strategy coming in. It’ll be Molotov cocktails this month, hand grenades next month, and something else next month. It’ll be ballots, or it’ll be bullets. It’ll be liberty, or it will be death. The only difference about this kind of death—it’ll be reciprocal. You know what is meant by “reciprocal”? That’s one of Brother Lomax’s words. I stole it from him. I don’t usually deal with those big words because I don’t usually deal with big people. I deal with small people. I find you can get a whole lot of small people and whip hell out of a whole lot of big people. They haven’t got anything to lose, and they’ve got every thing to gain. And they’ll let you know in a minute: “It takes two to tango; when I go, you go.”

…Black people are fed up with the dillydallying, pussyfooting, compromising approach that we’ve been using toward getting our freedom. We want freedom now, but we’re not going to get it saying “We Shall Overcome.” We’ve got to fight until we overcome.

The economic philosophy of black nationalism is pure and simple. It only means that we should control the economy of our community. Why should white people be running all the stores in our community? Why should white people be running the banks of our community? Why should the economy of our community be in the hands of the white man? Why? If a black man can’t move his store into a white community, you tell me why a white man should move his store into a black community. The philosophy of black nationalism involves a re-education program in the black community in regards to economics. Our people have to be made to see that any time you take your dollar out of your community and spend it in a community where you don’t live, the community where you live will get poorer and poorer, and the community where you spend your money will get richer and richer…

Last but not least, I must say this concerning the great controversy over rifles and shotguns. The only thing that I’ve ever said is that in areas where the government has proven itself either unwilling or unable to defend the lives and the property of Negroes, it’s time for Negroes to defend themselves. Article number two of the constitutional amendments provides you and me the right to own a rifle or a shotgun. It is constitutionally legal to own a shotgun or a rifle. This doesn’t mean you’re going to get a rifle and form battalions and go out looking for white folks, although you’d be within your rights—I mean, you’d be justified; but that would be illegal and we don’t do anything illegal. If the white man doesn’t want the black man buying rifles and shotguns, then let the government do its job.

That’s all. And don’t let the white man come to you and ask you what you think about what Malcolm says—why, you old Uncle Tom. He would never ask you if he thought you were going to say, “Amen!” No, he is making a Tom out of you.” So, this doesn’t mean forming rifle clubs and going out looking for people, but it is time, in 1964, if you are a man, to let that man know.

If he’s not going to do his job in running the government and providing you and me with the protection that our taxes are supposed to be for, since he spends all those billions for his defense budget, he
certainly can’t begrudge you and me spending $12 or $15 for a single-shot, or double-action. I hope you understand. Don’t go out shooting people, but any time—brothers and sisters, and especially the men in this audience; some of you wearing Congressional Medals of Honor, with shoulders this wide, chests this big, muscles that big—any time you and I sit around and read where they bomb a church and murder in cold blood, not some grownups, but four little girls while they were praying to the same God the white man taught them to pray to, and you and I see the government go down and can’t find who did it…

…If a Negro in 1964 has to sit around and wait for some cracker senator to filibuster when it comes to the rights of black people, why, you and I should hang our heads in shame. You talk about a march on Washington in 1963, you haven’t seen anything. There’s some more going down in ’64.

And this time they’re not going like they went last year. They’re not going singing ”We Shall Overcome.” They’re not going with white friends. They’re not going with placards already painted for them. They’re not going with round-trip tickets. They’re going with one way tickets. And if they don’t want that non-nonviolent army going down there, tell them to bring the filibuster to a halt.

The black nationalists aren’t going to wait. Lyndon B. Johnson is the head of the Democratic Party. If he’s for civil rights, let him go into the Senate next week and declare himself. Let him go in there right now and declare himself. Let him go in there and denounce the Southern branch of his party. Let him go in there right now and take a moral stand—right now, not later. Tell him don’t wait until election time. If he waits too long, brothers and sisters, he will be responsible for letting a condition develop in this country which will create a climate that will bring seeds up out of the ground with vegetation on the end of them looking like something these people never dreamed of. In 1964, it’s the ballot or the bullet.

Thank you.

5.3 – Film Clip: “Martin Luther King and Malcolm X Debate,” YouTube Clip, 8m49s.  
- Located at: http://www.youtube.com/watch?v=h4PqLKWuwyU

Appendix 6:

6.1 – Film Clip: “Women’s Movement, 1960s and 70s” – YouTube Clip, March 31, 2010  
- Located at: http://www.youtube.com/watch?v=Ilrd0NPxuYA

6.2 – Song Lyrics: “Fight on Sisters,” from Fight on Sisters: and Other Songs for Liberation by Carol Hanisch, 1978  
- Located at: http://library.duke.edu/rubenstein/scriptorium/wlm/fighton/fighton-p05-72.jpeg
FIGHT ON SISTERS
...AND OTHER SONGS
FOR LIBERATION
BY CAROL HANISCH
When we started this movement ’bout ten years ago
Men laughed and said that it never would grow
But we raised up our voices and we let ’em know
Fight on sisters, fight on.

CHORUS:  Fight on sisters, fight on
          Fight on sisters, fight on
          Our power will grow and our dreams will be won
          If we fight on sisters, fight on.

Our foremothers visions would not let them rest
They fought for their freedom from the east to the west
They won some hard battles; we must win the rest
So fight on sisters, fight on.

Telling the truth about sex, love and men
We examined our lives and again and again
It was male supremacy we found we must end
So fight on sisters, fight on.

The bosses claim women just aren’t qualified
To work at the good jobs for which we applied
But we talked to each other and found out they lied
Fight on sisters, fight on.

The Miss America Pageant we did protest
The curlers, the girdles, high heels and the rest
That torture a woman — our real self is best
Fight on sisters, fight on.

We disrupted a hearing on abortion reform
Telling the panel — ’tis men and a nun
That we are the experts; our bodies our own
We fight on sisters, fight on.

We know as we knew we must do it alone
The war for our freedom can never be won
Unless we grasp hold and make it our own
Fight on sisters, fight on.

We’ve made some mistakes now and don’t get it wrong
The forces against us are wily and strong
But we’re gettin’ smarter as we go along
And fight on sisters, fight on.

Now some say the problem is all in our head
While others proclaim that our movement is dead
But we’ll rise up again, our anger still red
And we’ll fight on sisters, fight on.

- Located at: http://library.duke.edu/rubenstein/scriptorium/wlm/equal/

E Q U A L   R I G H T S   F O R   W O M E N
HON. SHIRLEY CHISHOLM
of New York

In the House of Representatives, May 21, 1969
Mrs. CHISHOLM. Mr. Speaker, when a young woman graduates from college and starts looking for a job, she is likely to have a frustrating and even demeaning experience ahead of her. If she walks into an office for an interview, the first question she will be asked is, "Do you type?"

There is a calculated system of prejudice that lies unspoken behind that question. Why is it acceptable for women to be secretaries, librarians, and teachers, but totally unacceptable for them to be managers, administrators, doctors, lawyers, and Members of Congress.

The unspoken assumption is that women are different. They do not have executive ability, orderly minds, stability, leadership skills, and they are too emotional.

It has been observed before, that society for a long time, discriminated against another minority, the blacks, on the same basis - that they were different and inferior. The happy little homemaker and the contented "old darkey" on the plantation were both produced by prejudice.

As a black person, I am no stranger to race prejudice. But the truth is that in the political world I have been far oftener discriminated against because I am a woman than because I am black.

Prejudice against blacks is becoming unacceptable although it will take years to eliminate it. But it is doomed because, slowly, white America is beginning to admit that it exists. Prejudice against women is still acceptable. There is very little understanding yet of the immorality involved in double pay scales and the classification of most of the better jobs as "for men only."

More than half of the population of the United States is female. But women occupy only 2 percent of the managerial positions. They have not even reached the level of tokenism yet No women sit on the AFL-CIO council or Supreme Court There have been only two women who have held Cabinet rank, and at present there are none. Only two women now hold ambassadorial rank in the diplomatic corps. In Congress, we are down to one Senator and 10 Representatives.

Considering that there are about 3 1/2 million more women in the United States than men, this situation is outrageous.

It is true that part of the problem has been that women have not been aggressive in demanding their rights. This was also true of the black population for many years. They submitted to oppression and even cooperated with it. Women have done the same thing. But now there is an awareness of this situation particularly among the younger segment of the population.

As in the field of equal rights for blacks, Spanish-Americans, the Indians, and other groups, laws will not change such deep-seated problems overnight But they can be used to provide protection for those who are most abused, and to begin the process of evolutionary change by compelling the insensitive majority to reexamine it's unconscious attitudes.

It is for this reason that I wish to introduce today a proposal that has been before every Congress for the last 40 years and that sooner or later must become part of the basic law of the land -- the equal rights amendment.
Let me note and try to refute two of the commonest arguments that are offered against this amendment. One is that women are already protected under the law and do not need legislation. Existing laws are not adequate to secure equal rights for women. Sufficient proof of this is the concentration of women in lower paying, menial, unrewarding jobs and their incredible scarcity in the upper level jobs. If women are already equal, why is it such an event whenever one happens to be elected to Congress?

It is obvious that discrimination exists. Women do not have the opportunities that men do. And women that do not conform to the system, who try to break with the accepted patterns, are stigmatized as "odd" and "unfeminine." The fact is that a woman who aspires to be chairman of the board, or a Member of the House, does so for exactly the same reasons as any man. Basically, these are that she thinks she can do the job and she wants to try.

A second argument often heard against the equal rights amendment is that it would eliminate legislation that many States and the Federal Government have enacted giving special protection to women and that it would throw the marriage and divorce laws into chaos.

As for the marriage laws, they are due for a sweeping reform, and an excellent beginning would be to wipe the existing ones off the books. Regarding special protection for working women, I cannot understand why it should be needed. Women need no protection that men do not need. What we need are laws to protect working people, to guarantee them fair pay, safe working conditions, protection against sickness and layoffs, and provision for dignified, comfortable retirement. Men and women need these things equally. That one sex needs protection more than the other is a male supremacist myth as ridiculous and unworthy of respect as the white supremacist myths that society is trying to cure itself of at this time.

6.5 – Photograph: Women’s Rights Rally, New York, circa 1970

6.6 – Women’s March for Equality, circa early-1970s

6.8 – Film Clip: “Civil Rights Native Americans” – YouTube Clip, May 13, 2009
   - Located at: http://www.youtube.com/watch?v=wv4Pp-SQ-A8

   - Located at: http://www.aimovement.org/archives/

THE AMERICAN INDIAN MOVEMENT

1. HOW? WHEN? WHERE? did AIM start?

The American Indian Movement was founded on July 28, 1968 in Minneapolis, Minn., to unify the more than 20 Indian organizations which were then felt to be doing little, if anything, to change life in the Indian ghetto. As it became clear that most of these organizations treated Indians paternalistically, with little incentive to manage their own affairs, AIM, first called the Concerned Indian American (CIA), redirected its attention away from the organizations and toward the Indian people as the means to Indian self-determination.

A catalyst for AIM in 1968 in the city of Minneapolis was the pervasive police harassment of Indian people. While Indians represented only 1% of the city’s population, 70% of the inmates in the city jails were Indian. To divert Indians from the jails, AIM formed a ghetto patrol, equipped with two-way radios which monitored the police radios. Whenever a call came over involving Indians, AIM was there first, and for 29 successive weekends prevented any undue arrests of Indian people. The Indian population in the jails decreased by 60%. And out of the patrol evolved the federally funded Legal Rights Center, where established attorneys donated up to 80% of their time to serve poor people.

2. WHO founded AIM?

The cofounders of AIM are Dennis Banks, Clyde Bellecourt and George Mitchell, Chippewas of Minnesota. Banks is from Leech Lake Reservation and Mitchell and Bellecourt from White Earth. Banks now serves as national director, succeeding Vern Bellecourt, also of the White Earth Reservation.

3. HOW extensive an organization is AIM?

There are 79 chapters of AIM internationally, eight of which are in Canada. AIM has also developed ties with aboriginal organizations in Australia and with natives in Micronesia, and continues to grow on and off the reservation.

4. WHAT is the structure of AIM?

Unlike other organizations and agencies dealing with Indian affairs, AIM uniquely begins with the people and pyramids to a national organization. It is the chapters which direct and dictate priorities to the national officers, who in turn create and guide AIM in the long-range strategy to meet those priorities. Each chapter is independent and autonomous. The current national officers are: Chairman, John Trudell; Treasurer, Larry Anderson; Secretary, Carol Stubby; National Executive Director, Dennis Banks.
5. What are the goals of AIM?

From its beginning AIM identified three main forces destructive to the Indian people: Christianity, white oriented education and the federal government. To secure Indian self-determination and the right to be and think Indian, these forces must be eliminated from Indian life, along with the yoke of the Bureau of Indian Affairs.

6. What has been the role of AIM in protest demonstrations around the country?

AIM has played the major role in Indian demonstrations over the last five years; AIM was in evidence in more than 150 demonstrations prior to November 1972 alone. Its role has been a peaceful one, to work within the system toward its goals, unless pushed by counterforces into a militant stand. Often AIM's presence is a direct response to a call from the Indian people, and AIM will shoulder the blame, deserved or not, for political actions by Indian people.

7. What is AIM's position on the traditional foundations of Indian life?

AIM is always first a spiritual movement. In the words of Kills Straight, an Oglala Sioux on the Pine Ridge:

...from the inside, AIM people are cleansing themselves. Many have returned to the old religions of their tribes, away from the confused notions of a society which has made them slaves of their own unguided lives. AIM is first a spiritual movement, a religious rebirth, and then a rebirth of Indian dignity. AIM succeeds because it has beliefs to act on. AIM is attempting to connect the realities of the past with the promises of tomorrow.
6.11 – Photograph: Cover of NARP (Native Alliance for Red Power) Newsletter, circa June/July 1969

NARP
NEWSLETTER

RED POWER
6.12 – Photograph: Red Power Protest, California, circa 1971

6.14 – Photograph: Protest against the Bureau of Indian Affairs (BIA), circa 1970

- Located at: http://www.youtube.com/watch?v=w8htqeFCo4w

6.16 – Preamble to the “Constitution and Bylaws of the Gay Activists Alliance,” New York, Published March 2, 1972

WE AS LIBERATED HOMOSEXUAL ACTIVISTS demand the freedom for expression of our dignity and value as human beings through confrontation with and disarmament of all mechanisms which unjustly inhibit us: economic, social, and political. Before the public conscience, we demand an immediate end to all oppression of homosexuals and the immediate unconditional recognition of these basic rights.

THE RIGHT TO OUR OWN FEELINGS. This is the right to feel attracted to the beauty of members of
our own sex and to embrace those feelings as truly our own, free from any question or challenge whatsoever by any other person, institution, or “moral authority.”

THE RIGHT TO LOVE. This is the right to express our feelings in action, the right to make love with anyone, anyway, anytime, provided only that such action be freely chosen by individuals concerned.

THE RIGHT TO OUR OWN BODIES. This is the right to treat and express our bodies as we will, to nurture, display and embellish them solely in the manner we ourselves determine independent of any external control whatsoever.

THE RIGHT TO BE PERSONS. This is the right freely to express our own individuality under the governance of laws justly made and executed, and to be the bearers of social and political rights which are guaranteed by the Constitution of the United States and the Bill of Rights, enjoined upon all legislative bodies and courts, and grounded in the fact of our common humanity.

To secure these rights, we hereby institute the Gay Activists Alliance, which shall be completely and solely dedicated to their implementation and maintenance, repudiating, at the same time, violence (except for the right of self-defense) as unworthy of social protest, disdaining all ideologies, whether political or social, and forbearing alliance with any group except for those whose concrete actions are likewise so specifically dedicated.

It is finally to the imagination of oppressed homosexuals themselves that we commend the consideration of these rights, upon whose actions alone depends all hope for the prospect of their lasting procurement.
   - Located at: http://www.danaroc.com/guests_harveymilk_122208.html

6.18 – Photograph: Gay Activist Alliance Demonstrators, New York City, 1974

6.19 – Photograph: Stonewall Riot, June 28, 1969
6.20 – Photograph: Christopher Street Gay Liberation Day March, June 1970


They said our wedding was unnatural. They said it would destroy the sacred institution of marriage!

They said the next step could be legalized incest or bestiality!

They said our love couldn't produce a normal healthy family!

But I married your mother anyway!

6.23 – Political Cartoon: Gay Marriage

1960

We're just protecting the sanctity of marriage.

Interracial marriage

2000

...what he said.

Gay marriage
6.24 – Film Clip: “In Front of the Supreme Court for Marriage Equality” – YouTube Clip, March 27, 2013
- Located at: http://www.youtube.com/watch?v=LugmsypaL38

6.25 – Film Clip: “Take Action against Hate Crimes” – YouTube Clip, June 7, 2007
- Located at: http://www.youtube.com/watch?v=GOqlrHgrSgc&list=TLDByyXUjrBBvkuZzLhSbJIRfC2yDEbPB

6.26 – Film Clip: “President Obama Speaks at Human Rights Campaign Dinner” – YouTube Clip, October 6, 2011
- Located at: http://www.youtube.com/watch?v=4vTRrDLJXu8

6.27 – Film Clip: “Civil Rights Launched the Fight for LGBT, Women’s Equality” – YouTube Clip, September 2, 2013
- Located at: http://www.youtube.com/watch?v=t1dyhsW1C3c

- Located at: http://www.buzzfeed.com/saeedjones/3-reasons-why-saying-gay-is-the-new-black-is

**Appendix 7:**

7.1 – Digital Article: “50 Years Later, Civil Rights Struggle is Far From Over,” by Jack Schlossberg, CNN.com, August 1, 2013
- Located at: http://www.cnn.com/2013/08/01/opinion/schlossberg-voting-rights/

- Located at: http://www.jewishjournal.com/opinion/article/is_the_civil_rights_movement_over

- Located at: http://www.nytimes.com/roomfordebate/2013/06/26/is-the-civil-rights-era-over/the-court-should-focus-on-justice-rather-than-rights

7.5 – Excerpt from President Lyndon B. Johnson’s Commencement Address at Howard University: "To Fulfill These Rights," presented on June 4, 1965

“Nothing is more freighted with meaning for our own destiny than the revolution of the Negro American...In far too many ways American Negroes have been another nation: deprived of freedom, crippled by hatred, the doors of opportunity closed to hope...But freedom is not enough. You do not wipe away the scars of centuries by saying: Now you are free to go where you want, and do as you desire, and choose the leaders you please. You do not take a person who, for years, has been hobbled by chains and liberate him, bring him up to the starting line of a race and then say, 'you are free to compete with all the others,' and still justly believe that you have been completely fair...This is the next and the more profound stage of the battle for civil rights. We seek not just freedom but opportunity. We seek not just legal equity but human ability, not just equality as a right and a theory but equality as a fact and equality as a result...To this end equal opportunity is essential, but not enough, not enough.”

7.6 – Executive Order 11246--Equal employment opportunity

7.7 – Film Clip: “Celebrating 50 Years Since the March on Washington,” YouTube Clip, August 28, 2013, 3m31s.
- Located at: http://www.youtube.com/watch?v=fNP-5ddysPg

7.8 – Website: “Ten Myths About Affirmative Action,” UnderstandingPrejudice.org
- Located at: http://www.understandingprejudice.org/readroom/articles/affirm.htm
Appendix 8:

8.1 – Painting: Norman Rockwell’s “The Problem We All Live With,” 1964

8.2 – Painting: Jacob Lawrence’s “Bar and Grill,” 1941
8.3 – Painting: Hilda Belcher’s “Go Down Moses,” 1936

8.4 – Painting: John Biggers’ “Shotgun, Third Ward,” 1966
8.5 – Painting: Alma Thomas’ “March on Washington,” 1964

- Located at: http://www.youtube.com/watch?v=afC9VNaSfLY