



The Civil Rights Movement, Black Lives Matter, and anti-racism: Dismantling Systems of Oppression

by Andrew Bartkowiak, 2020 CTI Fellow
Northwest School of the Arts

This curriculum unit is recommended for:
African American Studies Grades 9-12

Keywords: Anti-Racism, Citizenship, Civil Rights Movement, Black Lives Matter

Teaching Standards: See [Appendix 1](#) for teaching standards addressed in this unit.

Synopsis: This Curriculum Unit (CU) aims to inform students about what it means to be antiracist based on a definition of responsible citizenship.. Using an analysis of actions pursued by both the Civil Rights Movement and the Black Lives Matter Movements, students will be able to construct informed course of action to deconstruct systems of oppression in America today. Students will begin the CU by defining citizenship in America, hypothesizing how being a good citizen can be tied to pursuing an anti-antiracist agenda, while self-assessing where they are individually on an anti-antiracist continuum. Students will then examine individuals and groups that pursued anti-antiracist agendas in the past, with a specific focus on the Civil Rights Movement and the Black Lives Matter Movement, with a culminating activity involving an analysis of how students can use the lessons from these movements to plan a course of action to minimize systemic Racism in America now and in the future

I plan to teach this unit during the coming year to 55 students in African American Studies

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Andrew Bartkowiak

Introduction

The United States has reached a tipping point. In this election year, political ideologies from the left and right around race in particular have become more divided than ever (Pew Research Center, 2020). The hatred and violence on all sides of the political spectrum has become greater and greater over time. The national narrative both sides have adopted appears to be “if you are not with us, you are against us”. Listening for understanding seems to be a quality our society has forgotten.

Bearing the brunt of this hatred and violence are minoritized groups within the country. This hatred and violence does not occur between just whites and blacks in America. As antiracist theory states, pursuing this goal moves one beyond a binary. Latinx, Chinese, and other minoritized groups are also at risk. Citizens of same sex sexual orientations from societal norms are also at risk.

As a teacher in today’s America, it is my responsibility to provide equitable access to learning for all students in the school setting. However, my responsibility extends beyond the classroom as well to ensure students, at the very least, will have equality of opportunity to achieve the American Dream, to pursue the ideals of life, liberty, and the pursuit of happiness to ensure our nation lives up to the creed espoused by our founding fathers. And, while the founding fathers never intended for democracy to extend to all of its people (Hannah-Jones, 2020), it has been the over 200 year struggle for black civil rights in American democracy that informed all other civil rights movements. Therefore, the overarching theme of my unit will focus on the Civil Rights movement of the 1960, a time - not unlike now - of rapid change, violence, and the hope for a better democracy.

Within this focus of my CTI unit, I would like to impact future generations by teaching them the importance of civil discourse as they recognize the contested term, “citizen” in a country that does not have a great track record for treating all of its people as such (Rankine, 2014). their duties and responsibilities as citizens, I also want to focus on appropriate ways for my students to speak up against and recognize injustices. These are the goals all Social Studies teachers should pursue. For these reasons, and many others, I am choosing to focus my Curriculum Unit on anti-racism and the path forward through the lens of the Civil Rights movement and Black Lives Matter.

Reasoning and Rationale

The rationale for teaching this curriculum unit goes far beyond the reasons given below, but to begin, I offer this unit for George Floyd, Jacob Blake, Breonna Taylor, Eric Garner, Tamir Rice, Trayvon Martin, and the countless other African American victims of police brutality over the

past ten years. Its to give a voice to the countless protests occurring around the country, from Ferguson to Kenosha. It's in response to the racist events that occurred in Charlottesville. It's in response to our presidents call for "patriotic education," which is an underhanded attempt to whitewash our history books, and turn a blind eye to real issues that have plagued this country and led to increasing inequities within it for years. Long after this president is gone, these inequities will continue to exist in America. It's possible they will be less obvious and not as easily identifiable as before, but they will still be there. The time to act on this issue is now, while it is at the forefront of the American consciousness, to ensure a more empathetic, educated citizenry that will identify and speak out on inequities in the political, social, and economic realms. Only then can we begin working towards liberty and justice for all.

Student Demographics

My students are a very diverse group, comprised of 46 percent African American, 13 percent Hispanic, and 34 percent White Students.¹ However, student demographics at the school go far beyond racial and ethnic identifications. A majority of my students identify as part of the LGBTQ, in varying degrees along the spectrum, from gay and lesbian, to pan sexual and beyond. As a result, my students tend to be very accepting of one another, and are very respectful and understanding when it comes to individual differences amongst their peers. With this diversity, a majority of my students qualify as being part of a minoritized group in one way, shape, or form. This demographic information is important to point out because it shows how anti-racism as a theoretical lens (Zamalin, 2019) and a pedagogical practice (Thompson, 1997) provides a way to challenge the dominance of racism which is rooted in notions of heteronormativity. The diversity of my student body also provides opportunities to capitalize on how students across racial, gender, sexual orientation, ethnic, and linguistic lines can play a role in deconstructing the systemic nature of racism that exists on a global scale today.

Unit Goals

The goals I hope to achieve through this unit are many, and my hope is that they will have a wide-ranging impact on those who experience it. My first goal is that by engaging with this work, doing the research on it, and having the conversations that come along with it, I will achieve self-growth in terms of my own biases, and the unconscious ways in which I have perpetuated racism during my lifetime. My second goal is that this work will have the same impact on my students and that they will learn to recognize and confront biases they may hold as well. The third goal of the unit is that my students will gain knowledge, empathy, understanding for those that are of the ways racism impacts all of us in society. Ultimately, my fourth goal is that this unit will have a wider impact than at just the local, school based level. I would like to have students engage in their community to actively address anti-racist policies, which will ultimately help our country to come closer to living up to the ideals our founding fathers espoused. Furthermore, I hope to enable students to analyze the Civil Rights and Black Lives Matter movements in terms of their effectiveness as anti-racist movements

¹ <https://www.schooldigger.com/go/NC/schools/0297001250/school.aspx>

Content Research

The origins of racism

When one begins to examine anti-racism, it is helpful to start at the origins of racism to gain an understanding of where and how the term came about. In early America, racist ideology was used to justify slavery. This justification relied on Christian doctrine. Supporters of the system of slavery used biblical references, such as The Curse of Ham, from the book of Genesis. The Curse of Ham derived from the biblical patriarch, Noah, when Noah ordered his grandson and his son Ham's son, Canaan, into slavery because Ham observed Noah drunken and unclothed. In this biblical interpretation, men's dominion over other men was seen as a natural order (Gen 9: 20-27). Canaan's descendants were forced into bondage due to the mistreatment of his father and this was used as a justification of the subjugation of people of color.

The origins of the term "race" appear in the Spanish Dictionary as early as the word *taza*, to represent an authentic, albeit subhuman, horse. However, the modern version of the term race that we think of today came about in the 18th Century with the arrival of Carl Linnaeus onto the scene with his categorization of the races based upon their deference to the law, rationality, and upstanding citizenship. Thomas Jefferson himself, in *Notes on the State of Virginia* (1785), wrote that,

This unfortunate difference of color, and perhaps of faculty, is a powerful obstacle to the emancipation of these people. Many of their advocates, while they wish to vindicate the liberty of human nature, are anxious also to preserve its dignity and beauty. Some of these, embarrassed by the question 'What further is to be done with them?' Join themselves in opposition with those who are actuated by sordid avarice only. Among the Romans emancipation required but one effort. The slave, when made free, might mix with, without staining the blood of his master. But with us a second is necessary, unknown to history. When freed, he is to be removed beyond the reach of mixture. (p.239239)

When race became a vehicle to oppress and enslave to some for the economic and political gain of others, racism was born. Resistance to such social classifications and the oppression that comes with this has been present throughout the course of history, with evidence ranging from the French Revolution to the contemporary social movements of 2020 that outcry the tragic injuries and deaths of George Floyd and Jacob Blake, black men murdered by white police officers. It is from such resistance that we derive the term anti-racist, and the many forms that it takes on.

A Definition of anti-racism

Alex Zamalin, in *Anti-Racism: An Introduction*, defines anti-racism as "A rigorous political philosophy and mode of direct political engagement that provides an exemplary model for tackling racism in all forms. Essential to the tradition is a direct and ongoing confrontation with

the philosophy of racism, the individuals who embrace its ideas, and the structures and institutions that perpetuate it” (p.4).⁴ Having a definition of the term will allow all of us to chart the correct path forward to effectively minimize the effects of racism in society from a systemic standpoint. Antiracist pedagogy, at its heart, must first teach students to recognize and challenge the racist ideologies that shape their lives, as well as their curricula.

Anti-racism in Discourse and Curriculum

Long before we begin to look at dismantling systems of oppression, we as citizens need to be self-reflective and examine our own implicit biases that contribute to these systems of inequity. We as a people need to have difficult conversations around racial injustice in this country by educating ourselves and acknowledging the racist realities of our country’s history (Kay, 2018). Getting past this hurdle in and of itself can be a challenge because of the overriding belief that racism is not relevant anymore, or that racism was “cured” by the civil rights movements of the 1960s (Bonilla-Silva, 2018). Therefore, one of the first challenges faced in our society has to do with simply facing the proven realities of history. In schools, students are often taught that George Washington had impeccable character through myths such as George Washington and Cherry Tree. But, students are often not taught that George Washington’s teeth came from those whom he enslaved². In schools, Thomas Jefferson’s progressive ideals are admired in history curricula, but Thomas Jefferson’s affair with his slave, Sally Hemings and the children that resulted from this affair are overlooked. Yet, these two men are American icons and taught as heroes. Indeed they did do much good for the development of America, but the idea that they are not flawed, and incapable of committing racial atrocities, is preposterous. When the 2020 president touts that students should not learn about the racism of the figures in defense of “Patriotic Education,”⁴ this certainly tells one about the level of fragility (DiAngelo, 2018) among some white Americans around even mentioning such historical inaccuracies. The Eurocentric curriculum taught in American Schools certainly doesn’t help with this matter.

White Fragility: Why is addressing racism so hard for white people?

The fact is that white people in North America live in a nation that is deeply separated by race, in a way that makes them the beneficiaries, insulating them from the racial stress felt by minority groups. The result of this insulation is a lack of self-examination by white people when it comes to their privilege, how it marginalizes minority groups, and how they define the term racism. As a result, white definitions of racism tend to be narrow-minded, individualistic and mostly uninformed unless there are opportunities for deeper study on the topic. In part, this lack of information comes about as a result of white privilege. In her book *White Fragility*, Robin DiAngelo (2018) gives the example that a white woman is qualified to lead a diversity training without having understanding of the perspectives or experiences of people of color, much less having a discussion about racism at all through graduate school. DiAngelo’s experiences and interactions within such diversity trainings with whites. DiAngelo notes that in her extensive

² <https://www.mountvernon.org/george-washington/health/washingtons-teeth/george-washington-and-slave-teeth/>

⁴ <https://www.npr.org/2020/09/17/914127266/trump-announces-patriotic-education-commission-a-largely-political-move>

research, the study of racism is constantly evolving, and is constantly being re-examined. Many white people maintain a fixed mindset in regards to racism, with the prevalent belief being that because whites are not a part of the problem, their learning about privilege is complete. Statements that support this mindset include: "I don't see color," "I treat everyone equally;" and, the decontextualized words from Martin Luther King Jr. that "people [should be] judged by the content of their character." Such statements are hypocritical. White people see each other as unique individuals, and by taking away other groups racial identities, we are taking away a part of their uniqueness and individuality.

Certainly not all white people commit these acts intentionally. Part of the reason why white people use such statements comes from the fact that whites are not used to seeing themselves in racial terms. Instead, as DiAngelo points out, "white identity is to see oneself as an individual, outside of and innocent of race-just human." (p.21). The result is that white views become the centralized view of humanity. White people can then pat themselves on the back for their successes, while blaming others for their lack of success. The effect of this is that racial issues that can influence a person's relative success are largely marginalized or ignored entirely. White people have a responsibility to lean in to conversations about race and white privilege, as uncomfortable as they may be due to either lack of exposure, or simply ignorance. Without discomfort, there cannot be progress on the issue of racism.

Institutional Racism

Institutions also play a large role in people's ignorance to the role of racism, and the inequities it perpetuates in society. One of the major institutions that perpetuates this ignorance is individuals' interactions with and discussions in relation to the police. It is well known that there are differences in the way black and white people are treated by the police. These differences play out in the homes of African-Americans, and in Whites responses to police brutality. In the African American context, this plays out via familial conversations about ways to properly respond to the police. In the white context, this plays out in outrage or dismissal of the plight of black Americans. "If they would have just complied, this would have never happened," seems to be a common refrain heard among the white establishments in response to police violence. One can also look to corporate America and the demographics of companies to see how the social hierarchy plays out in the business world. The same can be said in professional sports. The fact that there has to be a rule requiring teams to interview minority head coaches is absurd considering that Universities are also guilty of this crime through the very affirmative action programs they enact to level the playing field for minority groups. The goal of giving historically marginalized students access to college is admirable; however, in many cases these students are seen as inferior, and being admitted to the school only because of such policies.

Acknowledgement of these policies, white people as beneficiaries in the current system, and institutional racism all lead to the most challenging obstacle in changing the impact of racism in America.. Recently, racism has been broken down into a simple binary DiAngelo calls the good/bad binary. These binary attempts frame racism as a black and white issue. Essentially, either one is a racist, or is not a racist. Racism cannot occur along a continuum; either one has committed atrocities such as lynching to prove they are racist. Viewing racism as either one is or

is not a racist sets people up for self-defense if they are labeled as one. This normally occurs along the lines of having a black friend, growing up in a diverse community, or justifying one's status as a minority. Even among equity groups, combating being labeled as a racist can prove challenging to overcome. I am a prime example of white fragility. While I would like to assist in bringing about racial equality, fear of leaving my comfort zone as a privileged white male has made me afraid to speak up and take part in movements to further advocate for the cause. I am certain that I am not the only one in this position; however, as is so often said, the first step in solving a problem is identifying it. In that sense I am hopeful.

Being armed with all of this information is certainly helpful for white people when it comes to understanding underlying racial biases, which the majority of society unknowingly has. However, being armed with this knowledge won't do much good if it is not acted upon. The first action to take is a mindset shift. Once again, DiAngelo's discussion of her own thought process when unraveling racism is spot on: "The question is not is this claim true or is it false...but rather, how does this claim function in the conversation" (p.X). The effect of such a paradigm shift in our inner monologues is that we minimize, the good/bad binary that was so harmful in breaking down white barriers when it comes to thinking about racism. Now the mind is opened to new possibilities. Now whites can start the work of breaking down their own implicit biases. Now society can begin to delve into the minutiae of racist tropes and ideologies that are perpetuated throughout society. Several character traits can also assist one when it comes to going on the defensive immediately when tough conversations about racism come about. Resist complacency in the matter, and do not let these issues fade from memory, as time tends to do. Accept constructive criticism and feedback and grow from it. Accept that racism will never disappear entirely, understand that we all have blind spots when it comes to racism, and learn and grow from every setback. Listen and seek to understand. Breathe, reflect, and process your thoughts. Seek out new information if you are confused. Let go of guilt about racism, and realize that the problem is multilayered, and systemic. To summarize, adopt a growth mindset when confronted with challenges around racism.

Antiracist Action

The next step is to take action that will bring you out of your comfort zone. Not educated about racism? Get educated. Don't know people of color? Build relationships and expand your circle out of what you already know. Accept that you do not know or understand everything. Listen to understand, and not to argue for your own self-righteousness. Practice humility, and accept that occasionally you will slip up and do or say the wrong thing. Speak with folks who disagree with you. Support black business. Consider a black family for your rental property work to change procedures and strategies that privilege whiteness. Let go of white guilt, and realize that you grew up in a socialized in a race-based society that is inherently unequal. What's important is that one grows from each experience. Moving towards anti-racist ideology requires work, often difficult work, that I have yet to fully complete myself. One can view this journey as an ongoing process where the learning never ends. Once one has achieved the necessary mindset and has expanded their horizons, while also developing empathy, understanding, growth mindset, and a willingness to step out of one's comfort zone, then we as a human race can begin to challenge systems of oppression.

So how do we begin to dismantle systems of oppression? One needs to look at areas where they can have the greatest impact. It starts with identifying policies and procedures that reinforce white superiority and speak out against them. Realize that racism and prejudice are learned behaviors that will need to be unlearned. Let racist ideologues know that their behavior is unacceptable. Expand your network to ensure greater equality of opportunity for all. Additionally, lift up stories of the marginalized. Tell a person's story who identifies as transgender. Share that post about black excellence. Make sure that silenced idea gets supported. Performing these actions will make people feel validated and empowered. More importantly, people will gain a sense of belonging which they may not have had before.

Analysis of Contemporary Systems of Racism

Breaking down systems of oppression within your immediate spheres of influence is the best way to make a change internally and externally. However, we must not stop there. These systems exist on a large scale, in various realms, including the media, politics, healthcare, educational access, the business world, housing, and various other realms. We need to question journalists and the news media, and examine their biases, and ensure they are not perpetuating racial stereotypes. For example, when reporting on thieves, for example, if one who is white and one who is black, in the report on the white man, only the theft gets reported. Conversely, with the black man, his entire criminal history gets reported to make him look worse, and more violent. In the political realm, we need to examine who is excluded through politicians' actions. An example that can be given can be Medicaid expansion. By expanding Medicaid, minority groups are empowered with access to quality health care. By denying Medicaid expansion, that group is being excluded from quality healthcare. Equal access to the ballot box still remains an issue. In the educational context, this plays out at all levels of schooling. Access to Advanced Placement classes is much easier for white students. The equally gifted minoritized student might not get the same opportunity, and will most likely be disciplined more often because they do not behave according to the dominant white expectations for behavior in school. In the business world, we merely need to look at the Chief Executive Officers (CEOs) of the top Fortune 500 companies to see that the majority of them are white. This is where we can play a direct role, by advocating for talented individuals outside of our normal whites only circles, to ensure greater equality of opportunity for all. We can fight oppression in the housing market by ensuring that all individuals have access to housing in all areas available, instead of enforcing redlining policies that restrict minority groups to ghettos, reinforcing de facto segregation. We can also ensure minorities are not discriminated against in the values they receive on their homes. A recent report stated that a family's home value increased by \$160,000 once they decided to remove evidence that a black family lived there, getting the house reassessed.

The Civil Rights Movement and Black Lives Matters

These discriminatory policies against minority groups is not a new phenomenon. One can see evidence of such discrimination dating back to the late 1950s with the murder of Emmett Till into the 1960s and the Civil Rights Movement. The response to such actions is critical in breaking down these systems of oppression. In the Civil Rights Movement the response was coordinated, had well defined leadership, and a structured organization, causing a reconceptualization of social movements within the United States. Leadership meticulously

studied their previous failures so as not to make them again. Such was the case when Dr. Martin Luther King Jr. and the Southern Christian Leadership Conference (SCLC) marched on Birmingham, Alabama. Before they even began their protest, they studied up on the laws of Birmingham, and knew what actions were grounds for arrest, and decided on a plan called Project C to engage in direct confrontation with Birmingham police, so as to put the horrors of racism front and center for all to see.

In sharp contrast, the Black Lives Matter Movement (BLM) has faced its fair share of criticism for being disorganized. A prime example of this can be seen in their 2014 encounter with Hillary Clinton. In a leaked video, several activists lack a coherent plan of action in their interactions with the Senator. Clinton gave them advice to have a “political endgame” in mind that would allow them to mobilize more effectively. This led BLM to institute Campaign Zero as a result, where they outlined ten policy changes, they would like to see to end police brutality. (Clayton, 2018 455) To be certain, both movements had their strengths and weaknesses. One could argue that the Civil Rights Movement had too much of a central focus on Christian, cis gendered males as the leaders of the movement. BLM is certainly the more inclusive of the two organizations, allowing a diverse group of citizens from all walks of life, including black queer, transgender, undocumented and incarcerated. (Clayton, 2018 456) In some ways, the new tools of technology—particularly social media and especially Twitter—have facilitated the emergence of just such a bottom-up insurgency led by ordinary people, and have displaced the top-down approach of old guard civil rights organizations (.Clayton 2018459). The movements diverge again with how they pursue their agenda. Many in the Civil Rights Movement believed in King’s Non-Violent approach as the way Jesus and Christianity would respond to the injustices they faced. BLM critics challenge this approach as engaging in “respectability politics,” which means they aligned with mainstream values to accomplish their agenda. BLM would like nothing more than to destroy mainstream values by organizing with the working class, and through a multitude of identities within the movement itself, and through violent, sometimes extreme action, to get their point across. (Clayton, 2018). 461) Lessons have been learned through both movements, and one can only hope that BLM continues to evolve and mature into a successful, effective movement against systems of oppression as time moves forward.

Despite their differences, both movements share commonalities in a few key areas. Both tend to have more of a human rights emphasis as opposed to a systemic approach when it comes to dismantling systems of oppression. Both movements have engaged in activities to move their agendas forward. Importantly, BLM learned to ‘Master Frame’ their agenda from the Civil Rights Movement. By this, I mean that BLM took a large-scale issue, in this example equal rights and opportunities, and engaged as many different groups as possible into this frame so as to gain a following. This example from the Civil Rights Movement has been the gold standard for social movements going forward. Lastly and most importantly,

During the civil rights movement, resistance came in the form of cries of “We Shall Overcome” by the young students of SNCC and Congress of Racial Equality (CORE). Today, the young activists’ refrain is “Black Lives Matter.” Just as the civil rights protesters faced resistance and were referred to as outside agitators and Communists, the Black Lives Matter members face resistance from law enforcement entities around the country as well as others who

believe the movement has declared war on police departments (Clayton, 2018 462).

Opponents of both movements fail to realize the injustices faced by those involved with the movements because they do not have experience with seeing themselves in racial terms, or with identifying their own privileges and biases. When one says “Black Lives Matter,” they are not marginalizing other groups of citizens in society. The opposite is occurring. This statement simply places an emphasis on the importance of lives that mainstream society has deemed do not matter as much as everyone else’s.

In conclusion, pursuing anti-racism is not only the morally right thing to do. It has clear benefits for us as individuals, and as a society as a whole. Individually we expand our horizons, gain a greater sense of empathy, and a greater knowledge of our country. This work, if pursued with fidelity, will certainly allow America to fulfill its destiny as a melting pot that is inclusive of all cultures, races, and sexes. Emma Lazarus’ poem will then ring true of our country “Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed to me, I lift my lamp beside the golden door!”

Teaching Strategies

Defining key terms and making connections: This will involve a classroom discussion about what it means to be a responsible citizen in today’s America, as well as the differences between Racism and Prejudice. The purpose of defining these terms within the lesson is to clarify the connection these terms have when it comes to pursuing anti-racist actions. To achieve this goal, I will ask students to respond to the following question: How does being a responsible citizen relate to combating prejudice and racism? As a class we will also go through notes to clarify what anti-racism is and is not.

Self Assessment: Students will assess where they are on their journey to become an anti-racist. This will be used as a preassessment tool for students to identify their strengths and weaknesses in becoming an involved Antiracist. Students will then reflect on this rubric again at the end of this Unit to assess any changes they have seen within themselves throughout the Unit, while also reflection on where they would like to be on this continuum, and how they can take action to get there.

Document Based Questions (DBQs) and Videos: DBQs will be used to contrast Malcolm X and Martin Luther King’s philosophies, and to allow students to examine which individual pursued more of an anti-racist agenda during the Civil Rights Movement. Clips of the two men debating their positions will also be used for the same purpose.

Skits: A skit will be used by students in relation to systemic racism. The purpose of this skit is to allow students to identify where systemic relation exists in today’s society, and how we as citizens can use our voices to advocate for an end to these practices in our country today. This

will also serve as a preview for students on their final performance task of the Unit on the final two days.

Independent Research: This will be used to ensure that the class has a greater depth of knowledge and appreciation when it comes to identifying key figures of the Civil Rights Movement, and the advocacy campaigns used by these individuals in supporting an anti-racist agenda. This will also serve to provide students ideas they can use to ensure their voice is heard, not just in the culminating project and Socratic seminar for the Unit, but also into the real world.

Socratic Smackdown: This strategy will be employed to engage students in debate around which movement has been more effective in promoting an Anti-Racist Agenda in America. Students will be in teams with alternating roles, with a debrief session after each round, with point values assigned to specific talking points. For the full instructions for this activity, see the teacher resource section.

Instructional Implementation

Day One

To begin teaching this unit, I will have to spend some time breaking down the definitions of anti-racism, and citizenship and the processes one has to go through to be an informed, more effective antiracist in terms of identifying and dismantling systemic Racism. I will achieve this by first giving a brief lecture about the origins of racism, and how the term came about. Then this lecture will go into the differences between racism and prejudice, finally ending with a formal definition of the term anti-racism. ([Appendix VII](#)) Based on this definition, I will then give students scenarios to respond to as if they were an anti-racist. ([Appendix II](#)) As a class we will discuss our answers to these scenarios in terms of how these scenarios effectively pursue an anti-racist agenda. I will be sure to provide full disclosure to my students that this will be a discussion where I do not have all of the right answers, and that they can disagree with me as long as they can justify their argument. To conclude the first day of this Unit, students will self-assess where they are as an individual on a Rubric as far as being an anti-racist at this point in time, providing me with a paragraph explanation analyzing their strengths and weaknesses in promoting an anti-racist agenda. This rubric will also serve as a resource that students may use for the culminating project of the Unit.

Day Two

The second day of the Unit we will examine the many societal challenges faced when pursuing an anti-racist agenda. We will analyze implicit bias by taking the Harvard Implicit Bias Test⁶,s Test⁷, analyzing its results. We will identify White Fragility and White Guilt, and the challenges of the Good/Bad binary through reading excerpts from DiAngelo's Text, specifically Chapters 5,9, and 10. I will pull questions from the SORA eBooks app for students to answer and discuss as they read. Students will then identify where systemic racism exists in our society today, and how it manifests itself through whole class discussion on the topic. Students will then propose an

⁶ <https://implicit.harvard.edu/implicit/takeatest.html>

⁷ <https://implicit.harvard.edu/implicit/takeatest.html>

action plan for overcoming these challenges, performing skits of what this action would look and sound like.

Day Three

For the third day of the Unit, students will be viewing videos of debates between Martin Luther King and Malcolm X, and contrasting the two men's views. Students will then be completing a Document Based Question (DBQ) on Martin Luther King and Malcolm X, which will ultimately lead to a discussion of the two men through two different lenses, one of which is who had a better vision for African Americans, and another lens being who better promoted equality from an anti-racist standpoint. ([Appendix III](#))

Day Three and Four

For days three and four of the Unit, students will be researching additional key individuals from the Civil Rights Movement, explaining their background, key achievements, significance, and contributions to anti-racism/antiracism, using two concrete examples to support their claim. ([Appendix IV](#))

Day Five and Six

For the next couple days in the Unit, students will be watching the James Baldwin film *I Am Not your Negro*, and analyzing Baldwin quotes ([Appendix V](#)) for meaning by placing them in their appropriate historical context, while also analyzing how the quote applies to our modern day advocacy.

Day Seven and Eight

Students will then spend a day or two delving into the similarities and differences between the Civil Rights Movement, and the Black Lives Matter movement by reading portions of the Clayton Article, looking at who is included in the movement, and who is excluded. It is at this point that I will ask students to evaluate the two movements in terms of their effectiveness in promoting an anti-racist agenda, by making a pros and cons list of each movement. Half of the class will share the list from the standpoint of the Civil Rights Movement, while the other half of the class will share the list from the modern standpoint. Students will propose two questions on Padlet to their classmates in preparation for a Socratic Seminar around the following question: Civil Rights Movement v. Black Lives Matter: Which movement has been more effective in promoting an anti-racist agenda? Students will be asked to bring evidence to the table to support their responses according to a rubric that will be developed.

Day Nine:

For the final day of the unit, students will reflect on their anti-antiracist rubrics from the start of the Unit. ([Appendix VII](#)) After identifying their weaknesses, and if they have made any progress on the rubric as a result of this Unit, I will ask students to choose an issue where they believe that they can have the greatest impact in. Then I will tell students that they are responsible for creating an anti-antiracist campaign to move our country forward, providing them with specific criteria that needs to be included, to continue to move our country forward, and confront the challenges of this work. ([Appendix VI](#))

Day Ten:

The Unit will conclude with students presenting their anti-antiracist campaign projects, with a reminder that this work is ongoing, and we are constantly learning from our daily interactions and challenges with it. But if we keep anti-arcism in the social consciousness, slowly but surely, like a 20 play drive down the football field, we will move forward to affect change.

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Appendix I: Implementing Teaching Standards

NCES.AAS.H.2.1 - Analyze how key turning points in history have affected the lives of African Americans.

NCES.AAS.H.2.2 - Explain how key historical figures have shaped the lives of African Americans.

NCES.AAS.H.2.3 - Explain how various forms of resistance by individuals and groups have influenced change in the lives of African Americans.

NCES.AAS.E.1.2 - Explain how economic policies have impacted the socio-economic status of African Americans.

NCES.AAS.E.1.4 - Use cost-benefit analysis to assess the effectiveness of various approaches African Americans have used to solve economic issues

NCES.AAS.C&G.1.2 - Analyze the relationship between African-Americans and other groups in terms of conflict and cooperation in the pursuit of individual freedoms and civil rights

NCES.AAS.C&G.1.3 - Analyze political, constitutional and legal decisions and de facto practices to understand their impact on the lives of African Americans.

NCES.AAS.C&G.1.4 - Explain how various philosophies and ideologies have played a role in the African American struggle for social, political and legal equality

NCES.AAS.C&G.1.5 - Analyze civic participation of African Americans in terms of leadership and strategic planning at various levels.

NCES.AAS.C.1.1 - Analyze the impact of assimilation, stereotypes, and oppression on the lives of African Americans.

NCES.AAS.C.1.2 - Analyze ways in which African Americans have retained cultural identity over time while adapting to mainstream American culture.

NCES.AAS.C.1.4 - Analyze the various cultural practices that have shaped the individual and collective identity of African Americans over time to understand shared and differing experiences.

Appendix II-Anti-Racism Scenarios for Day One

1. Your friend has just been told that they cannot work at their job because of their dreadlocks, which will need to be cut. How would you respond to this as an anti-racist?
2. An appraiser comes out to give a value on your home and recognizes that a black family resides there. When the appraiser gives the value of your home, it is far less than other homes in the area? How would you respond to this as an anti-racist?
3. As you are entering class for the first time, you notice that your teacher has seated all the colored students at the front of the class, a place typically reserved for troublemakers. How would you respond to this as an anti-racist?
4. You and a white friend go to 7-11 to get candy and a slurpee. As you and your friend get ready to pay, the clerk eyes you suspiciously, suspects you have stolen something, and calls the police. What would you do in this scenario as an anti-racist?
5. You and your family are looking to buy a new house, and your budget is \$1,000,000, as your wife is a doctor. However, your realtor steers you away from buying homes in a traditionally white, wealthy neighborhood. How would you combat this as an anti-racist?
6. After a long day at work, you finally get to watch the evening news, where you hear a horrifying story about two rapists, one white and one black. The black man is being sentenced to 20 years in jail, while the white person who committed the same crime, is sentenced to 5 years. How would you combat this as an anti-racist?

Appendix III – Martin Luther King and Malcolm X Lesson Materials

Video Linked [here](#)

Directions: As we watch the video comparing the two men’s views on the how African Americans can fight for equality in America, write notes on each individuals perspective. Prepare to use this evidence to discuss the following: Who had a better vision for African Americans? Who better promoted equality from an anti-racist standpoint?

MLK	Malcolm X

[MLK vs. Malcolm X Documents.pdf](#)

Appendix IV – List of key individuals from the Civil Rights Movement

Teachers Note: This is by no means an exhaustive list, but can serve as a good starting point. You also can choose whether or not to provide the descriptions to your students

Ida B. Wells – NAACP founder, author, activist against racism and sexism

Bayard Rustin – Worked with A. Phillip Randolph in the March on Washington, activists for LGBTQ, Socialism, Civil Rights

Claudette Colvin – Originator of the Bus Boycott before Rosa Parks, she was not seen as an acceptable face for the movement because she was a pregnant 15 year old

Huey P. Newton – Along with Bobby Seale, he co-founded the Black Panther Party

Ella Baker - Baker played a key role in some of the most influential organizations of the time, including the NAACP, Martin Luther King's Southern Christian Leadership Conference, and the Student Nonviolent Coordinating Committee. She raised funds to help combat Racism in the Jim Crow South

Nannie Helen Burroughs – Formed her own school for blacks, Equal rights for both blacks and women; National Association of Colored Women president

Dion Diamond – Participated in Sit-Ins in Arlington, VA; Marched with John Lewis, Freedom Rider

Dorothy Counts – Assisted with Integration of public schools in CMS by attending Harding High School in 1957

Joan Trumpauer Mulholland – White activist; Integrated Tougaloo College in Mississippi; risked relations with her family, college at Duke to fight for what she felt was right

Cesar Chavez – Founder of the United Farm Workers Union; Latino activist; marches, protests, hunger strikes in the name of equality for the farmer; helped people vote; controversial in the sense that he fought against illegal immigration, seeing them as strike breakers

Andrew Goodman and Michael Schwerner – White supporters of the movement; Boycott black stores in Mississippi, where they were killed; killings also led to FBI investigation Set up freedom schools; members of Congress on Racial Equality (CORE)

Frantz Fanon – Psychiatrist, Author of *The Wretched of the Earth*, which inspired movements across the globe, including the Civil Rights Movement, and anti-colonialism in various regions of Africa

Stokely Carmichael – Popularized the Phrase “black power.” Prominent advocate of the Student Non-Violent Coordinating Committee (SNCC); Targeted by the FBI as the next threat after Malcolm X

Medgar Evers – NAACP Lawyer; fought for integration at the University of Mississippi, against segregation of the beaches

John Lewis – US House member in Georgia for over 30 years; Leader of the Selma march across the Edmund Pettus Bridge; chairman of the SNCC for 5 years; Leader in the Voter Education Project to encourage people to exercise this right to vote

Angela Davis – Professor at UCLA; member of the Black Panther and Communist Parties

Thurgood Marshall – Associate Supreme Court Justice; First African American; argued *Brown v. Board* case; Member of Alpha Pi Alpha (first fraternity for blacks)

Marcus Garvey – Pan Africanism (movement to encourage African Americans to return to Africa); Founder of the Universal Negro Movement

Booker T. Washington – Founder of Tuskegee University; advocated for separate but equal; hired George Washington Carver at Tuskegee; Advisor to Theodore Roosevelt and William Taft; Believed in technical skills as a way to advance in society; Leader of the Atlanta Compromise

WEB DuBois – First African American to earn a Doctorate; Leader of the Niagara Movement; Wanted full Civil Rights for African Americans, in contrast to Washington; Believes in the talented tenth, a movement to advance the best and brightest African Americans in the nations Colleges and Universities.

James Meredith – First black student at the University of Mississippi; Organized the March of Fear from Memphis to Jackson, MS

Appendix V – I’m Not Your Negro Video Questions and Answer Key

Student Copy

I’m Not Your Negro Video Questions

According to Baldwin, why isn't there reason for optimism among African Americans?

What justifications are given against integration?

Who is Dorothy Counts, and what's her role in the Civil Rights movement?

How does the janitor from the film influence Baldwin?

What does Baldwin mean when he says “we’ve made a legend out of a massacre? Could we say this is true today?”

Who is Medgar Evers?

Why doesn't Baldwin join organizations? (NAACP, Church, Black Panthers) Provide 2 reasons:
Church: Don't follow love thy neighbor

What's Baldwin implying about America by saying there isn't a difference between what's happening in Birmingham and LA?

How do Malcolm and MLK's views evolve over time?

What does Baldwin mean when he calls White's “moral monsters?”

Based on his Actions and Words, do you feel JFK supported the Civil Rights movement?
Explain why or why not.

What do you think Baldwin means when he says “this country doesn't know what to do with its negro population?”

How have white private lives caused them harm?

“The root of the black man's hatred is rage, and he does not so much had the white man's simply as want the out of his way, and, more than that, out of his children's way. The root of the white man's hatred is terror, a bottomless and nameless terror, which focuses on this dread figure, an entity which lives only in his mind..” How is this Baldwin quote relevant today?

Why did the people of Harlem see Bobby Kennedy's statement as hypocritical? Seems

"It is a terrible thing for an entire people to surrender to the notion that one-ninth of its population is beneath them. Until the moment comes when we, the Americans, are able to accept the fact that my ancestors are both black and white, that on that continent we are trying to forge a new identity, that we need each other, that I am not a ward of America, I am not an object of missionary charity, I am one of the people who built the country--until this moment comes there is scarcely any hope for the American dream. If the people are denied participation in it, by their very presence they will wreck it. And if that happens it is a very grave moment for the West." To what extent does this apply today?

According to Baldwin, how does entertainment hurt Americans?

How do systems perpetuate racism according to Baldwin?

How does Baldwin say force can lead to societal downfall? I

Are we reaching complication between what Baldwin described as his two experiences today? Explain why or why not

In what ways can we say Baldwin is a forward thinker, and an advocate for anti-racism? Provide 2 examples

Im Not Your Negro Video Questions

Answer Key

Teacher Note: Some of these questions are opinion based, hence why they do not have answers to them. Please preview the film in advance of showing it to students

According to Baldwin, why isn't there reason for optimism among African Americans?

Continued use of peculiar language, uncertainty of what the country holds for them going forward

What justifications are given against integration? Not Christian like, supports Communism

Who is Dorothy Counts, and what's her role in the Civil Rights movement? Charlotte Student who began the integration process

How does the janitor from the film influence Baldwin? He proves how the negro is marginalized by contrasting him from John Wayne

What does Baldwin mean when he says "we've made a legend out of a massacre? Could we say this is true today? America idolizes popular culture that marginalizes minority groups

Who is Medgar Evers? NAACP Lawyer arguing for integration at the University of Mississippi

Why doesn't Baldwin join organizations? (NAACP, Church, Black Panthers) Provide 2 reasons: Church doesn't hear Love thy Neighbor; Black Panthers because he does not believe all whites are evil

What's Baldwin implying about America by saying there isn't a difference between what's happening in Birmingham and LA?

How do Malcolm and MLK's views evolve over time? They both move more towards violent resistance

What does Baldwin mean when he calls White's "moral monsters?"

Based on his Actions and Words, do you feel JFK supported the Civil Rights movement? Explain why or why not.

What do you think Baldwin means when he says "this country doesn't know what to do with its negro population?"

How have white private lives caused them harm? It's allowed them a sense of security and to view society as idealized

"The root of the black man's hatred is rage, and he does not so much hate the white man as he wants him out of his way, and more than that, out of his children's way. The root of the white man's hatred is terror, a bottomless and nameless terror, which focuses on this dread figure, an entity which lives only in his mind.." How is this Baldwin quote relevant today?

Why did the people of Harlem see Bobby Kennedy's statement as hypocritical? Because he's just now coming to the realization that Blacks should have opportunity

"It is a terrible thing for an entire people to surrender to the notion that one-ninth of its population is beneath them. Until the moment comes when we, the Americans, are able to accept the fact that my ancestors are both black and white, that on that continent we are trying to forge a new identity, that we need each other, that I am not a ward of America, I am not an object of missionary charity, I am one of the people who built the country--until this moment comes there is scarcely any hope for the American dream. If the people are denied participation in it, by their very presence they will wreck it. And if that happens it is a very grave moment for the West." To what extent does this apply today?

According to Baldwin, how does entertainment hurt Americans? It allows us to ignore and not be able to deal with our realities

How do systems perpetuate racism according to Baldwin? Church segregation, school books, Labor Unions

How does Baldwin say force can lead to societal downfall? It impassions the oppressed

Are we reaching complication between what Baldwin described as his two experiences today?
Explain why or why not

In what ways can we say Baldwin is a forward thinker, and an advocate for anti-racism? Provide
2 examples

Appendix VI – Criteria for Anti-Racist Campaign

Questions that must be answered and approved prior to beginning your campaign:

1. What groups of people will be included in your campaign? Why have you included them, and why are others left out?
2. What will be the primary message of your campaign? In what ways will your organization work to get your message across?
3. What ways will you use to advocate for your cause? Why are these ways the most effective ways for your campaign to be successful?
4. What systems in America will you attempt to change? How will you attempt to change them?
5. How long do you think it will take for your campaign to be successful? What are some obstacles you may face along the way, and how will you work to resolve them?

Grading Rubric

Organizing:

50 points – Quality, well thought out answers to the questions above. 10 points per question. Equal participation from all group members. Answers should reflect a chance to solve a real-world issue

Promoting and Gaining Support:

At least 2 pieces of propaganda/advocacy need to be created to convince the audience as to why your movement is something they need to get behind. Pieces need to be explained adequately as to how they will garner support for your cause during your presentation. The organizing part should also be explained to help the audience gain a sense of the overall purpose of your movement

Peer Grading Rubric

Teachers Note: Give this to students who are not presenting to rate the presenters

Directions: Use this graphic organizer to rate presenters on the different elements of their presentation on a 1 to 5 scale, with 5 being the best, on the areas in the chart below. In the last column, provide a brief justification as to why they received the grade that they did. I would suggest taking notes during the presentation so you can collect your thoughts.

Group Names	Explanation of People included	Message Clarity	Advocacy Clarity	Systemic Change and Why	Obstacles faced with explanation why	Propaganda Effectiveness	Overall grade Justification

Appendix VII: Pedagogical Teacher Resources:

Schultz, Lauren. "[Socratic Smackdown](#)."

This resource contains all materials, printable materials, and directions needed to conduct the Socratic Seminar during the Black Lives Matter and Civil Rights Movement Discussion

"[CTI Anti-Racism Unit](#)" –

This is a link to a presentation for the Entire Unit, including hyperlinks for most student activities

"[Anti-Racist Rubric](#)"

Students will use this resource as a form of Self Assessment of where they fall on the Anti-Racist continuum, both at the start and at the end of the Unit.